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**THE IRISH  
ECCLESIASTICAL RECORD**



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# THE IRISH ECCLESIASTICAL RECORD

**A Monthly Journal, under Episcopal Sanction**

VOLUME XII.

JULY to DECEMBER, 1902

**Fourth Series**

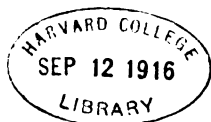
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# The Irish Ecclesiastical Record

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Thirty-fifth Year ]  
No. 415.

JULY, 1902.

[ Fourth Series  
Vol. XII.

The Joys of the Contemplative Life.

*Right Rev. Mgr. John S. Vaughan, Westminster, London, S.W.*

Ireland and America.

*Rev. M. F. Shinnors, O.M.I., Dublin.*

Tempus Verum versus Tempus Medium.

*Rev. E. A. Selley, O.S.A., Dublin.*

The Sacrificial Idea in the Mass.

*Rev. Alex. MacDonald, D.D., V.G., Antigonish, N.S.*

Notes and Queries.

LITURGY.

*Rev. P. O'Leary, D.D., Maynooth College.*

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Correspondence.

*St. Assicus, Patron of Elphin.*

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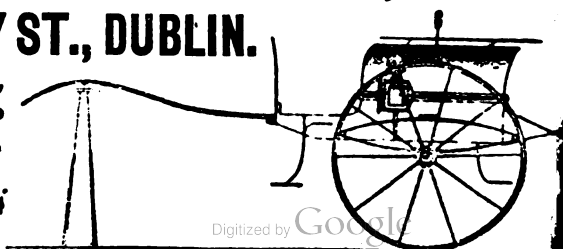
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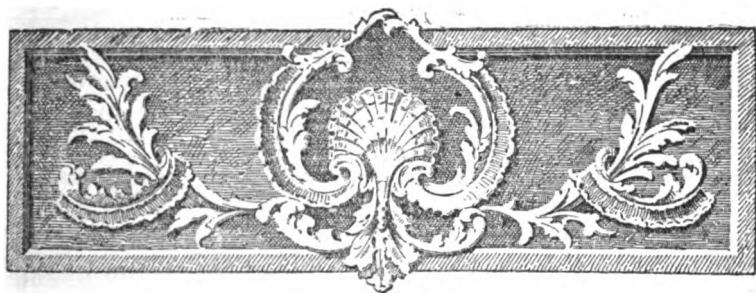
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## THE JOYS OF THE CONTEMPLATIVE LIFE

'Contemplatio vera et perfecta, est collectio affectionum, et omnium virium animæ, ad cognoscendum cum delectatione mentis, aliquid de natura divina.'—*St. Albert Mag.*

'Contemplativa vita diligenda est, quia pulchra, quia tuta, quia quieta, quia jucunda.'—*Hugo. Car.*

**T**HERE is scarcely anything more difficult to measure than degrees of happiness. Nobody can accurately compare one person with another in this respect. In the first place the sources of happiness, as well as the capacities of enjoyment are so multitudinous and so varied; and in the second place, every age possesses a distinctive happiness of its own. The self-same exercise that affords extreme pleasure to one person, will prove insipid to another, and would be a source of veritable pain to a third. Even the same person will find happiness in certain occupations or amusements at one period of his life, which will be utterly distasteful and even annoying at a later stage. That which will amuse and fully occupy a child of six, will by no means satisfy a boy of sixteen; while the sports and pastimes that will delight and possibly enthrall a boy of sixteen, will retain little or no attraction for him, when he has reached the age of sixty.

It is a profound mistake to suppose, as many of us are apt to do, that a man must necessarily be wretched, because he does not possess that which we know is essential to our own peace and contentment. Our nearest neighbour, nay, even our most intimate and bosom friend may live for years—or all his life—in an Eden of enjoyment and delights, of whose very

existence we suspect nothing, and arising from sources which, to us, would yield no sort of consolation. Again, we are far too ready to judge by appearances and by external and indirect signs. Yet this is a great mistake, for though the coarser and commoner joys are usually discernible and palpable enough, yet, speaking generally, the higher and intenser forms of pleasure are not so easily detected, and grow less and less perceptible to the casual observer as they increase in depth and intensity.

We are naturally struck by what most easily affects our senses. We imagine that the rich trader or merchant, whose golden wand can release so many sealed fountains of pleasure, must be really as happy as he looks. We gaze with admiring eyes at his lordly mansion, at his broad acres, his exquisite gardens, his statues, and terraces, and fountains, and rare exotics, and at all else with which he has surrounded himself, and we believe him to be happy. Or we watch the typical 'jolly huntsman,' flying after the wiley fox, on the finest and fleetest of horses, with his company of friends, and his pack of hounds. His gay attire, his rosy face, his intent and excited look, all help to impress us with a strong belief in the joyousness of his life. We see unmistakable signs of it; we recognise it; we read it in his very countenance and expression, as in a book. And of course I am not saying we are wholly mistaken. He is really enjoying himself. But another man—a man of a different character, and cast in a different mould, will find his happiness—and possibly a vastly greater happiness—in such hidden sources, that the world can discover no evidences of it whatsoever.

The huntsman winding his horn, as he gallops tra-la! tra-la! tra-la! through the forest, may deem none so blithe and cheery as he, and least of all the poor pitiable pale-faced book-worm of a philosopher as he burns the midnight oil, and keeps steadily on the trail—not indeed of a fox, but—of some intricate problem, or scientific secret; or the astronomer, forgetting food and sleep, in his eagerness to extract some answer from the starry skies.

Physical pleasure, the pleasure arising from the exercise of body and limbs and muscles is known to all, but those only

who have actually experienced them can form any true conception of the acuteness and the intensity of the pleasures of study and research.

It is not the noisy, boisterous, loud laughing society man, with his shooting and hunting, and his dining and dancing; and his horses and carriages, and retinue of flunkies that has the monopoly of happiness. He may have great outward show of it, but sometimes very little else. Often there is a more intense, as well as a purer and nobler delight experienced by the solitary student, whose thoughts are absorbed by his science or his philosophy, than by the 'gayest man about town.'

How charming is divine philosophy!  
Not harsh and crabbed, as dull fools suppose,  
But musical as is Apollo's lute.  
And a perpetual feast of nectar'd sweets,  
Where no crude surfeit reigns.—Milton.

It is quite certain that mental joys are more enduring and of a nobler and more refined character than those which are purely physical. It is equally certain that a fairly educated person may derive more solid and genuine pleasure from some unpretentious little book, rescued from a dust-heap, than could be afforded him by the costliest banquet, where the choicest wines and the rarest dishes are spread to tempt his jaded appetite. 'Who,' asks a modern writer, 'that has revelled in the opening extacies of a young imagination or the rich marvels of the world of thought, does not confess that the intelligence has been dowered at least with as profuse a beneficence as the senses?'

The society of our fellows is one of the most obvious sources of pleasure. That 'it is not good for man to be alone,' is admitted even by Holy Scripture. The first years of married life, in the case of well-matched couples, are said to be full of delight. Yet, in spite of this, human society is not an essential condition of true or even of great happiness. The mind may act, and exert its energies, and find all that it needs apart from its fellows. It has limitless fields of truth, and beauty, and interest lying all around it, in which to wander, to revel, and to rejoice. If we often hear worldlings bemoaning



the solitude of the 'gentle hermit of the dale,' or perhaps expressing their pity and commiseration for the 'holy recluse shut out from all the joys of life!' we may come to see, when we are more experienced and matured, that such pity is misplaced, and wholly uncalled for, inasmuch as the man of thought and study and reflection often drinks deeper and more abundantly of the torrent of delights, than the man of action.

I shall not easily forget certain observations an elderly religious in Rome once casually let drop in my presence, long years ago when I was preparing for the priesthood. He was referring in general terms to our obligations of gratitude to God, and waxed eloquent on the innumerable gifts and favours which we had received and are continually receiving from Him. Then he grew more earnest and confidential, and spoke of his own personal experience. 'You can hardly imagine,' he said, 'how much pleasure and happiness I find in my work, and yet, I have this advantage that no one envies my happiness. When the populace see the king dash by through the city, with his equipages, and his soldiers and out-riders and the rest, they are filled with envy. When they read the accounts of the regal banquets, the state receptions, and the great balls and pageants to which all the *élite* of the city are invited, and where they exhibit their finery and display their charms, men grow envious of the power and influence and wealth of the king, and feel discontented with their own lowly lot. And so of countless others. But no one envies me! The fact is, that though indeed they see me, and wonder as they watch me pouring over my books and musty folios, they do not see my enjoyment and interior delight. Hence they pass me by with a shrug of pity, or even contempt, and perhaps, crossing themselves, pray to be saved from so humdrum and so deadly dull an existence. Little do they suspect the hidden delights and the secret joys that often fill my soul. The truth is I read and reflect, and converse with the greatest minds and the loftiest intelligences through the medium of their writings, and live on familiar terms with heroes and saints, and seem to almost hear them speaking. The wonders of the world, in almost every department of

science are opened out to me ; and I can, by means of my books, transport myself to any part of the earth, and can live, for the time being, in any place and in any age I please. Theology and philosophy are my chief delight ; but even the less abstruse and less spiritual branches of learning are like exquisite gardens, in which I can stroll at will, feeding my mind all the while with the most delightful mental food. Consider astronomy. I am quite satisfied in my own mind that I have derived more true pleasure, and have felt my heart as well as my mind inundated with intenser happiness, while occupied in the study of that one science, than the ordinary man of the world could draw from all his country sports and pastimes. To contemplate the beauty of the heavens, to watch the famous astronomers revealing its wonders, and mapping out its parts, and calculating the untold distances and the intricate, yet lightning-like rapidity of the movements of the countless heavenly bodies, makes me almost tremble with a sort of delicious consciousness and realization of the immensity of the creation, till this little earth of ours seems to shrivel up into a most insignificant particle, floating on the boundless sea of being, just large enough to bear us and our destinies through the allotted confines of space and time. I envy no one his splendour and material wealth—a vast estate would simply be in my way, even if I had it—and if the rich and prosperous do not rather envy me, well, it is only because they do not know nor even suspect the peace and satisfaction that fill my heart while I give myself up, though most of the day alone, to my favourite studies and my choicest authors.'

In these, or equivalent words, he warbled on in a joyous, cheery strain, his countenance all the while reflecting the gratitude and pleasure that filled his soul.

The words of the old man, uttered with so much earnestness and simple eloquence, impressed me much. Perhaps it would be unfair to quote his case as a fair illustration of the delights of pure science or mere study, for he was something more than a student, however enthusiastic. He was a priest and a religious, and a really holy man, who could see God in all His works. Still his example will help one to realize how

much quiet joyousness may be found in purely intellectual pursuits. And if this be true in more ordinary cases there ought to be no difficulty in admitting the yet greater happiness experienced by those who have turned their backs on the world, and even on the society of their fellows, to dedicate their whole time and mind—not to profane studies, however absorbing—but to the contemplation and to the earnest consideration of heavenly and divine things. Most persons who trouble themselves to think of the matter at all, are wont to marvel greatly at the lives of the Carthusians and other contemplatives, whom they imagine to be cut off from all pleasure, and from every source of consolation. To worldly-minded men, and to persons of no supernatural insight, they seem indeed to be leading dreary, dull and dismal lives. But the fact is, none can understand their secret joys, their pure and spiritual delights, and their almost celestial peace and tranquillity of soul, but such as have, in some measure, actually experienced them. Many are the springs of refreshing water, at which they may drink and slack their thirst, which are unknown to us. They derive consolations where we should scarcely even turn to seek for them, while the very conditions and character of their lives dispose them for joys which have never entered into our own experience.

The proof of this is manifest. Its truth is apparent from their very history. The Carthusians live their lives of almost absolute solitude, speaking but once in the week, and that only for a few hours. Yet the Order has gone on, generation after generation, for over eight hundred years. They have prospered in a most extraordinary manner; most of their members have reached exceptionally great ages; and if they have never been reformed, it is, as has so often been remarked, because they have never needed reforming. Now, no man, or at all events no great body of men could follow such a life of solitude, unless aided by some spiritual consolations. The human mind cannot wholly withdraw itself from all human intercourse and from all human society, for years together, except on one condition, except, in a word, it can fix and rivet itself on the supernatural, and find its consolations there. The soul that deliberately and resolutely denies itself every earthly

solace, every social joy, and almost every innocent recreation, and that refuses itself even the most ordinary pleasures of this life, prepares itself in a wonderful degree to receive divine and heavenly favours. It seems to be the rule, that to enjoy divine consolations, we must deny ourselves such as are purely earthly. The more closely the soul closes its ears to all earthly voices, and the deeper and profunder the silence which it makes in its heart, the more does it dispose itself to hear the divine whispers, and to enjoy the divine visitations. The Carthusian is not wholly solitary. He is solitary only in relation to this world. Though the world of man is indeed far from him, the world of spirits—the world of angels and of saints—is all around him, and he will often grow intensely sensible of its presence, though we, who are less spiritual, perceive it not. As Milton says:—

Millions of spiritual creatures walk the earth unseen,  
Both when we wake and when we sleep.

There is no doubt but that the saints loved their solitude. But if they loved to be silent with men it was not exactly that they might be absolutely silent, but rather that they might converse more familiarly and more unrestrainedly and more sweetly with God. St. Augustine was wont to exclaim, in sublime paradox, that he was 'never less alone than when alone,' and the same idea, formulated in other words, has been expressed by hundreds of saintly lips.

Not only spiritually-minded men, but all men of depth and judgment and true insight, have understood the advantages of solitude. La Bruyère goes so far as to affirm that almost all our ills arise from our unwillingness to be alone. '*Tout notre mal vient de ne pouvoir être seuls ; de la, le jeu, le luxe, la dissipation, le vin, les femmes, l'ignorance, la mefiance, l'envie, l'oubli de soi-même et de Dieu.*' On the other hand, solitude prepares the way for a thousand consolations of which the world little dreams. Our Lord has actually promised not only eternal life in another world, but a hundred-fold also in this, to those who have left all things to follow Him. 'Now what,' exclaims St. Peter Damien, 'is this hundred-fold, if not the consolations, the visits, and the caresses, of the Holy

Spirit, far sweeter than honey! What, but the delights of God's friendship, clearly realized indeed by those who have experienced them, but which no human tongue can possibly describe to such as have never enjoyed them.'

The solitude, the silence, and the hardness of life; the fasts and watchings, and the mortifications of all kinds practised by contemplatives, are recognised, even by the lay Christian of men, as conferring many advantages on the mind, and as sharpening very considerably the intellectual faculties. In this connection I may quote W. R. Greg, who observes that:—

Nourishing food clouds the mind; ample physical exercise brings inevitable somnolence; the soul is, as it were, clogged by the rude health of the body; the animal nature begins to encroach upon the spiritual, or, to speak more correctly, to insist upon its dues.—*Enigmas of Life*, p. 145.

Again, the same author seems to be paying an unconscious compliment to the wisdom of the Carthusian rule, when he writes:—

Thought, insight, sound clear vision of the Truth, wisdom at once piercing and comprehensive, the noblest and divinest achievements of the reason, demand serenity of soul as their imperative condition. Passion clouds the mental eye, and emotion disturbs the organ of discovery. As the astronomer can rely on his nicest and loftiest observations only when the air is still, and the telescope is isolated from all the tremulous movements of terrestrial surroundings, so the thinker can see justly, and penetrate far, only when all that can agitate his spirit is buried deep, or laid eternally to rest.<sup>1</sup> (*Id.*, p. 155.)

In yet another passage the same writer observes:—

The conquest of the remoter and profounder realms of reason demands not only the concentrated devotion of the whole intellect, but a calmness and serenity of soul which is *unattainable by those who still breathe the atmosphere of the domestic hearth*, and are liable to be swayed and perturbed by emotions inseparable from the love of the earthly, the perishable, and the imperfect. (*Id.*, p. 153.)

<sup>1</sup> Consult also the following:—'Para la contemplacion de las cosas Divinas, aprovecha mucho la soledad, porque no se puede hazer bien la oracion donde ay ruido, y desassosiego defeura, y à penas puede et hombre vér, y óir muchas cosas, sin que pierda algo de la pureza, y entereza del coraçon. Y por esto, procura siempre estàr en el desierto con Christo.'—Words of St. Bonaventure, quoted by Fray Luis de Granada, p. 320.

Mr. Greg, though not a Catholic, nor even a Christian, could appreciate the wisdom that prescribes a solitary, mortified, and abstemious life, for all such as wish to exercise their intellectual faculties in the highest possible degree. He had in view, no doubt, the contemplation of secular and profane truth, but his argument gathers rather than loses force, if we apply his principles to those holy men who purpose to spend their years in the contemplation of divine and supernatural things. But the testimony of saints and religious themselves is perhaps still better worth having. Listen, then, to what the great St. Bruno says, in a letter addressed by him to his friend, Ralph le Verd, afterwards Archbishop of Reims :—

As to the blessing and sweetness of solitude and silence, let those who have chosen them tell their charm, for those only who have experienced these joys can speak of them worthily. It is there that generous men can enter into themselves, can dwell with God alone in the very centre of their souls, can cultivate the germs of every virtue, and enjoy a foretaste of Paradise. It is there where we can acquire that purity of heart and serenity of expression which wounds the Heart of the Divine Spouse, and unites us to Him in the pure love which contemplates God alone. It is there that perfect rest accompanies labour, and action hurts not the peace of the soul. It is there that, in return for their brave conflicts, God gives to His stout warriors the reward they have desired—that peace which the world knows not, and the joy of the Holy Ghost. It is there they find the beautiful Rachel, so much more beloved by her husband than Lia, although Lia was the wife who had borne him many children. I am speaking here [he continues] of the contemplative life ; and although its sons are less numerous than those of the active life, yet, like Joseph and Benjamin, they are infinitely dearer to their father.<sup>2</sup>

The much dreaded ‘loneliness’ of the contemplative life is not felt as a strain to the true religious. In fact it is not, if properly understood, loneliness at all. In support of this view suffer me to make one more extract from the volume just quoted, about a couple of hundred pages further on, viz., p. 242 :—

When you are by yourself in your cell, remember that you ought not to feel lonely. You are never less lonely than when you are alone, if only you are really what you ought to be.

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<sup>2</sup> Quoted in the *Life of St. Hugh of Lincoln*, p. 30.

Are you lonely when retiring into the sanctuary of a pure heart, detached from all earthly things, and closing fast the door against them, you pray in secret to your Father, who is in secret? Are you lonely when, rising on the wings of love, and of an understanding supernaturally enlightened, all vain and earthly thoughts are laid aside, and the spirit roams free through the splendid mansions of those heavenly beings who continually behold the face of the Father? Are you lonely when your soul, illuminated and enraptured, soars up among the patriarchs, through the midst of the prophets, into the Senate of the Apostles? Etc., etc.

Alvarez de Paz, quoted by M. l'Abbé Lejeune, gently scoffs at the very idea of the contemplative life being dull or disagreeable. And he asks with some surprise:—

Est-ce que la conversation de notre Dieu serait désagréable? Est-ce que son charme serait trop faible pour attirer les âmes, ou pour les retenir? Nullement. 'Sa conversation n'a pas d'amertume, et son commerce familier n'engendre pas l'ennui, mais la joie et le bonheur' (Sap. viii. 16). En vent-on la preuve? C'est que ceux qui ont commencé à goûter de la contemplation quittent tout pour ces communications intimes avec leur Dieu; et l'amour de leurs proches suffit à peine à les arracher aux doux embrassements de l'époux de leur âme<sup>3</sup>

The figure employed by this mortified and holy man, viz., 'les doux embrassements de l'époux de leur âme,' suggests the strength and tenderness of the affection that unites the contemplative with his God, and the spiritual delights that must often attend the intimate intercourse that is carried on between them. St. Teresa and other contemplative saints bear testimony to the same truth, and refer to it not merely as their own individual experience—which might lead us to associate it with their heroic sanctity, rather than with their mode of life—but as the supernatural, yet ordinary reward of all those who have left the world for a life of solitude and prayer, and whose ambition it is to pass from ordinary contemplation to a state of union.

God [says St. Teresa] gives Himself to those who give up everything for Him. . . . He admits the soul to the understanding of His secrets, and of His mighty works. The joy of this is *so far above all conceivable joys*, that it may well make us loathe all the joys of earth: for they are all dross; and it is

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<sup>3</sup> Page 192.

an odious thing to make them enter into comparison, even if we might have them for ever.'

As P. Crasset says:—'The mind labours in meditation, the heart sighs in affection, and both mind and heart rest in contemplation.' And again:—

The soul is first a servant, and fears its Lord; then it becomes a daughter and respects its Father; finally, it becomes a spouse and loves only the Bridegroom. . . . It is during the (spiritual) night, when the doors of the senses are closed, that the Bridegroom enters the heart of His spouse, whence she wots not how or by what means He has entered; albeit her heart is buried in profound (spiritual) darkness, she knows that the wedding feast is celebrating, and that the cold insipid water of her devotion is changed into delicious wine. At times she feels in the depth of her soul, if we may so speak, operations of the divinity *so intense, so penetrating, so delicious, that she finds no human language adequate to express them.* . . . She quaffs, or rather she is inebriated with the wine of consolations, so that she appears to those who have not assisted at these divine nuptials, as bereft of her senses. . . . To attain to this union, *which creates a Paradise on earth*, great mortification and recollection are necessary: mortification to detach the heart from creatures; recollection, to unite it with God.

Such mortification and recollection are surely nowhere so encouraged or so experienced as in such of the strictly contemplative orders as have maintained in full the spirit of their institute. We are surely justified, therefore, in inferring that the members of such orders know, even better than worldlings, what true happiness means,<sup>5</sup> and that while others seek to slack their thirst in the muddy and filthy streams of earthly and sensual pleasures, they drink deep of the purest and limpidest fountains flowing from the throne of God Himself.

As I began with a quotation from a great saint, I will also end with one:—

Nihil [observes St. Bernard] in hac vita dulcius sentitur, nihil avidius sumitur, nil ita mentem, ab amore mundi separat, nil sic animam contra tentationes roborat, nil hominem ita excitat, et adjuvat ad omnem laborem quam gratia contemplationis.<sup>6</sup>

JOHN S. VAUGHAN.

<sup>4</sup> Page 214, *Life*.

<sup>5</sup> *Conf.*:—'Y no tenga nadie esta manera de vida por melancolica, y triste, porque antes es tanto mas alegre, y deleytable, quanto es mas dulce la compania de Dios, que la de los hombres. Por lo qual dezia S. Geronimo: Sientan los otros lo que, quisieren, porque cada uno tiene su gusto, mas de mi os se dezir, que la Ciudad me es carcel, y la soledad Paraiso.'—Fray Luis de Granada, p. 322.

<sup>6</sup> St. Bernard, *In libro Medit.*, cap. 7.



## IRELAND AND AMERICA

### NOTES OF A MISSION TOUR IN THE STATES

#### III.

**A**T the close of my last paper in the I. E. RECORD, I remarked that the purely American or Anglo-American race element in the States was fast disappearing, and that a new ethnic product was certain to supplant the descendants of the grim old Puritans who fled from persecution at home to inflict it abroad. So far back as fifty years ago there was a bitter cry of complaint that in Massachusetts and some other States, foreigners had very much larger families than natives; and the fear was expressed that if the birth-rate of the latter did not improve the whole country would be ruled by a foreign population. No improvement has taken place and the expected has happened. The 'native' birth-rate is abnormally low, and is becoming lower every year. In these mere notes of travel, elaborate statistics would be entirely out of place, and I therefore pass by the array of facts and figures which might easily prove the statement I have just made. Still I may be permitted to give the following extract from a speech made by Dr. Walter Lyndley, at a meeting of the Medical Society held at Los Angeles in 1895 :—

It is a fact that the American family with more than two children is the exception. . . . In Massachusetts the average family numbers less than three. In 1885 the Census of Massachusetts disclosed the fact that 71.28 of the women of the State were childless. The Census of New York for the same year show 25 per cent. childless, 50 per cent. averaging less than one child, and 75 per cent. a trifle over one child.

The doctor very bluntly declares the causes of this infecundity, whilst he adds significantly that the Malthusian malpractices to which he alludes are not to be found amongst Catholics. Does not this exemption of Catholics, who form so large a part of the population of Massachusetts and New York, show very clearly that the American birth-rate in these States is so

reduced as to be scarcely worthy of notice. I could quote others who take a still gloomier view of the subject, but Dr. Lyndley's very plain statement is quite sufficient for my purpose.

While the purely American population thus dwindles away, the Irish element in the States increases with marvellous rapidity. It is a proof of the moral and physical soundness of the race. According to the census of 1890 (I have not been able to procure any later returns) there were in the States 1,870,000 persons of Irish birth. At the same period nearly 10,000,000 of the population had either an Irish father or an Irish mother, that is, of course, a father or mother whether living or dead, who had been born in Ireland. What would be the strength of the Irish element if we went back two or three generations and reckoned as Irishmen the descendants of those who emigrated, say since 1845? In round numbers the answer has been given as 20,000,000, and if we looked into the various census of the States for the last half century we should find that the estimate is by no means extravagant. Other foreigners and the descendants of either a foreign father or a foreign mother must amount to over 30,000,000. While leaving on one side the 400,000 Indians, Chinese, and Japanese, there is a negro population of over 10,000,000. By a very simple exercise in addition and subtraction one very easily discovers the real strength of the purely American element in the 76,000,000 which is the actual population of the United States. In the face of these figures do not the English shibboleths of the last few years become a little ludicrous! I refer to such cries as 'our kith and kin,' 'blood is thicker than water,' 'hands across the seas,' 'our re-united race.' These touching interjections come from that same 'mother' country which forty years ago desired so ardently to have Solomon's judgment executed upon her poor little infant, now happily grown into the stature and strength of a giant.

I have diverged into these remarks in proof of my contention that the Irish could have risen to a great if not a predominant position in America, if, instead of allowing themselves to be fused into the heterogeneous masses around

them, they had clung more loyally to their Irish nationality and to their Catholic faith.

I come now to a still more formidable stumbling block to Catholics in America—the State system of education. The system is wholly undenominational or, as we are accustomed to call it in Ireland—godless. Speaking generally, the State holds itself completely neutral in its attitude towards all forms of religion, theoretically, at least, recognising no distinction between Catholic and Protestant, Christian and Jew, Mahomedan and Buddhist. It endows no church or sect, and cannot constitutionally show more favour to one religious body than to another. The public schools, you are told, are for all, and the conscience of the atheist must be respected quite as scrupulously as that of the Christian. In the training of children, therefore, there must be no such word as God or Christ, or heaven or hell, or angel or demon. This surely is a very mutilated sort of education. To educate means not so much the imparting of knowledge, as the discipline of the intellect, the regulation of the heart, the moulding of the character, the direction of the child's energies and activities into the proper channels. How is it possible, therefore, to educate a child and leave him in ignorance of the most important and vital of all subjects—religion and the duties which it implies to God, to ourselves, and to our fellow-men? The fruits of such an education are selfishness, self-indulgence, self-worship, naturalism, animalism. The ultimate results are lawlessness, socialism, anarchy, nihilism. The wonder is that American statesmen, as well as French and other politicians, will not see it. It is a matter that concerns the State from the material point of view quite as much as it does the Church from the spiritual. Sow the dragon's teeth and in due time you will have a crop of men armed against all legal restraint and against all social order.

Whilst this godless education plays havoc with the faith of thousands upon thousands of Catholic children, it involves a grievous and a glaring injustice to the ten or eleven million Catholics in the country. Education is of course compulsory, whilst you are quite free to send your child to any school, secular or religious, godless or Catholic, that comes up to the State standard of efficiency. But no matter how excellent the

education you give in a Catholic school, no matter how well you fit your pupils to become good, useful, industrious, and wealth-producing citizens, you do not receive one cent of public money. To endow no sect or religion, you are told, is one of the great principles of the American Constitution. But to pay the Catholic schoolmaster for the purely secular education of a child is surely no more endowing the Church than is the payment of his fee to the Catholic doctor or lawyer, or of his wages to the Catholic artizan. The system is so manifestly vicious and unjust that it is hard to understand how Catholics endure it. It is penalising them for their religion. It is imposing on them a double instead of a single school tax. The principle is nearly as bad as that of the old Protestant Established Church in Ireland. The Catholic is forced by law to contribute to a system of agnostic education which he abhors, whilst he feels bound in conscience to support the schools of his own faith. The public school board has practically a blank cheque from the ratepayers, and may expend all the money it pleases on the erection of palatial school buildings, on every educational appliance however costly, on the payment of the very best teachers. The Catholic school must depend entirely on the generosity of the faithful and every dollar spent upon buildings, school furniture, and teachers, has to be carefully considered. In the race for efficiency and success, therefore, the Catholic school is most unfairly handicapped, and the wonder is that it is not left altogether behind by its favoured rivals. Apart from this one instance of flagrant injustice, I believe, that there is not in the world a government that holds the balance more evenly between the various sections of its people than that of the United States.

One naturally asks why Catholics, who are about one seventh of the population do not agitate against this very serious grievance. I have again and again put the question in America without receiving a very satisfactory answer. American politics are a puzzle to the foreigner, and it would need a veritable Oedipus to unravel them. We may think that it would be very easy to ask a candidate for the State Legislature or for Congress, whether he would, if elected, vote for educational equality. But say so to an American priest and

he will smile good naturedly at your Old World freshness. 'That is not how we manage things in this country.'

Sometimes I received a more definite, if not a more satisfactory answer to my question. Catholics, I was sometimes told, are not all of them quite of the same mind as to their educational policy. Many of the bishops and priests of the present day have been brought up in the State schools and they are none the worse for it; and what is good enough for the officers ought to be good enough for the rank and file.

There is, I think, an obvious answer to this plea, and it is that while the future cleric is translated at once from the elementary school into the genial climate of the ecclesiastical seminary, the future layman is thrust suddenly into the chilling atmosphere of irreligion and unbelief.

No doubt, the evils of the godless schools are in many ways mitigated, or we should not find so many good and devoted Catholics in favour of the system. In very many of these schools there are Catholic teachers; and although they never refer to religious topics, they must, even though unintentionally, influence their pupils for good and prevent much of the mischief arising from an irreligious training. I add with much pleasure that nothing could exceed the zeal on the part of the clergy to undo the evil of the week's education by the religious instruction of the Catholic children on Sunday. I have in my mind one particular parish that had no Catholic school, and with regard to the children of that parish, I have no hesitation in saying that I never met children who were better instructed or who could give a more intelligent exposition of the catechism. Such cases, however, no matter how numerous, cannot be taken as a reason why the system should be tolerated by Catholics. In recent years the bishops and priests generally, have become more resolute than ever in providing Catholic schools throughout the country. The work is enormous and demands a great pecuniary sacrifice on the part of both clergy and laity. In the American Catholic Directory for 1901 I find the number of churches and missions in the States was 10,427, while the number of parishes with schools was 3,812. With the splendid pluck and energy that characterize American Catholics, I have no doubt that this number will go on rapidly increasing until by-and-bye every church will have its

natural pendant—the Catholic school. This spread of Catholic education will fill up one of the widest gaps by which so many of the lambs of the flock are now escaping from the fold of Christ.

In 'notes' one has a sort of licence to ramble from the direct road which he had mapped out for himself. I have been using this licence somewhat largely, and I may therefore wind up this portion of my subject by saying that my chief purpose in this and previous papers, has been to account for the great and deplorable leakage that has taken place and still takes place in the Church in America. The causes of this leakage I have taken to be: (1) the lack of any supernatural faith in the great bulk of the people; (2) the consequent corruption of morals; (3) the speedy absorption of Catholic immigrants, and particularly of Irish Catholic immigrants, into the irreligious and unbelieving masses, and lastly, the godless system of education which is alone favoured and supported by the State.

I now turn from the religious to the social position of our countrymen in America. On this, as on the religious question, you encounter in the States many and widely divergent views. You meet some people who represent the Irish as forming a very undue proportion of what we are accustomed to call the 'submerged,' whilst others represent them as the most active and the most thriving element in the country. Some will tell you that considering how the Irish immigrant laboured under the greatest disadvantages from the beginning, especially by want of capital and of education, his success in the race of life has been really phenomenal; while others assert that as the Irishman was the first in the field, he ought before now have reached a much higher position than he holds. The statistics of the country do not give us any very precise information on the subject, and these statistics refer only to the Irish born in Ireland. In the census returns of 1880 I find the following returns of natives of Ireland:—

Labourers (generally)	...	...	225,000
Agricultural labourers	...	...	24,000
Farmers and planters	...	...	108,000
Railroad employés	...	...	33,000
Miners	...	...	25,000
Traders and Dealers	..	...	32,000

Another return gives us the following statistics as to the employment of our countrymen at the same period:—

Engaged in Agriculture	...	140,000
Personal and Professional	...	415,000
Trade and Transportation	...	138,000
Manufacture, Mines, &c.	...	284,000

The above returns appear in the census of 1880, and excepting the fact that the number of Irish labourers is probably not now as large as it was then, the information may be taken as affording an approximate estimate of the social position of Irish men and women in America. The unskilled labourers amongst the Irish are, as I have intimated, growing less, partly because the Irish immigrant of the present day being better educated than his predecessor, is able to command less servile employments, and partly because he has been ousted by Italians and others, who can work for a much lower wage, and who are content with cheaper food and clothing and housing. The heading 'Personal and Professional,' it must be borne in mind, includes not merely clergymen, doctors, lawyers, and journalists, but also domestic servants, barbers, shoe-blacks, and very many others. There is no doubt that amongst the purely professional classes, the Irish in proportion to their numbers are more largely represented than any other race. (I speak now not only of Irish immigrants but of their children born in America). In every little town even you will find the Irish doctor, the Irish lawyer, the Irish pressman, and, needless to add, the Irish priest. But in the great trades of the country, in shipping, railways, banking, broking, brewing, wholesale merchandise, fire and life insurance, there are, I fear, comparatively few Irishmen. In these departments of the nation's workshop the Germans seem to be more prominent and prosperous. Nor amongst the Irish do you count very many millionaires, though Irish thrift is vouched for by such facts as that Irish money amounts to about £450,000,000, whilst during the last sixty years the Irish immigrant has remitted about £40,000,000 to his friends in Ireland.

In deciding whether the Irishman has made the most of the chances given to him in the New World, we have to remember that the full tide of emigration from our shores

began in the worst possible circumstances. In that terrible famine year, the mention of which still makes us shudder, our people rushed madly to our sea-ports, hardly thinking whither they were going, only anxious to set the ocean between them and the noise of the crow-bar, and the crackling of the roof-tree, and the shrieks of the evicted, and the wailings of the hungry and the fever-stricken, and the heartlessness of an alien government. Without education, without capital, without any more clothing than they wore, without friends, often without health or strength, utterly unequipped for the new conditions of the life before them, they were pitchforked into the great cities of America, with every chance of settling down amongst the lowest dregs of the population. In this terrible year, too ('47-'48) the Irish immigrant in thousands of cases brought with him to America the terrible typhus fever which was the direct result of starvation or unwholesome food. He was, therefore, shunned as a leper; nobody would speak to him, or work with him, or hold any relations whatever with him; his advent was looked on by many as a greater calamity than the landing of an invading army. I think it was the distinguished writer, R. Waldo Emerson, who called this exodus from Ireland *the black vomit*.

Religious bigotry sharpened the hostility of the native Americans towards the new arrivals. The Americans of sixty years ago believed everything that was black and devilish not only of the Church and her doctrines and practices but of every individual Catholic also. The horrible obscene lies of persons like Maria Monk were held to be as true as the Gospel. We know of the cowardly brutal attack made on a convent of defenceless ladies and children at Charlestown in 1843, and we know that similar attacks would have been made on every church and Catholic institution throughout the country if two or three Irish-born bishops had not plainly intimated that such tactics would lead at once to a disastrous civil war. It was in the teeth of this fierce intolerance that the Irish Catholic immigrant had to struggle for his daily bread. Weighing all the circumstances, therefore, I think that on the whole the Irish have achieved a marvellous success in the New World; and that they are an ever standing disproof of the calumnies so



freely spread abroad as to their indolence and thriftlessness. It has been repeated constantly that the Irish gravitate very unduly to the ownership of liquor stores. Perhaps it is so ; but I could see no evidences of the fact. For one Irish name on a public house, I think I could count at least a dozen German names. One thing is certain, that our people can select no more unfortunate calling, nor one for which they are more utterly unfitted. Indeed, the liquor business is looked on by a large portion of the community not only as a degrading, but as an infamous trade.

The Methodists, who, after the Catholics, are numerically the most powerful religious body in the country, exclude from their membership all who are connected with the manufacture or the sale of drink ; and this strong measure they would not take unless they were supported by public opinion.

Like her brother immigrant the Irish girl has somewhat diverted from her old employment in the States. She used to be a domestic servant—always trusted and highly valued by her employers—now she has in a large measure ceded her place to the Swede and the German. She prefers to work as a mill or factory hand, and she has bettered by the change. She has higher wages, and she enjoys more freedom and more home life.

As to the wage-earners generally, they are from a material point of view much better off in some respects than we find them in Ireland or England. As long as they can find work they receive good wages. They are well fed, well clothed, and, with some reservations, well housed. Men as well as women feel it a duty to be well dressed, and the sexes vie one with the other in the display of gold ornaments. One day in Boston I noticed about two hundred young girls walking quietly along the streets at the dinner hour. I took them to be students of some high school, but to my surprise I was informed that they were factory hands, and that they were most of them Irish.

But not all is gold that glitters. Appearances are too often misleading. There are shadows deep and dark in the bright pictures of American labour and labourers. If wages are comparatively high, so is the cost of living. If the working

man, and especially the working man with a young family, has paid all his bills at the end of the year, he will have very little to put aside. Happy is his lot if he is able to meet the heavy calls made on him by butcher and baker and grocer and tailor and tax-gatherer. To imagine that everyone can become wealthy in America is a delusion akin to madness. The man who does make money mints it out of his sweat and his blood. Nowhere in the world does a man work harder than in America; nowhere are the conditions of labour more stringent or more severe. Again and again you are assured by Irish immigrants that if they had worked half as hard in their own country they need never have condemned themselves to exile. Here, they tell you, we are veritable slaves, though they call us, no doubt in mockery, the uncrowned kings of the commonwealth. Our souls are not our own. It is work, work, work, all the day long, often all the night long; work for weeks and for months with only a few hours out of the twenty-four for absolutely necessary sleep. Hardly a day of domestic happiness with one's family; not an hour very often on the Sunday to think of God or one's soul. The man is merely regarded as a wealth-producing machine, and the machine is strained to its very utmost capacity. If forced to the breaking point it is flung aside and another taken in its stead.

Usually Irish immigrants live in the great cities where the working man cannot have a house of his own, and where the sacred privacy of family life can hardly exist. In one great rookery (flats) you have as many as twenty families herded together, living in conditions that are necessarily insanitary and breathing an atmosphere that is necessarily impure. Some years ago Archbishop Ireland stated in a public lecture that infant mortality in the workmen's flats of New York reached the appalling figure of 75 per cent.—a state of things only surpassed in the South African concentration camps.

Is life worth living in such circumstances? Money's value after all is measured by the comfort and happiness it brings one. Where is the wisdom in sacrificing to Mammon one's health, one's freedom, one's happiness, and the health and life of one's children? I have often thanked God for His

goodness to our poor people as I contrasted the life even of our most impoverished labourer with the condition of the miner or the navy or the dock worker in America or England. If I had to choose between the two I should undoubtedly prefer to live on fifteen shillings a week in a little cottage, sweetened by God's air and light on an Irish hill-side, than lead the life of a labourer, skilled or unskilled, in the States, earning my fifteen or twenty dollars a week. I am not altogether singular in this view. I met men in America who had laid by their 'pile,' and they assured me, sometimes with tears in their eyes, that the unluckiest day of their lives was that in which they beheld 'the last glimpse of Erin,' and that they would be happier on a fare of potatoes and salt in Ireland than they were amid the comforts and comparative luxuries of the United States.

Another illusion exists largely in the minds of our peasantry, and it is that in America labour is plentiful as well as remunerative. 'They say there is bread and work for all' might have been all right in Lady Dufferin's time. Things have changed much since. The fight for existence is as keen in New York and Chicago as it is in Dublin or Cork, and the weak go to the wall. I have come across scores of even strong healthy industrious men in some of the great cities who assured me that they had often to spend weeks searching for work, and searching in vain. Eight years ago it was publicly declared that in Chicago alone there were 100,000 men out of employment; while 3,000,000 men throughout the country were in a similar lamentable condition. How many of these unfortunate men are Irish immigrants? How many of them are steeped in misery and degradation such as they never could have experienced at home? How many of them, mixing with the off-scourings of all European nations, sink at last to the deepest depths of depravity?

As to some of our immigrant Irish girls, their fate is alas! unspeakably worse. Their degradation is a thing too deep for tears. No doubt our Irish girl is not now beset with such dangers on landing in New York as brought almost certain ruin to the immigrant of years gone by. She need not, if she does not deliberately wish it, become a prey to the land-sharks

that would devour her more cruelly than the ravenous monsters of the ocean. On entering New York harbour she finds a temporary home in the Mission of Our Lady of the Rosary, now in Ellis Island. There she will find not only a safe shelter, but the good, fatherly, affectionate and enlightened counsels of the true Soggarth Aroon. Some two or three thousand Irish emigrant girls pass every year through this home on their way to their several destinations in the States. This means that the Home has been the saving of thousands upon thousands of our Irish maidens. Ireland surely owes an eternal debt of gratitude to the noble-hearted priests who have given their services to this great work of charity—to Fathers Riordan, Callaghan, Brosnan, Henry, as well as to a lay gentleman, Mr. Patrick M'Cool, who has devoted his great talents and his tireless energy to the success of the Mission.

But in spite of the many safeguards afforded by the Mission, no one can deny that the country is full of pitfalls for the Irish girl immigrant. I have read somewhere of certain morasses that are so covered over with turf and wild flowers as to appear solid ground. Scarcely, however, has the traveller ventured a few yards on the surface when he finds himself sinking down helplessly; in a moment he is hidden away for ever beneath the shifting bog and the treacherous mosses.

Our Irish girls fear no danger, for they know no sin, and their very ignorance of evil brings them into evil. In the police reports of Chicago we are informed that of the girls between fourteen and eighteen who are reported missing, 20 per cent. are never heard of. All these are lamentable facts, and facts that it is necessary to burn into the memories and minds and hearts of our young people who are bent on emigration, and upon the parents who encourage their children in the too often suicidal design. The moral of it all is: stop the emigrant. Keep the people rooted in the soil in which God planted them and which He made able to support them. It will be better, unquestionably, for their souls, and better, I will say without hesitation, for their material happiness.

But how stem the fatal stream that for sixty years has been flowing westward in such tremendous volume? It is

for wiser heads than mine to answer the question. But this we all know : the thing can be done, ought to be done, and must be done speedily if Ireland is not to perish as a nation, and if the Catholic Irish Celt is not to become as extinct as the *Megaceros hibernicus*. An Irish Parliament elected by the people, in touch with the people, responsible to the people, could, no doubt, end the evil much more speedily and effectually than could any alien government, no matter how honest its purpose or how sincere its sympathies, or how vast its resources. But we cannot afford to wait for an Irish legislature. We must be up and doing at once if we are to keep in Ireland a people to be legislated for. As I end these 'notes' hundreds of our young men and women are madly rushing away to America as from a plague-stricken country, and the huge transport boats from Liverpool and Queenstown are unable to stow away half the human freight that presses for accommodation. Our bishops at their late meeting in Maynooth have sent forth a fresh cry of alarm on the spiritual and temporal evils of emigration, and their clarion notes ring at this moment throughout the length and breadth of the land. Will their wise and patriotic counsels produce the desired effect? Will our people pause in their mad onrush to the visionary El Dorado beyond the seas? Is the work of depletion for ever to continue? Is Ireland through the criminal folly of her children to go on bleeding from every pore until her heart and veins are emptied of every life-drop? Questions like these, as their lordships suggest, are to be answered not by words, but by deeds.

M. F. SHINNORS, O.M.I.

## TEMPUS VERUM VERSUS TEMPUS MEDIUM

### IN CERTAIN ECCLESIASTICAL FUNCTIONS

THERE are few subjects with which we all have more to deal, few of which we know less, than *time*. We may content ourselves with a homely definition that *Time is a measured portion of indefinite duration*. To measure it at all, we must get at something fixed, and how little fixity there is in this mobile world of ours.<sup>1</sup> However, we may say that any thing or any event which takes place at equal intervals, may become a measure of time. But the great *standard* of time for the inhabitants of this earth of ours, is the period of its revolution upon its axis, which, by the most scientific observations, is found to be always the same. Before we attempt to discuss the title of this paper, the reader will have to be exercised in no small degree of patience; and the preamble to the solution, though somewhat dry, and, to some, at least, elementary, can hardly be dispensed with for an adequate grasp of the whole subject.

With this apology, we propose to offer a few *prae notae*.

1. The word *meridian* (so much employed in chronology) signifies the vertical plane at any place that contains, or is parallel to, the earth's axis, and so passes through the celestial pole, called also the plane of the meridian. *In time*, it is when the sun crosses the celestial meridian.

The intervals between two successive returns of any fixed point on the sphere to the meridian is called the *sidereal day*. Hence a sidereal day is the *exact* time it takes the earth to make one revolution on its axis, and which may be best determined by a star in the heavens. Hence again its name. Now this space of time or sidereal day is found to be 23 hrs. 56 mins. 4 secs. of a mean solar day, which is always

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<sup>1</sup> It may be said that the only events whose succession is regular, constant, and uniform, are some astronomical phenomena.

reckoned of 24 hours' duration. The sidereal day is practically an exact measure of time; in fact the most exact measure known. But clocks and chronometers regulated to *sidereal* time are only used by astronomers. For ordinary (civil) purposes (as we shall see) *solar* time is used. Here, then, another measure of time is introduced; the stars are discarded, and our great luminary is chosen to measure days, hours, minutes, and seconds of time.

2. *Solar Time* is regulated by the diurnal motion of the sun<sup>2</sup>; and solar time or the *true* time of the sun is employed both in astronomical observations, as well as in civil life. We shall show presently that the solar day is a longer day than the sidereal.

Formerly solar time was made to conform absolutely to the motion of the sun; that is, it meant noon (12.0 p.m.) whenever the sun was on the meridian of any given place; and the hours (or time) were always those that would be indicated by a sun-dial. The very instant the sun reaches its greatest height (its zenith) above the horizon, it is true mid-day; in other words, when the sun is exactly over the meridian of any place, it is there 12.0 noon *by the sun*. Hence it is called *True Solar time*, though for reasons we shall soon discuss, it is often called *apparent* time. A solar day is not of the same length as a sidereal day. The earth, in its diurnal revolution, moves fifteen degrees in an hour of sixty minutes; and consequently, we pass over one degree in every four minutes. The result of this is that, after we have made one complete revolution, it will take us four minutes to overtake the sun. Hence the solar day is about four minutes longer than the sidereal day.

To suit the ordinary purposes of society, it is considered more convenient to reckon the solar day as being exactly 24 hours and throw the fraction into the sidereal day: hence

	hr.	min.	sec.
Solar Day	=	24	0 0
Sidereal Day	=	23	56 4.1

This is what is meant when we say that a sidereal day is

<sup>2</sup> It may be more correct to say that solar time is regulated by the diurnal revolution of the earth with regard to the sun.

part of a solar day.<sup>3</sup> However, impress well upon your mind that scientifically speaking, sidereal time is the fixed and invariable time, while solar time is a varying quantity. So little is solar time a constant quantity, that mid-day is sometimes as much as 16 mins. 18 secs. sooner, and at others 14 mins. 28 secs. later, than 12.0 noon by what is called *mean* time: but we are anticipating. Solar noon at any particular place may be always obtained by a *transit* instrument.

And, as we have said, you may reckon 4 minutes in time for every degree of longitude; or 1 hour to every 15 degrees.

$$360^{\circ} \div 15 = 24 \text{ hours or one day.}$$

3. It will now be easy to understand why we have ceased (in civil matters) to use this true solar time (*tempus verum*). For, as we have intimated, the solar day, *i.e.*, the successive returns of the sun to the meridian of a place does not furnish a uniform or invariable measure of time, owing to several causes; principally to the slight variable *velocity* of the sun's motion and to the inclination of its orbit to the equator.

On this account clocks of precision would actually indicate a more correct *uniform* time than the sun itself. To meet this difficulty, *i.e.*, to avoid the disparity constantly arising between clock and solar time, an

4. *Imaginary Sun*—a fictitious sun—is introduced, supposed to be moving with *uniform velocity*. In other words, an average is struck of the true sun's variable velocity; and this imaginary sun, to distinguish it from the true sun, is called *The Mean Sun*, and the time derived from it is therefore called *mean time*. Every place, then, will have its *own* mean time—never varying; because the fictitious mean sun, always travelling at the same average uniform velocity, will always be over the meridian of every spot on the globe exactly at the same time in its diurnal revolutions.

The irregular time, depending on the variable motion of the true sun (*i.e.*, solar or sun-dial time) is now therefore called *apparent* (although true) time; while the time given by an *imaginary* sun (called the mean sun) is rightly called *mean* time.

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<sup>3</sup> The earth rotates at the rate of 17.366 miles per minute at the Equator. To change Mean time into Sidereal, see *Whittaker's Almanac*, p. 623, for 1900.



5. The exact difference of time between these two suns, viz., between the *real* sun and the *fictitious* (mean) sun, is called the *Equation of Time*.

This difference or equation of time is never very considerable; the maximum at any period of the year not being more than 16 minutes (No. 6). Sometimes the two suns or rather their time exactly coincide (No. 6). When once you get true solar time, by the equation of time you can always strike mean (or clock) time, either by addition or subtraction (No. 6).

The *sidereal* day is 3 mins. 56 secs.\* less than the *mean solar* day. About the 15th April, the sidereal and mean clocks would agree, but from that day the divergence would be increased each day.

6. *The true and imaginary sun's periodical relation:*

On Feb. 10 the true solar time is *slower*<sup>4</sup> than the *mean* solar (clock) time by 15 minutes.<sup>5</sup>

On April 15 both suns or times *coincide*.

On May 14 the true solar time is *faster* by 4 minutes.

On June 14 they again *coincide*.

On July 25 the true solar time is *slower* by 6 minutes.

On August 31 they again *coincide*.

On November 2 the true solar time is *faster* by 16 mins.<sup>6</sup>

On December 24 they *coincide*.

Hence *four times* a year there is no difference between true solar and mean time.

Bear, therefore, well in mind that an *imaginary* sun is introduced—called the mean sun—which is supposed to be moving with a uniform velocity, *i.e.*, with an *average* velocity struck from the annual velocity of the real sun; and that the difference between these velocities or times constitutes *the equation of time*. And that the time of the true sun shows *true solar time* (though called 'apparent' time); while the time indicated by the *imaginary* or *mean sun* is called *solar mean* or equal time, and is the time generally kept by clocks and watches for civil and commercial purposes. In future we shall refer to these different times as *true* solar and *mean* solar time.

<sup>4</sup> The maximum of slowness throughout the year.

<sup>5</sup> We are here discarding odd seconds.      \* To be exact, 3 min. 55.91 sec.

<sup>6</sup> Maximum of fastness throughout the year.

The object, therefore, of the introduction of this imaginary or mean sun is to furnish us with an *average rate* of motion of the true sun ; and, in this sense, the *mean* sun is a corrective of the *true* sun's *variable* velocity. In technical language, the mean sun is conceived to be moving with a uniform velocity in the Equator with the true sun's motion in right ascension.

7. Now as clocks and watches are regulated to mean solar time, they will show 12.0 p.m. (noon) sometimes *before* and sometimes *after* the true sun has reached the meridian of the place in question, as is evident from the above table of variability (No. 6).

Mean time cannot, of course, be obtainable by observation, like true solar time ; but can easily be deduced from the *equation of time*, by either addition or subtraction. Consequently, once given the equation of time, *i.e.*, the difference between the *true* and *mean* solar times of any place, and you can always find what is the true solar time from your mean solar clock or watch. For instance, suppose you want to find out what is the true solar time at Greenwich on, say January 1st, 1904 at noon by the clocks. Now, the equation of time at that instant is 3 minutes 11.11 secs. : therefore, if you subtract the 3 minutes 11 seconds from the clock (or mean time) you get the true solar time, viz., 11 hr. 56 min. 49 sec. ; in other words, on this date, the *mean* sun had passed the meridian of Greenwich so much *previously* to the true sun, and consequently, it would not be 12.0 noon by true solar time, until the clocks registered 12 hr. 3 min. 11 sec.

8. For reckoning time, then, according to our modern system, we must first ascertain, in every instance, the distance (in time) of the sun from the meridian of Greenwich or what is called the corresponding Greenwich time ; and this is evidently equal to the given time under the assumed meridian, increased or diminished by the equation of the two meridians, according as the mean meridian is to the westward or eastward of Greenwich. The same rule applies to other places such as Dublin ; the universal rule being : ' whenever the true sun is slow, it passes the meridian *after* mean noon, and consequently the clock (or mean time) will be *faster* than the sun (or sun-dial) ; whenever the true sun is fast, it passes the

meridian *before* mean noon, and consequently the clock (or mean time) will be *slower* than the true sun (or sun-dial time).' (See No. 11).

Every place has, of course, its own meridian and therefore its *own mean time* as distinguishable from the mean (standard) time, which may have been adopted by the capital—*v.g.*, London (or Greenwich) time for England, etc.; Dublin (or Dunsink) time for Ireland; Paris time for France, etc. The reader will now observe that we are introducing a second species of mean time, which we call *Standard Mean Time*.

9. This *standard* mean time is nothing more than a general mean time adopted for a country to obviate the variability that would affect our clocks, where they always regulated to the actual mean time of each individual place. We have seen (No. 8) that the mean time of one place will differ from the mean time of every other place not on the same meridian, according as a place is east or west. Just as true solar time has its inconvenience on account of *its* variability at different periods of the year; so, if our clocks were regulated to the mean time of each place, we should suffer from a similar inconvenience. In fact, every time we travelled our watches would be in disagreement with nearly every place we touched.

To obviate this difficulty a *uniform* mean time is often introduced into a country or region; and this mean time is rightly called *standard* mean time. Thus you have 'Greenwich' time for England (and for many other places), and Dublin ('Dunsink') time for Ireland.

To distinguish these two kinds of 'mean' time, let us call the fixed uniform time, *standard* mean time, and the *actual* mean time of each individual place, *local* mean time. Of course, at the meridian of the place where the standard mean time is struck, such as Greenwich, Dunsink, etc., the two mean times coincide. Apply this then, to Ireland. The local mean time of Cork will evidently differ from the mean time of Dublin, because the two cities are not on the same meridian. However, the clocks in Cork register *the same time* as Dublin. Why? Simply because they are regulated to the Dublin *standard* mean time. Now the difference between these two cities (in time) is 8 minutes 35 seconds; so that when it is

midnight in Dublin<sup>7</sup> (by the clocks), it actually wants 8 minutes 35 seconds of midnight in Cork, by its own *local* mean time, though the clocks there are striking midnight *with* the Dublin clocks. It would also differ again from *true* solar time, as is clear (No. 5). *En passant*, we may remark that while the *local* mean time of Cork will always, and at all times of the year, be 8 minutes 35 seconds *slower* than the clock (*standard*) time, the true sun time will be sometimes faster, sometimes slower, *according to the time of the year* (No. 18).

The equation of time between the standard and local mean times is easily ascertainable by a longitudinal calculation (No. 11).

Meantime clocks could be regulated by the stars instead of by the sun; for, as we have said (No. 1) the motion of the earth with regard to the sidereal sphere (fixed stars) is *uniform*, and a fixed star will always appear at the meridian 3 minutes 56 seconds sooner than it did on the preceding day. (Nos. 1 and 2). And the reasons (when change at all was made) that the stars were not preferred to the sun to strike and keep a mean time are by no means self-evident.

#### IRELAND'S MEAN TIME.

10. The standard mean time for Dublin and all Ireland is regulated at the Dunsink Observatory, a few miles from Dublin city. Just as the meridian of Greenwich is selected to strike the *standard* mean time for London, England, etc., so all Ireland keeps the Dunsink *standard* mean time. This time is considerably *slower* than the English (Greenwich) time.

London is about  $51\frac{1}{2}$  deg. North Latitude (see No. 12); while Dublin is  $53^{\circ}.21'$ . N. Lat. and Dunsink  $6^{\circ}.20'.16''.5$  W. Long. The exact difference (equation) of time between these two standard times is that *Dunsink is 25 min. 21.1 sec. slow of Greenwich*.<sup>8</sup> So that when it is noon (12 o'clock) by Irish

<sup>7</sup> And also by the Cork public clocks.

<sup>8</sup> A very general mistake is made about this exact equation. On the pages of chronological works as well as on the faces of pretentious public clocks you may read—'Dublin time slow of Greenwich—25 min. 22 sec.' The writer of this article consulted the Royal Astronomer of Ireland on this important question, and received the following reply from the Dunsink

time, it is already 25 minutes and 21 seconds past noon by English time. Hence in all the calculations in this paper, they are based on the 25 min. 21 sec., and not on the erroneous 25 min. 22 sec.

11. To find the equation of time we must (1) see how many degrees of longitude the meridian of the place is, either east or west of the other place (meridian), which has a known fixed time. Then (2) allowing 4 minutes for every degree, which we add to the time (if the place be east) and subtract (if it be west), we get the actual local mean time. The difference (in time) between the two meridians will be the equation of time. For instance, suppose you want to know the equation of mean time between Cork and Dublin. Ascertain the longitude of Dublin, and then of Cork. Subtract one from the other and you have the difference in degrees. Convert the degrees into *time*, as said (No. 8), and you get the equation of time.

Let us now apply this broadcast over the world. Suppose you want to find (approximately at least) the time in Calcutta, when it is noon in Greenwich. Now a good map will show you that Calcutta is about 90 deg. *east* of Greenwich. Divide the 90 degrees by 15, because 15 degrees of longitude are equivalent to 1 hour in time (No. 2)—the quotient will be 6. Hence, when it is noon at Greenwich it will be about 6.0 p.m. in Calcutta, because Calcutta being to the *east* of Greenwich the true sun will have passed over the Calcutta meridian all those hours before. This is a rough approximation. You can get an exact one by getting the actual longitude or from a published table of equations, some of which we shall now furnish.

### ENGLAND.

12. Difference between Greenwich (standard) and actual (local) mean time.

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Observatory; 'The difference between Greenwich and Dunsink time is 25 m. 21.1 sec. Dublin time is really Dunsink time. The decimal of the second is frequently neglected.—C. J. JOLY.'

Yes, the tenth of a second may be immaterial; but one *full second* (to nautical captains) might spell shipwreck.

## LONDON.

So large is the area now constituting London that the local meridians are very appreciable; and as all its districts are *west* of Greenwich, the true local time will be *slower*. Spital Square, 17 secs.; Stoke Newington, 20 secs.; St. Paul's, 23 secs.; Muswell Hill, 29 secs.; Highgate, 35 secs.; Clapham Observatory, 35 secs.; South Kensington, 41 secs.; Hampstead, 43 secs.; Fulham, 50 secs.; while Harrow on the Hill is 1 min. and 20 secs. slower.<sup>9</sup> Greenwich itself is in latitude 51° 28' 40" north, and in longitude, of course, zero.

## IN THE COUNTIES.

<i>Slow with Greenwich.</i>			<i>Fast with Greenwich.</i>		
	mins.	secs.		mins.	secs.
Birmingham	...	7 36	Folkstone	...	4 36
Cardiff (Wales)	...	13 0	Deal	...	5 36
Chester	...	11 36	Eastbourne	...	1 20
Crewe, about	...	9 40	Ipswich	...	4 40
Guernsey (Ch. Isl.)	10	22	Maidstone	...	2 10
Holyhead	...	18 36 <sup>10</sup>	Margate	...	5 32
Liverpool, about	...	12 0 <sup>11</sup>	Louth (Lincolnshire)	0	0 <sup>12</sup>
Manchester	...	8 52	Ramsgate	...	5 40
Plymouth	...	16 30	Sheerness	...	2 59
Penzance	...	22 10	Yarmouth	...	7 0
Portsmouth	...	4 24	Hythe (Kent), about	4	0
Sheffield	...	5 50			
Southampton	...	5 36			
Stafford	...	8 30			

## SCOTLAND.

Aberdeen, 8.20; Dundee, 11.52; Dumfries, 14.24; Edinburgh, 12.44; Glasgow, 17.10; Greenock, 19.1; Inverness, 16.54; Leith, 12.36; Perth, 13.46; and Stirling, 15.40 mins. and secs. *slower*.

*Obs.* Many of these and other longitudes will be found in Spon's *Former Clock and Watchmakers and their Work*, by F. J. Britten, Esq., which we have consulted for this article, along with the Cyclopædias.

<sup>9</sup> Rees's *Cyclop. on Long.*

<sup>10</sup> Difference therefore with Dublin, 6.45 faster.

<sup>11</sup> Difference therefore with Dublin, 13.21 faster.

<sup>12</sup> Therefore on same meridian as Greenwich.

## IRELAND.

13. Dublin or Dunsink time *slow* with Greenwich; also showing places fast or slow with Dublin *standard* time.

*With Greenwich.*

*With Dublin.*

	mins.	secs.		mins.	secs.
Dublin <sup>13</sup>	...	25 21.1	<i>slow.</i>	...	0 0 *
Belfast	...	23 46	„	...	1 35 <i>fast.</i>
Cork <sup>14</sup>	...	33 56	„	...	8 35 <i>slow.</i> <sup>14</sup>
Downpatrick	...	22 52	„	...	2 29 <i>fast.</i>
Drogheda	...	25 20	„	...	0 1 „
Dundalk	...	25 30	„	...	0 9 <i>slow.</i>
Enniskillen	...	30 40	„	...	5 19 „
Galway	...	36 12	„	...	10 51 „
Kilkenny	...	29 0	„	...	3 39 „
Limerick	...	34 30	„	...	9 9 „
Lisburn	...	24 8	„	...	1 13 <i>fast.</i>
Londonderry <sup>15</sup>	...	29 30	„	...	3 59 <i>slow.</i>
Queenstown	...	33 0	„	...	7 39 „
Waterford	...	28 30	„	...	3 9 „
Wexford	...	25 26	„	...	0 35 „
Wicklow <sup>16</sup>	...	24 8	„	...	1 13 <i>fast.</i>
Youghal	...	31 24	„	...	6 3 <i>slow.</i>

*Obs.* To compare Dublin time with the *local* time of any other place in Ireland, if the place is East of Dublin (meridian), subtract its time from the Greenwich equation (25 21); if West of Dublin, subtract the Greenwich equation from it.

## FOREIGN COUNTRIES.

*Fast or slow with Greenwich.*

14. The *Nautical Almanac* tells us that the Australian Colonies have adopted a standard time based on the meridian of Greenwich, thus:—

Western Australia—120 deg. east = 8 hours earlier than Greenwich.

South Australia—135 deg. east = 9 hours earlier than Greenwich.

Queensland, New South Wales, and nearly all Victoria—150 deg. east = 10 hours earlier than Greenwich.

Tasmania—10 hours earlier than Greenwich.

New Zealand—11½ hours earlier than Greenwich.

<sup>13</sup> As we have said in the footnote to No. 10—this is the Dublin correct equation. Rees, in his *Cyclopædia on Longitudes*, gives Dublin longitude as 6° 17' 0" and time 25 m. 8 sec. W; while for the Dublin Observatory he gives, long. 6° 20' 30" and time 25 m. 22 sec. W. \* See footnote 31, page 43.

<sup>14</sup> Rees gives 33.53, *i.e.*, in time, slow 8.32 instead of 8.35.

<sup>15</sup> Another authority gives 28.59.

<sup>16</sup> Another authority gives 24.4.

The following is an approximate (in hours) difference in actual local times :—

Adelaide, over 9 hours <i>fast</i>	with Greenwich.
Alexandria, nearly 2 hours <i>fast</i>	"
Athens, over $1\frac{1}{2}$ hours <i>fast</i>	"
Auckland, over $11\frac{1}{2}$ hours <i>fast</i>	"
Barbadoes, about 4 hours <i>slow</i>	"
Berlin, 53 mins. 35 secs. <i>fast</i>	"
Bombay, nearly 5 hours <i>fast</i>	"
Boston, U.S.A., over $4\frac{1}{2}$ hours <i>slow</i>	"
Brisbane, over 10 hours <i>fast</i>	"
Buenos Ayres, nearly 4 hours <i>slow</i>	"
Cairo, about 2 hours <i>fast</i>	"
Calcutta, over $5\frac{1}{2}$ hours <i>fast</i>	"
Canton, over $7\frac{1}{2}$ hours <i>fast</i>	"
Cape Town, 1 hour 13 mins. 54 secs. <i>fast</i>	"
Chicago, nearly 6 hours <i>slow</i>	"
Constantinople, nearly 2 hours <i>fast</i>	"
Jamaica, over 5 hours <i>slow</i>	"
Japan may be reckoned about 9 hours <i>fast</i>	"
Jeddo, over 9 hours <i>fast</i>	"
Jerusalem, 2 hours 20 mins. 56 secs <i>fast</i>	"
Madrid, 14 mins. 45 secs. <i>slow</i>	"
Madras, over 5 hours <i>fast</i>	"
Melbourne, over $9\frac{1}{2}$ hours <i>fast</i>	"
Mexico, over $6\frac{1}{2}$ hours <i>slow</i>	"
Montreal, nearly 5 hours <i>slow</i>	"
Moscow, over $2\frac{1}{2}$ hours <i>fast</i>	"
Naples, 56 mins. 59 secs. <i>fast</i>	"
Natal, over 2 hours <i>fast</i>	"
New York, nearly 5 hours <i>slow</i>	"
Paris, 9 mins. 21 secs. <i>fast</i>	"
Pietermaritzburg, 2 hours <i>fast</i>	"
Pekin, about $7\frac{3}{4}$ hours <i>fast</i>	"
Philadelphia, over $5\frac{1}{2}$ hours <i>slow</i>	"
Quebec, about $4\frac{3}{4}$ hours <i>slow</i>	"
Rangoon, nearly $6\frac{1}{2}$ hours <i>fast</i>	"
Rome, 49 mins. 51 secs. <i>fast</i>	"
San Francisco, over 8 hours <i>slow</i>	"
Shanghai, over 8 hours <i>fast</i>	"
St. John's, N.F., over $3\frac{1}{2}$ hours <i>slow</i>	"
St. Petersburg, over 2 hours <i>fast</i>	"
Suez, over 2 hours <i>fast</i>	"
Sydney, over 10 hours <i>fast</i>	"
Vienna, over 1 hour <i>fast</i>	"
Washington, over 5 hours <i>slow</i>	"
Wellington, N.Z., over $11\frac{1}{2}$ hours <i>fast</i>	"



15. *Obs.* To compare Dublin mean time with the above foreign equations, you must add the equation 25 min. 21 sec. to all places (fast) east of Greenwich, and subtract both equations from all places west (slow). Examples: suppose you want to know the difference of time between Dublin and Sydney. Sydney is east of Greenwich and *fast* by 10 h. 5 min. *Add* the Greenwich equation, 25 min. 21 sec. and you get 10 h. 30 min. 21 sec. p.m., which will be the time in Sydney when it is 12.0 noon in Dublin. Suppose again you want to know the time in New York, when it is noon in Dublin. New York is west of Greenwich and *slow* by 4 h. 56 min. *Subtract* the Greenwich equation 25 min. 21 sec., and you get 4 h. 30 min. 39 sec. before noon; then subtract this from 12.0; hence the time in New York will be 7 h. 29 min. 21 sec. a.m., when it is noon in Dublin.

A few other examples may be very useful.

16. When it is 12.0 noon in Dublin it will be (about)—  
12 h. 25 min. 21 sec. p.m. at London; 12 h. 34 min. 42 sec. p.m. at Paris; 1 h. 15 min. 15 sec. p.m. at Rome.

17. At New York, nearly 7½ o'clock a.m.; at Washington, about 7¼ o'clock a.m.; at San Francisco, about 4¼ o'clock a.m.; at Melbourne, about 10 o'clock p.m.; Sydney, 10½ o'clock p.m.; Tokio, 9¾ o'clock p.m.; at Cooktown about 10 o'clock p.m.; at Calcutta, about 6 o'clock p.m.; at Shanghai, about 8½ o'clock p.m.

#### MEAN *versus* TRUE TIME.

18. Table showing the true solar time, when it is 12.0 noon by the standard mean time in Dublin, at different periods of the year.

*Obs. The Solar seconds are not taken into account.*

From January 1st to February 10th the sun steadily loses in comparison with the mean (clock) time, until on the latter date he is 15 minutes<sup>17</sup> behind the clock.

From February 10th the sun relatively\* gains till April 15th, when his time overtakes and coincides with mean time.

Hence, on April 15th, when the Dublin standard (clock) time is noon, the sun-time will be at the following places:—

Dublin.	London.	Belfast.	Cork.	Limerick.	Galway!
h. m. s.	h. m. s.	h. m. s.	h. m. s.	h. m. s.	h. m. s.
12 0 0	12 25 21	12 1 35	11 51 25	11 50 51	11 49 9

<sup>17</sup> The maximum of slowness throughout the year.

\* *Observe well.*

From April 15th till May 14th the sun continues to gain upon mean (clock) time, when his time at the following places will be : —

Dublin.	London.	Belfast.	Cork.	Limerick.	Galway.
h. m. s.	h. m. s.	h. m. s.	h. m. s.	h. m. s.	h. m. s.
12 4 0	12 29 21	12 5 35	11 55 25	11 54 51	11 53 9

From May 14th the sun relatively\* loses till June 14th, when again the two times coincide, hence : —

Dublin.	London.	Belfast.	Cork.	Limerick.	Galway.
h. m. s.	h. m. s.	h. m. s.	h. m. s.	h. m. s.	h. m. s.
12 0 0	12 25 21	12 1 35	11 51 25	11 50 51	11 49 9

From June 14th till July 14th the sun steadily loses upon mean (clock) time, when he is about 6 minutes behind ; and then relatively\* gains until August 31st, when the two times again coincide and are as given above for April 15th and June 14th.

From August 31st till November 2nd the sun steadily gains upon mean (clock) time, when he becomes 16 minutes<sup>18</sup> faster. Hence, when it is 12 noon in Dublin, he will be in the following places : —

Dublin.	London.	Belfast.	Cork.	Limerick.	Galway.
h. m. s.	h. m. s.	h. m. s.	h. m. s.	h. m. s.	h. m. s.
12 16 0	12 41 21	12 17 35	12 7 25	12 6 51	12 5 9

From November 2nd the sun relatively\* loses till December 24th, when the two times again coincide, and will be at the above places the same as on April 15th, June 14th, and August 31st.

From December 24th the sun steadily loses until February 10th, when again he is at his maximum of slowness, viz., 15 minutes.

Hence, true sun-time and standard mean-time coincide *four* times in the year, viz., on April 15th, June 14th, August 31st, and December 24th ; whereas at all intermediate dates the sun is either gaining or losing on the clock time. To find, then, how much true solar time is faster or slower than the mean time at any place, you have only to add or subtract the amount it is fast or slow to or from the mean time.

19. Now from all we have said the reader can easily draw a few conclusions which will materially aid in the due consideration of the title to this article.

Firstly, we may distinguish, at least, *four* distinct times, to which every spot of our terrestrial globe is subject, viz.—(1)

<sup>18</sup> His maximum of fastness throughout the year.

\* Observe well.

sidereal time, or the time of the stars ; (2) true solar time, or the apparent time of the sun ; (3) standard mean solar time, or the regular average time of an imaginary sun ; (4) local mean solar time, or the actual mean time of each particular place. The first (sidereal) is used chiefly by astronomers ; the second (true solar) is given by sun-dials, and not now employed for civil purposes, on account of its variability ; the third (standard mean) is the clock time often adopted by nations for national use ; the fourth (local mean time) derivable from the meridian of each place and generally ignored.

Secondly, all places on the same meridian have the same time, whether it be sidereal, true or mean solar time.

Thirdly, all places to the east of the meridian selected by a country to furnish a standard mean time, (such as Greenwich for England, etc., and Dunsink for Ireland) will be *fast*, while all places to the west will be *slow*, of the standard time.

Fourthly, true solar (called apparent) time coincides with mean time *four times* in the year and on fixed dates (see No. 6) ; while on all other days the sun is either 'slowing' or 'fasting,' as compared with the standard mean time. Every day it varies some seconds. On the table given at No. 18, we have only taken account of minutes ; the precision of seconds could hardly be expected in a general article like this.

20. We are now prepared to discuss the title of this article, namely, 'Solar *versus* Mean Time in Certain Ecclesiastical Functions.'

Let us say at once, those functions are two-fold, viz., time for the recitation of the Divine Office and for observing the fast obligatory upon communicants. And the question is, which time *may* or *must* be followed in these cases ?

To put it concretely : sometimes when the clock proclaims 12.0 midnight, the true time of the sun is considerably *slower* ; hence, for instance, might one partake of food or drink during that difference of time ? On the other hand, sometimes the true time is *faster* than the clock ; must then the time limit be restricted ?

Take, for instance, February 10th in Dublin. When midnight strikes on the Dublin clocks, it will be a quarter to

twelve by true solar time; could a communicant eat or drink within those fifteen minutes without breaking the natural fast?

Again, on November 2nd in Dublin, when midnight strikes on the clocks, true solar time is already 16 minutes past (if it happened to be a Friday) could a person eat meat when the time was ten minutes to twelve by the clock? (Examples between standard and local mean times are given on page 34.)

We have now got into practical ethics.

It will be retorted, perhaps, by churchmen; on this subject, *Roma locuta est*. Verily; *sed in quonam sensu?*

Let us quote the Decrees; for there are more than one bearing on this question.

21. The general Decree best known runs thus:—

Die 29 Novembris, 1882.

Hac sub die S. Tribunali S. Pœnitentiariæ Apostolicæ sequens propositum fuit.

Dubium.

Utrum, ubi horologia adhibentur, tempori medio accommodata, ipsis sit standum, tum pro onere divini officii solvendo, tum pro jejuniis naturali servando; vel debeat quis, aut saltem possit uti tempore vero?

Sacra pœnitentiaria huic dubio respondit: 'Fideles in jejuniis naturali servando, et in officio divino recitando, sequi tempus medium posse, sed non teneri.'<sup>19</sup>

'Posse sed non teneri' *medium tempus* sequi.<sup>20</sup>

Yes; but which *tempus medium*? Have we not distinguished *two* mean times, which we have called *standard* mean time and *actual local* mean time? Yes; and we may even add a third under the name of *legal* mean time. Let us here quote one of the most modern and up-to-date moral theologians—Edward Genicot, S.J.

22. In recitatione Officii divini, speciatim in anticipando Matutino, et in recitatione Vesperarum, unicuique liberum est sequi (1) *tempus verum* (quod horologiis solaribus indicatur); —vel (2) *tempus medium* (quod, deficienti speciali conventionē,

<sup>19</sup> I. E. RECORD (Third Series) vol. iv., p. 469.

<sup>20</sup> Vide Sabetti No. 700-1°; *Acta S. Sedis*, vol. xv., p. 445; Lehmkulm, Tom. ii., n. 159.

indicare solent horologia artefacta);—vel *tempus legale* (quod, ubi viget specialis conventio, indicant eadem horologia).<sup>21</sup>

Here it is evident Genicot introduces, beside the mean time, a time which sometimes the clocks of a region may give and which he calls *legal*. A standard time such as this was introduced into the United States, within certain degrees of longitude.<sup>22</sup> The States are divided into three belts or zones, called the eastern, western, and middle zones, and within the limits of each a conventional fixed (mean) time is observed.

Now, it may often happen, as it does in Ireland, that the adopted standard mean time is also the conventional and therefore *legal* time. Thus the Dunsink standard mean time and the legal time are one and the same. How far *legal* it is, we may gather from a fact worth relating. A gentleman in England some time ago wanted to start on a journey from a wayside station to catch an express on the main line. His business was very urgent; but on arriving at the station, he found the train had started some minutes *before* the scheduled time. He immediately demanded a *special*: and the Company, knowing that they were *legally* responsible, granted it in preference to a law-suit.

23. Hence arises the leading question, are we free (*posse*) to select and follow *any* one of these different times? Genicot evidently answers in the affirmative, for after the text quoted above, he continues:—‘Constat e pluribus responsis Romanis.’ Moreover, he interprets the above Decree of 29 Nov., 1882 in this sense, for he writes:—‘*Sic* S. Pœnitentiaria, 29 Nov., 1882.’<sup>23</sup> He also refers to a later Decree, which, being particular, more directly applies to the *legal* time (the species of time concerning which doubt could arise after the general Decree). This Decree he dates 23 July, 1893. Thus, ‘et S. C. Conc. Episcopo Trevirensi respondit posse clericos in persolvendis Horis sequi tempus *legale* nuper in Germaniam invectum, quod spatio semi-hora *tempus locorum medium* superet.’<sup>24</sup>

Again, without quoting a Decree, he adds:—‘Ideo in

<sup>21</sup> Genicot. vol. ii., n. 56, vii. 56.

<sup>22</sup> See I. E. RECORD (1884), vol. v. pp. 329 and 463.

<sup>23</sup> Genicot, vol. ii.

<sup>24</sup> Genicot, *ibid.*

Belgio satisfaciet qui matutinum recitare incipit 17 momentis ante horam secundam *legalem*, cum jam adsit hora secunda, juxta tempus medium computata.<sup>25</sup>

This author in his tract on the Eucharist also alludes to the same liberty, when he writes:—‘Hora autem duodecima noctis computari *potest* secundum tempus *verum, medium vel legale*.’<sup>26</sup>

Lehmkuhl makes no mention of tempus *legale*; but he is clear and most generous in his interpretation of our liberty, and refers to two decrees, viz., to the one quoted above of 29 Nov., 1882, and to another of 18 June, 1873.<sup>27</sup> And his interpretation seems strikingly confirmed by a passage to be found in the *Acta S. Sedis*, vol. vii., page 400 (nota), where the editors distinctly teach that this liberty applies to the mean time which is of a meridian *foreign* to the local meridian.

‘Haec<sup>28</sup> locum quoque habentur, si tempus medium signet (horologia) non *proprii* meridiani sed *alieni*, quamquam hoc tempus magis discrepat a tempore vero.’

Perhaps we shall be doing a service by reproducing this Decree in question, or rather the response to a Dubium, which arose when the municipality of Naples ordered all the Neapolitan clocks (with the exception of some private ones) to adopt and indicate the standard mean time of Rome. Of course it happened that the mean night differed from the true night, not only by reason of the different meridians of the two cities (Rome and Naples), but even to such an extent that sometimes the difference was as much as a quarter of an hour. Whereupon the Cardinal Archbishop of Naples proposed the following *dubium* to the Sacred Penitentiary:—

His rebus consideratis, *possintne* fideles Neapoli in servando naturali jejunio aliisque Ecclesio obligationibus, *sequi* horologia horas indicantia *juxta tempus medium Romanum*, an potius ea horologia sequi debeant, quæ *verum* tempus Neapolitanum signant?

The response was as follows:—

S. Pœnitentiaria mature perpensis expositis, Rmo in Christo

<sup>25</sup> Genicot, vol. ii.

<sup>26</sup> Genicot, vol. ii., n. 199, p. 206.

<sup>27</sup> Vide *Acta S. Sedis*, vol. vii., p. 399.

<sup>28</sup> Explained further on.

Patri S. R. E. Cardin. Archiep. Neapolitano respondet : Ad primam partem, *affirmative* ; negativè ad secundam.

Datum Roma in S. Pœn. die 18 Junii, 1873.

Here again we find the liberty.

But on this question, Lehmkuhl emphasises the double liberty, when he writes :—

Media nox sumitur secundum horologia publica regionis, etsi non accurate verum tempus referat. Nimirum illud tempus *cuique licet* saltem sequi, *etiamsi multum discrepat à tempore sive vero sive medio : ita* S. Pœnitentiaria, 18 Junii, 1873. Attamen illud tempus sequendi *non est obligatio : ita* S. Pœn., 29 Nov., 1882 (as quoted on page 39 'Fideles in jejuniis . . . sequi tempus medium posse, sed non teneri.') (Scilicet in distinctione à tempore vero.)<sup>29</sup>

24. This last quotation from Lehmkuhl raises the question of how far obligation or liberty enters into the observance of any of these different times?

Now, firstly, it is evident that there is every liberty to follow true solar time (*tempus verum*), inasmuch as the question only first arose and was mooted in reference to the lawfulness of following the modern introduction of mean time of *some sort*. In other words, the liberty accorded by the Decrees to follow a mean time does not detract from the liberty to follow the true solar time. But, as we have seen, though there is liberty, there is *no obligation*, otherwise how could we be free to follow a different time?

However, this liberty is hardly likely to be availed of on behalf of true solar time, on account of a double inconvenience. For, firstly, as clocks in our days seldom register the true solar time, it would give no inconsiderable trouble to be making out the variable time of the sun, as is seen at No. 18. Secondly, as we shall see later on, if we adopt sun-time when *slow* of mean time, should we not have consistently to follow it when *fast* of mean time ; and hence we should find it like a sword that cuts two ways?

Secondly, it is equally evident from the Decrees that a liberty is granted to follow *mean* time—some mean time—*posse* ; and it is equally certain that we are not obliged—*sed non teneri*. (29 Nov., 1882).

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<sup>29</sup> Lehm., vol. ii., n. 159, *explicatio*.

Now here we have a manifest advantage ; for mean time is the time indicated by our clocks and watches ; we have it, then, always at hand and it is a constant quantity, requiring no re-adjusting for time or seasons.

Thirdly, the liberty seems to extend to *either* of the afore-said mean times, viz., *tempus medium* or *tempus legale*. Genicot<sup>30</sup> writes :—‘ *Hora autem duodecima noctis computari potest secundum tempus verum, medium vel legale.*’

This would mean (presumably) that we are at liberty (*posse sed non teneri*) to follow, either—1° *true* solar time, as registered by sun-dials ; or 2° the *standard* mean solar time of the country (such as Greenwich time for England, Dublin (Dunsink) time for Ireland) ; or 3° the *local* mean solar time ; i.e., the actual mean time of the place one is in, ascertainable by the difference of its meridian with the meridian of the standard mean time (equation of time) ; which is also a fixed quantity, though not registered by the clocks.

25. Now, it is here there truly arises a certain convenience. This local mean time is always either faster or slower (according as the place is east or west) than the standard mean time, adopted by the country and which is registered by the clocks.

Thus, as we have said (No. 18), when the clocks of Cork city are striking midnight (by the standard mean solar time of Dublin), the correct mean time of Cork *actually* wants 8 min. 35 secs. ; in other words, the meridian of Cork would give 11 h. 51 min. 25 secs., while the *true* solar time (sun-dial time) would be of a variable quantity. In Dublin, of course, there would be no advantage, as far as *mean* time is concerned, inasmuch as in Dublin the *standard* mean time and the *local* mean time are nearly identical ; they are also the *legal* time.<sup>31</sup>

All things then considered, it will at once appear evident that for practical life the only safe and easy guide is the public time. Individuals might not have scientific knowledge or instruments at hand to make their own calculations quite safe against mistakes. But whilst on ordinary occasions one

<sup>30</sup> Genicot, vol. ii., n. 199-1.

<sup>31</sup> But as Dublin mean time is really Dunsink time, and Dunsink is west of Dublin, there really is a difference of about 11 seconds between the meridian of Dunsink and Dublin city, i.e. Dublin city is about 11 seconds faster than Dunsink, i.e. standard mean time.



were careful to follow the public time, there might arise special circumstances, which make what we have been saying useful to know. For instance, during a busy mission, when reciting the Divine Office, the knowledge that the stroke of midnight by a clock is not the 'sole arbiter of fate,' could be turned by a priest, overtaken by inexorable time, to good account. Indeed, the question might arise, *when the difference between true and mean time is known*, whether the obligation of reciting the Divine Office necessarily ceases when the clock has struck midnight, supposing, *v.g.* that Compline is still unsaid?

26. Now what is said of the equation of time between true solar time and mean time, seems equally to be applicable to the equation of time between the two mean times to which a place may be subject. For instance, take a case in Cork. Here, as we have shown at No. 18, the clocks will register the standard mean time of Dublin. But the *local* mean time of Cork will be always 8 min. 35 sec. slower than the clock (standard mean) time, so that, when the clocks strike midnight, it will still be short of midnight by 8 min. and 35 secs. If then a person residing stably in Cork has selected to follow the *local* mean time in preference to the *standard* clock time, such a person could take refreshments for those few minutes after the clocks have struck midnight; but could he eat meat on a Friday before the clocks registered 8 mins. 35 secs. past the Friday midnight? "*Qui sentit commodum, etc.*"

27. So far we have been speaking of the liberty which we enjoy at any part of the inhabitable globe as regards the choice between *tempus verum* and *tempus medium*, whether standard, legal, or local. But there is yet a part of this terrestrial globe which needs special treatment, namely the polar regions. Suppose one of our readers, fired with missionary zeal, affects to devote himself to the salvation of some Esquimaux whose peregrinations lead them sometimes within the arctic circle. There, for many weeks of summer time, the sun never sets, and again for weeks in the winter season, never rises. What meridian or time may this zealous missionary follow? This question was proposed to the Holy See.<sup>32</sup>

An ecclesiastici viri, qui regiones incolunt ultra circulum

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<sup>32</sup> See *Acta S. Sedis*, vol. iii., p. 602, and vol. vii., p. 400.

polarem positas, ubi tempore æstivo per plures hebdomadas sol nunquam occidit, nec vicissim per plures hebdomadas hyemali tempore oritur, in divinis persolvendis laudibus sequi possint meridianum Romanum?

S. R. R. Cong. die 6 Febii., 1858, respondit: —

Juxta votum Astronomici Patris Secchi. Hujus clarissimi astronomii opinio ad hoc reducit, ut retenta distributione horarum juxta romanum methodum, determinari deberet meredies per transitum Solis in *meridiano locali*, quod si *tempus medium* sequi placeret, adjici deberet consueta æquatio temporis medii. Transitus autem solis per meridianum semper dignosci potest, tempore astivo per maximam ejusdem solis altitudinem, hyemali vero tempore ex majori crepusculorum claritate, vel etiam melius ex stellarum observatione, namque nullus est incolatus locus, neque stabilis incolatus esse potest locus intra circulum polarem, in quo aliquis uti non potest hoc medio ad determinandum localem meridem.<sup>33</sup>

28. *Apropos* of this liberty again, we can quote a practical case occurring much nearer to us than the arctic regions. An Irish priest, whose illustrious name is dear both to his order and to the Irish Church at large, has to pay periodical visits to England, and he mostly starts on his return journey on Sunday evening, arriving in Dublin at an early hour on Monday morning. His train leaves London at 8.45 p.m. on Sunday; he reaches Crewe at 12.1 a.m., *i.e.*, one minute past midnight, where the train stops for 6 or 7 minutes. Now, by Irish (Dunsink mean) time, it still wants 15 minutes of midnight—the exact clock time being then 11.44.19 secs. Could he have reserved his Vespers and Compline till he reached Crewe? Suppose you answer in the negative, because, though an Irish priest, you say he cannot avail himself of Irish time (being then in England), it might be further examined, may he not take advantage of the difference between the English *standard* and the *local* mean time of Crewe? Now Crewe is so much west of Greenwich that the actual local mean time of Crewe will be nearly 10 mins. slower than Greenwich time. This aspect of the case might bear more debate (see concluding summary of this article.)

We might pass still further into the labyrinth of supposition. This Irish priest would find himself in dear dirty

<sup>33</sup> *Ibid.*

Dublin at an early hour on Monday morning, without any *obligation* to celebrate Mass. But suppose upon reaching his home *he felt inclined* to celebrate. It is true he might have partaken of a light supper at Crewe, during the few minutes he had there just after midnight. But suppose this soliloquy: 'I am in Ireland, and when I took my supper it was not yet midnight *by Irish time*; why, then, should I not now enjoy my liberty as a jejune priest? Like my brother priests I have not broken the natural fast since the clocks of *Dublin* gave out the standard Irish time.'<sup>34</sup> Questions less intricate have been the subject of heated controversy, and we can fancy Luke Delmege exclaiming, *Sic argumentaris, Domine!*

29. Whatever be the verdict in cases like to this, it is worth remembering that in Ireland local mean time is almost always *slower* than the standard mean time. This is due to the fact that the standard time is struck from the Dunsink meridian, and as Dublin is on the Eastern coast of Ireland, nearly all Irish places are to the west of the Dunsink meridian, and, therefore, the actual mean time is slower. Had the standard time been furnished by Galway or Kerry, it would have been all the other way; for nearly the whole of Ireland would then have local *faster* than standard mean time. Hence all those who feel authorised to elect and follow actual local mean time in preference to the standard or ordinary clock time of Ireland, will have several minutes (over 8 in Cork, and 10 in Galway) to finish an office unavoidably postponed, or to refresh themselves after perchance a hurried return from a nocturnal sick call, just as the local clocks are striking midnight.

It is time to bring this paper to a close. We have been advisedly prolix that the subject might be viewed in all its phases. But before we write the word *vale*, it might be useful to summarise a few deductions.

I. Places on the same meridian of longitude have the same time, be it sidereal, solar, or mean.

II. Places east of the meridian which furnishes a standard time for any country will always be *faster* in their actual local

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<sup>34</sup> The latter phase of this case is pure supposition.

mean time, while all places to the westward will be *slower* (Nos. 15 and 19).

III. The sun passes over 15 degrees of longitude in 1 hr., hence every degree is 4 mins. (No. 2).

IV. As nearly every place in Ireland is westward to the Dublin meridian, local mean time is generally slower than the standard mean time (No. 29).

V. Reference has been made in this article to true solar (apparent) time, No. 2; mean solar time, No. 4; standard mean solar time, No. 9; actual local mean solar time, No. 8; legal mean time, No. 22; and sidereal time, Nos. 1 and 2.

VI. Sidereal time is obtained by a transit instrument and is determined by <sup>th</sup> revolution of a star in the heavens. That period is then divided into 24 sidereal hours.

VII. True solar time is reckoned by the *apparent* revolution of the sun from the meridian round to the meridian again. The sun is *said* to pass from west to east, through 360 degrees in 365 days and 6 hours, and, therefore, moves eastward nearly 1 degree a day, No. 2. True solar time can be obtained by a transit instrument or by any means of ascertaining the moment the sun is exactly over the meridian of a place. Sun-dials give *true* solar time.

VIII. Mean time is an average struck of the length of all the solar days throughout the year. To procure it we suppose an imaginary sun revolving with the true sun, but, unlike the latter, having a constant and uniform velocity. Addition or subtraction has to be made to or from the true solar time to get it, Nos. 7 and 8.

IX. Mean time may be a general *standard* time for a whole country or region; or it may be the *actual* mean time of each individual place or meridian, No. 9.

X. Liberty is afforded to follow either the *true* solar (sundial) time, or the *standard* mean time of a region, or the actual *local* mean time, Nos. 23 and 24.

XI. There seems no practical advantage in electing to follow true solar time in preference to mean time. Nos. 24 and 25.

XII. But no inconsiderable advantage may be derived by the general faithful in Ireland by following actual local

mean time in preference to the standard (clock) time, inasmuch as most places in Ireland are to the west of the Dunsink meridian, and consequently the local mean is slower than the standard mean time. No. 29.

XIII. In treating of time the Church seems to follow the rule which publicly influences business matters in each place. (This is gathered from the editors of the *Acta S. Sedis*, vol. vii., pp. 399-400, where, commenting on the Decree of Pœnit., of 18 June, 1873, they conclude: 'In temporis enim designatione eam regulam ecclesia sequitur, quae omnia hominum negotia in singulis locis publice dirigit'.)

Lastly, we have seen by the Decrees quoted that ample liberty is accorded by the Holy See in the choice of the species of time we may follow in the performance of certain ecclesiastical functions, especially in the natural fast for Holy Communion and in the recitation of the Divine Office. Neither do the Decrees seem to impose any obligation beyond the choice of some one of these various times. Only one practical question yet remains. Does this liberty extend so far that we may always choose the time that favours for the nonce, avoiding or relinquishing that *same* time, when its observance would be onerous? Those who affect the former view would, no doubt, quote for us, '*Lex dubia non obligat*,' or '*Odiosa sunt restringenda et favores sunt ampliandae*.' Those who more consistently follow the latter, would quote the axiom, '*Qui sentit commodum, sentire deberet incommodum*.' Both sides would allow you to select any species of time; but the latter would add: Yes; but having chosen, you must abide by it as a *norma tum in ordiosis tum in favorabilibus*.

Let us put it in the concrete.

Suppose a person living in Galway (where the actual *local* mean time is always more than 10 minutes *slower* than the standard mean or town clock time), intends to receive Holy Communion the next morning. Some 5 minutes or so after the town clocks have struck midnight, he takes some refreshment, because he knows that by the *local* mean time, it is not yet midnight. Very good. But this *same* person, on another occasion, eats meat *immediately* after the town clocks strike midnight on a Friday, arguing that by the clocks it is *already*

Saturday morning. Galway (Dublin standard) clock time past midnight; Galway actual local mean time, not yet midnight. Let us relegate this to the armoury of controversialists.

The writer hopes that his notes may evoke honest criticism in the interests of truth. Only in one matter does he make bold to feel that he is proof against its keenest steel, and that is in the *motive* which has actuated him to forward these lines to the valuable pages of the I. E. RECORD.

E. A. SELLEY, O.S.A.

## THE SACRIFICIAL IDEA IN THE MASS<sup>1</sup>

'Passio est enim Domini sacrificium quod offerimus.'

—ST. CYPRIANUS, Ep. lxxiii., n. 17.

AN article that appeared under this title in the *American Ecclesiastical Review* for November, 1900, gave occasion to another article on the same subject, which was published in the I. E. RECORD for May, 1902.<sup>2</sup> With a view to greater clearness and precision in the treatment of what he justly speaks of as 'very much an open question,' the reverend writer discusses (1) the essential idea of sacrifice in general; (2) the essential constituent of sacrifice in the Mass; (3) the relation of the Mass to the Sacrifice of the Cross; and (4) the sense in which the former is identical with the latter. Upon the first point there is no substantial divergence of opinion among theologians. The definition of sacrifice given by Bellarmine<sup>3</sup>

<sup>1</sup> I feel that there may be due the reader a word of explanation of how the present article comes to have been written so long after the appearance of the one that has called it forth. The delay has been owing partly to my not having seen the number of the I. E. RECORD containing Father Hughes' article till several months after its publication; partly to press of other work. For the rest, while I firmly believe that the theory of the sacrificial idea in the Mass here put forward alone fits the traditional teaching of the Church, yet, mindful that truth is greater than theory, and wishful that it should always and everywhere prevail, I shall not be sorry to see this theory utterly collapse if it should be found to rest not on the one and only solid foundation of Catholic Truth.

<sup>2</sup> 'How is the Mass identical with the Sacrifice of the Cross?' By the Rev. H. G. Hughes, B.D., Beda College, Rome.

<sup>3</sup> *De Controversiis*, cap. ii.; *De Missa*, lib. i.

reappears but with slight modification in the works of later writers. There are, says the writer, 'three elements essentially necessary to the constitution of any sacrifice:—It must be a visible offering; it must be a public offering; the sacrificial act must consist in the destruction of the thing offered.' These are the objective elements, the first and third being the material and formal causes respectively, and the second implying the efficient cause, since the offering is public only when it is made by a priest ordained to this office.<sup>4</sup> The subjective element, which coincides with the final cause, lies in the end for which sacrifice is offered, and that is, primarily, to signify 'the interior self-oblation and adoration which is due exclusively to the infinite Majesty of God.' So far there is agreement. Now, in the Mass there is offered a true and proper sacrifice. Hence there must be found in it the three elements set down above as essential. With regard to the first and second there is no difficulty or divergence of opinion. The whole difficulty and divergence of view exist in respect of the third or formal element.

Many theologians hold that a mystic or moral immolation of the victim is enough to constitute a true sacrifice. This view has led to the addition of the words 'equivalent destruction,' or 'quasi-destruction,' in the definition of sacrifice given by most of the more modern authors; but these expressions are really nothing more than question-begging epithets. No upholder of the view spoken of above has ever yet met the weighty objection of Bellarmine, that 'a true and real sacrifice requires a true and real immolation of the victim,'<sup>5</sup> or explained how a mystic or moral immolation is going to give us other than a mystic or moral

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<sup>4</sup> Some theologians make the formal constituent of sacrifice to consist in its being an external sign of the supreme adoration due to God alone. But this is to confound sacrifice *in genere moris* (as a moral entity) with sacrifice *in genere entis* (as a physical entity). The three essential elements of sacrifice as a physical entity are priest, victim, and immolation. But sacrifice as a moral entity requires that the immolation be an *actus humanus*, made, that is, with the *intention* of offering to God a worship worthy of Him. But it is plain that sacrifice *in genere moris*, is not distinguished *formaliter* from any form of external offering made to acknowledge God's sovereign dominion over His creatures. This view confounds the *final* with the *formal* cause of sacrifice.

<sup>5</sup> *De Controversiis*, cap. xxvii.; *De Missa*, lib. 1.

sacrifice.<sup>6</sup> Quasi-destruction of the victim will effect but a quasi-sacrifice: this seems to be the logic as well as the common sense of the matter. Destruction of the victim is one of the objective elements of sacrifice; therefore the destruction must be objective, that is to say, *ex parte rei* and not in the mind only, as it is when the destruction is mystic or moral. For mystic destruction is destruction in figure or symbol, which figure or symbol is a creature of the intellect merely, and in no way attainable by the senses, while moral destruction is such only in the moral estimation of men. It is idle then, to say with Father Billot<sup>7</sup> that the mystic immolation is enough to form a basis for the symbolic expression of the heart's worship, which is sacrifice in its essential concept; for the basis is not objective. If what is assigned as the formal cause of sacrifice to be something subjective, then it is plain that the sacrifice itself will be subjective, since the formal cause constitutes the very essence of sacrifice. The only apt or fitting symbol of the unfeigned worship of the heart is an unfeigned, that is to say, a real immolation of the victim. The

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<sup>6</sup> It is said that mystic destruction is enough to constitute real sacrifice in the case of a victim offered *sub specie aliena*. This is said, not shown to be so. Rather may it be said that what is no longer capable of being really immolated in *specie propria*, is no longer capable of being really sacrificed, supposing, that is, a new immolation to be required here and now to constitute it a real victim. It is no longer *apt matter for immolation*, as St. Thomas expresses it, where he says of Christ's mortal body (*caro Christi*) that, *ex eo quod erat possibilis et mortalis apta erat immolationi*.—3a. q. 48; a. 3. ad 1. Again, that which is incapable of being really immolated in *specie propria*, must, if it is to be a victim at all, at least be immolated *sub specie aliena* after the manner of immolation proper to that *species aliena*. For, as Bellarmine pointedly observes, *mutatio quae ponitur quasi forma sacrificii externi et sensibilis debet esse externa et sensibilis*.—*De Missa*, l. 1.; c. 27. Now there is no real destruction of the species of bread and wine in the Mass, if you except that which is involved in the partaking of the Body and Blood of our Lord by the celebrant, which Father Billot very conclusively shows to be no sacrificial act of destruction. Lastly, the essence of the Eucharistic Sacrifice is in the consecration. But the words of consecration, which effect what they signify, are not destructive of the Victim, but productive of it. They place the Victim, slain once for all on Calvary, in such state and under such form that it may be offered anew to the Father, and taken by priest and people for their spiritual nourishment. Under this latter aspect, the Mass is the necessary complement of the Sacrifice of Calvary, since it is necessary to the integrity of sacrifice that the victim should be partaken of.

<sup>7</sup> *De Sacramentis*, p. 567 (ed. of 1893). It is but just that this distinguished theologian and author should get full credit for presenting the theory of the mystical immolation in its most plausible form, as well as for the consummate skill with which he lays bare the weaknesses of rival theories.



statement that 'sacrificial action consists essentially in some kind of destruction of the thing sacrificed,'<sup>8</sup> can be accepted only with the proviso that the destruction, whether it be *mac-tatio* (of living things), *immolatio* (of inanimate solid substances), or *libatio*<sup>9</sup> (of liquids), shall be objective and real.<sup>10</sup>

But, says the writer,

If we say that our Lord's real death is precisely that which expresses *lutria* in the Mass, and so constitutes a true sacrifice, we are confronted with a series of difficulties. How, for instance, could the first of all Masses—at the Last Supper—have been a sacrifice, since the real death upon the Cross had not yet taken place? Again, how can that real death be so repeated in every Mass as to constitute it there and then a true sacrifice?

In regard to this latter difficulty, it is to be observed that the Mass is not a repetition of the Sacrifice of Calvary, but the continuation of it. It needs not, then, that the death of our Lord should be repeated to make the Mass a true sacrifice, since the Mass is really not other than the Sacrifice of Calvary, but the self-same sacrifice perpetuated under the sacramental veil.<sup>11</sup> In the case of ordinary victims, this could not well be: the sacrifice would be done and over as soon as the victim was slain and offered. But the victim offered up on Calvary, as

<sup>8</sup> I. E. RECORD, No. 401, p. 442.

<sup>9</sup> The destruction, in the case of the *libatio*, was real and physical, not destruction merely in the moral estimation of men. Wine poured on the ground no longer conserves its species, but is dissolved and absorbed by other elements. True, the destruction is not instantaneous, but neither is the slaying of a victim an instantaneous act. Nothing could well be more misleading than the comparison instituted by certain theologians between the 'libatio' of the ancients and the 'status declivior' of our Lord in the Eucharist. In the former case, the destruction was physical, objective, real; in the latter it is moral, subjective, imaginary.

<sup>10</sup> Omnia omnino quae in Scriptura dicuntur sacrificia necessario destruenda erant si, viventia, per occisionem; si inanima solida ut similia, et sal, et thus, per combustionem; si liquida, ut sanguis, vinum, et aqua, per effusionem.—Bellarminus, *De Missa*, l. 1; c. 2. Et paulo infra: Sacrificium est summa protestatio subjectionis nostrae ad Deum, et summus cultus externus qui exhiberi possit. Summa autem ista protestatio requirit ut non solum usus rei Deo offeratur, sed ipsa etiam substantia; et ideo non solum usus sed substantia consumatur.—*Ib.* ad 8<sup>um</sup>.

<sup>11</sup> It needs not that the creative act which called the sun into being should be repeated day after day. It is enough that the sun should be conserved in the fulness of its power, and made to rise day after day to shed its light and warmth upon the earth. Conservation, in deed, is continued creation; it is the creative act prolonged for ever.

St. Thomas says, 'has an everlasting power of sanctifying,'<sup>12</sup> and if an everlasting power of sanctifying, therefore also an everlasting power of fulfilling all the ends of true sacrifice, being an oblation that is at once latreutic, propitiatory, impetratory, and eucharistic. Nor does it avail to urge against this that 'the act by which latreutic worship is expressed must be in some way attainable in itself by the outward sense,' for (1) what is essential to true sacrifice is that it should be an *oblatio externa rei occisae*, and this the Mass is; and (2) the difficulty has first to be solved by the one who puts it, since the mystic immolation, as has been pointed out above, is in no way perceptible by the senses, but only by the faith-illuminated intellect. Suppose the priest who says Mass has no intention of consecrating, but repeats the words of consecration and goes through the rite to the end, the celebration is, to the outer sense, exactly the same as if he had the intention. Yet there is no consecration, no mystic immolation, and no sacrifice.

The difficulty respecting the sacrifice offered at the Last Supper is a graver one, and was felt to be grave by the Fathers at Trent.<sup>13</sup> We must bear in mind, however, that we are dealing with what the Church herself pronounces a *mysterium fidei*, and what, consequently, will always remain, at least in some of its aspects, obscure to the human mind. And yet our faith itself affords us in some sort a means of solving this difficulty, when it assures us that the sacrifice offered at the Last Supper and the sacrifice offered on Calvary were in reality not two sacrifices, but one and the same. The one was, by Christ's own institution, meant to commemorate, to represent, and to perpetuate the other. The act of oblation, begun at the Last Supper, was consummated on Calvary, and is prolonged<sup>14</sup> for ever in the Mass.<sup>15</sup>

<sup>12</sup> Heb. ix. 12.

<sup>13</sup> Cf. Pallavicini, *Hist. Conc. Trid.*, i. 18. c. 2.

<sup>14</sup> The word is not mine, but Cardinal Manning's.

<sup>15</sup> One of the bishops at the Council of Trent, in discussing this point, said that the immolation begun at the Last Supper was consummated on Calvary—*ibi coeptam hic perfectam immolationem*. (Cf. Pallavicini, *ib.*) Cardinal Manning, in his *Glories of the Sacred Heart*, v. 3, says: 'In this last Paschal Supper, when Jesus sat at the table, and took bread, blessed it, broke it, gave it, and said, "This is My Body," and the chalice when He had blessed it, and said, "This is My Blood," He began the act of oblation finished upon Calvary, which redeemed the world. He offered that sacrifice first

The writer fails to present correctly the teaching of St. Thomas on this question, when he says:

St. Thomas clearly points out, in the passage referred to, that in the Mass the immolation is not real, but only by representation and figure; the real immolation having taken place upon the Cross. He does not, however, thereby deny the Mass to be a true sacrifice; therefore he does not require real death as an essential of true sacrifice.

What St. Thomas clearly points out is that in the Mass (*in hoc sacramento*) there is a twofold immolation, the one figurative, the other real (*duplici ratione celebratio hujus sacramenti dicitur immolatio Christi*), and that the latter is what makes the Mass the distinctive Sacrifice of the New Law (*sed quantum ad secundum modum proprium est huic sacramento, quod in ejus celebratione Christus immoletur*).<sup>16</sup> Of course St. Thomas does not imply that the real immolation, once consummated on Calvary, is repeated in the Mass: this would be absurd. But he does plainly imply that it is by virtue of it the Mass is a true sacrifice, and he speaks of it expressly as having place in the Mass.

We now come to the third point set down for discussion, which is the relation of the sacrifice of the Mass to that of the Cross. The position taken and maintained in the present article points logically to the following conclusion:—Between the Sacrifice of the Cross and the Sacrifice of the Mass there is a relation of substantial and formal identity. They are related, not as two sacrifices really distinct the one from the other, but as two distinct forms of one and the same sacrifice, outwardly and in many accidental respects different, inwardly and in all essential respects the same. Their relation is analogous to that which the body that is sown in corruption, sown in dishonour, sown in weakness, bears to the body that

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without bloodshedding; but it was the same true, proper, and propitiatory sacrifice which redeems the world, because therein He offered Himself.' A little further on, he develops this idea in a luminous passage, as follows: 'The action of the Last Supper looked onward to that action on Calvary, as the action of the Holy Mass looks backward upon it. As the shadow is cast by the rising sun towards the west, and as the shadow is cast by the setting sun towards the east, so the Holy Mass is, I may say, the shadow of Calvary, but it is also the reality.'

<sup>16</sup> 10. 3a, q. 83 a. 1. Cf. the *American Ecclesiastical Review*, Nov., 1900.

rises in incorruption, rises in glory, rises in power, yet is essentially the same body still. What is sown 'is not quickened, except it die first.' From the death that Christ endured in His mortal flesh have been derived the sacrificial efficacy and quickening power that dwell perennially in His *gloriosi corporis mysterium*. 'And there,' says Cardinal Manning, 'in that Holy Sacrifice of the Mass, is the Sacred Heart in all the fulness of its atonement, in all the propitiation of its Precious Blood, in all the worship and adoration of its praise and thanksgiving, in all the power of its intercession by the infinite merits of the Incarnate Son.'<sup>17</sup> The Victim of Calvary is present in the Mass as Victim, and, though He 'now dieth no more,' still continues to fulfil all the ends of the sacrifice as he fulfilled them in dying upon the Cross. 'In the New Testament,' says Cardinal Cajetan, 'the sacrifice or oblation is not repeated, but the alone Victim once offered continues in a state of immolation.'<sup>18</sup> The writer, following Father Billot, distinguishes between the element of *latria* in the Mass and the element of propitiation, and while admitting that the propitiatory element derived wholly from the death of Christ on Calvary, connects the lauteutic element with the mystic immolation, making the Mass, in this respect, a *sacrificium absolutum*, that is a sacrifice complete in itself and specifically distinct from the Sacrifice of the Cross. 'Not precisely as representing the real death,' he says, 'but as adequately signifying, in a certain visible way, the worship called *latria*, is the mystic death the true sacrificial act.' I have already remarked upon the alleged adequacy of the mystic death to signify internal worship. Sacrifice is an act of external worship, and must therefore consist in some sign that can be perceived by the external sense. But the mystic death, being spiritual, is perceptible by no sense, external or internal. It would follow from this that, since sacrifice is *in genere signi*, the Mass would not be a sacrifice at all. Moreover, by the ordinance of Christ and the very nature of the case, the symbolism of the mystic death is unalterably fixed to signify, not the worship of

<sup>17</sup> *Loc. cit.*

<sup>18</sup> Cited by the Rev. L. A. Paquet, D.D., of Laval University, Quebec, in his recent work *De Sacramentis*, where the reader will find a lucid and exhaustive treatment of this whole question.

*latria*, but the real death of our Divine Lord upon the Cross, directly, and indirectly, the supreme adoration which that real death could alone adequately express. We have no right to give it a signification other than that which has been stamped upon it by the Author of the sacrifice, which is that it should 'show forth the death of the Lord until He come.' Then, too, what of this separation of the two elements in the Mass, and the assigning of one to one formal cause, and the other to another? Is there any warrant for it? True it is that the four elements of sacrifice are quite distinct and are found actually separate in the sacrifices of the Old Law. But in the Sacrifice of the New Law they are united, and are perfectly realised by one Victim and one act of immolation. It was by the self-same death that our Lord offered to the Father on Calvary a worship worthy of Him and 'blotted out the hand-writing of the decree that was against us.' Has, then, that death, while still conserving all of its propitiatory power and putting it forth in the Mass, lost all of its latreutic efficacy? It will, perhaps, be said that it is not the efficacy that is wanting, but the quality of being visible; and, supposing the Mass to be a sacrifice *simpliciter diversum* from that of Calvary, there will be a force in the objection, though, when urged by one who goes on that supposition, it will prove to be, as has been already pointed out, a two-edged sword. But if the Mass is really identical with the Sacrifice of the Cross, it was constituted a true sacrifice once for all by the visible immolation on Calvary, and still remains a true sacrifice though that immolation is now visible only to the eye of faith. We can truly say with him who sings—

Et si sensus deficit,  
Ad firmandum cor sincerum  
Sola fides sufficit.

For the mystic death serves, not to make the Mass a real sacrifice, but to put again before the mind and commemorate the real death that has made the Mass once for all a real sacrifice. And this suffices in the case of an oblation that is not new, but only offered anew *per mysterium*.<sup>19</sup>

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<sup>19</sup> Haec singulariter victima ab aeterno interitu animam salvat quae nobis mortem Unigeniti per mysterium reparat.—St. Greg., *M. Dialog.*, c. 58.

It is a noteworthy fact and not a little significant that in the Epistle of the Hebrews, where St. Paul treats expressly of the Priesthood of Christ after the order of Melchisedech, he never once mentions the Sacrifice of the Mass, but has much to say of that oblation on Calvary whereby our High Priest 'through His own blood entered once for all into the holy place, having obtained eternal redemption.' Plainly, the Mass was to St. Paul not another sacrifice, not a new sacrifice, but, as he phrases it himself, the 'showing forth of the death of the Lord,' and, being no nude commemoration, in reality the continuation of the sacrifice offered once for all upon the Cross. All that he says in commendation of that sacrifice is to be understood as said of the Mass, for his theme is the Priesthood of Christ according to the order of Melchisedech, and the Mass is the *juge sacrificium* of the New Law, offered by Christ as Priest for ever after the order of Melchisedech. So those great doctors and fathers of the Church, St. Augustine and St. Chrysostom, while they affirm the Mass to be a true sacrifice, do not seem ever to have conceived of it as being other than that offered up on Calvary, of which it is at the same time the symbol and the memorial. Hence they speak of it at times as if it were but the commemoration of the sacrifice offered on the altar of the Cross. We find the same conception of the Mass, as being not in itself an absolute sacrifice, but intrinsically and wholly relative to the Sacrifice of Calvary, in the writings of the theologians of the middle age.

The question here arises [writes the Master of the Sentences], whether that which the priest does is properly called a sacrifice or immolation, and whether Christ is daily immolated, or was immolated once only. To this it may be said, in short, that what is offered and consecrated by the priest is called a sacrifice and oblation, because it is the memorial and representation of the true sacrifice and sacred immolation perfected on the altar of the Cross.<sup>20</sup>

The fourth point, namely, the sense in which the Mass is

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<sup>20</sup> Sent. lib. 4, Dist. 12, 6. It is the real death again, and not the mystic, on which all the stress is laid in these words of Peter the Venerable: 'Offert (Ecclesia) ipsum pro seipsa qui se obtulit pro ipsa; et quod ille fecit semel moriendo hoc illa facit semper offerendo.'—*Apud Migne, Patrologia Latina*, t. clxxx., p. 789.

identical with the Sacrifice of the Cross, has now been, to a great extent, dealt with by anticipation. It follows from what has been said that the former sacrifice is in every essential respect the same as the latter, differing from it only accidentally. All the essential elements, priest, victim, and sacrificial act or immolation, are numerically the same in both; they differ, as the Council of Trent declares, *only* in the manner of offering.<sup>21</sup> In scholastic phrase, the Sacrifice of the Altar is *idem simpliciter* with the Sacrifice of the Cross, and *diversum secundum quid*. Father Hughes has it just the other way. He is of opinion that the identity of the former with the latter sacrifice is 'an identity *secundum quid*, not an identity *simpliciter*;' and this is what he logically must hold, so long as he makes the formal constituent of sacrifice in the Mass to be other than the real immolation of Christ on Calvary. A difference in the formal constituent means a specific difference, and that which is specifically different from another, though the same in respect of the material cause, can never be the same with it *simpliciter*. For instance, supposing two wounds to be inflicted on the same body, by the same person, with the same weapon, in different places, at the same time, or in the same place at different times, one will always remain and must always be spoken of as *simpliciter diversum* from the other, although *idem secundum quid*, i.e., *ratione materiae*.<sup>22</sup> On the other hand, even when things differ in respect of the material cause, if they do but agree in respect of the formal, usage warrants their being spoken of as if they were the same *simpliciter* or *sine addito*, that is without any qualifying word being added, as when we say, in this, or in that, respect—which is the same *secundum quid*. Hence St. Thomas cites St.

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<sup>21</sup> The Council says, 'Una eademque est hostia,' and *hostia* properly means a victim as victim, i.e. as slain. 'Christ our Pasch,' though not now dead, is immolated, and remains immolated, as truly as He is risen, and remains our risen Lord.

<sup>22</sup> The Divine Victim on our altars does but show to His Father the *locus clavorum*, the marks of the wounds He bore for us on the tree. There are no new wounds, there is no new slaying, no real immolation, but the Victim of Calvary, bearing still in His flesh the testimony of His real immolation, and freighted with all the merits that flow from it, is really there, and is really offered to the Father. The mystic immolation being but the express image of the real, is *formaliter* no distinct *ratio*, but coalesces with the real in *unam rationem formalem*.

Augustine as saying that images are accustomed to be called by the names of the things whose likenesses they are;<sup>23</sup> and the reason is that an image though wholly different from its original *materialiter*, is *formaliter* one and the same with it. Now the Mass is not only the image or 'shadow of Calvary,' but 'also the reality'—and the reality in respect both of the material and the formal cause. It is, to the eye of faith and in the sight of God and His angels, the great Original of which it is at the same time the image, the Sun that hides behind the veil, 'till the day break and the shadows retire.'<sup>24</sup>

When there exists between things an identity *simpliciter*, we can always speak of them as the same, without adding one word by way of qualification or limitation, for this precisely is what identity *simpliciter* means. On the other hand, things between which there exists only an identity *secundum quid*, we cannot speak of as the same without adding the limiting or qualifying words, if we really do not wish to mislead people,

<sup>23</sup> 3a, q. 83 a. 1.

<sup>24</sup> There is a passage in Petavius (whom Alzog speaks of as, 'beyond all question, the most learned theologian that the Society of Jesus produced,' and whom I remember hearing the present Cardinal Satolli, then simple Professor Satolli of Propaganda, call '*un torrente di erudizione*') which seems to me clearly and fully to bear out this idea of the Mass as at once the shadow and the *ipsissima realitas* of Calvary, in the most formal sense. For he makes the bloody immolation on the Cross to be the true energizing principle, so to say, and real 'ratio' of the bloodless renewal and memorial of it on our altars. And what is more, in this he is but setting forth—as who was better fitted to set forth?—the teaching of the Fathers, both in the East and in the West. First he cites those striking words of St. John Chrysostom: 'Quid igitur (inquit). Nonne quotidie nos offerimus? Offerimus quidem, sed ita ut commemorationem mortis ipsius faciamus. Atque hæc oblatio una est, non plures, quoniam semel est oblatus: quemadmodum illa quæ in sancta sanctorum est illata. Hæc enim figura fuit illius, et ista illius. Si quidem eundem semper offerimus; hoc est, non alias ovem alteram; alias aliam; sed eandem perpetuo. Itaque unicum est sacrificium.' Whereupon he observes: 'The other Greek Fathers, Theodoretus, Theophylactus, Œcumenius make the same answer to the objection that the Eucharistic Sacrifice is offered again and again) in their commentaries on Heb. x.; which is worthy of note. For the Sacrifice (of the New Law) is not multifold (multiplex), but one, and the same often renewed. In the Old Law there were many sacrifices because there were many victims, the one independent of the other: to-day a lamb, or sheep, or steer was immolated; to-morrow another and different one. But in our Sacrifice the Victim that is offered is one and one only, namely, Christ, nor is He slain (*jugulatur*) each time. Once for all on the Cross was there offered by the alone High Priest, Christ, the primary and bloody Sacrifice which continues to put forth (*diffundit*) its virtue and efficacy unto all ages. The daily oblation of the Church, which is without blood-shedding, is but the reiterated commemoration of that one and same Sacrifice. Hence it is everywhere spoken of as *anaimaktotai thusiai*; as here by Theophylactus and Œcumenius. For which reason



as it is to be supposed we do not. To put this in another way Suppose you are asked whether there is sameness in a given case, and you have to answer simply, Yes, or No ; then if there is sameness *simpliciter*, you should answer, Yes ; if *secundum quid* only, you should answer, No. This is a principle of linguistic usage, which holds in similar cases where the expressions *simpliciter* and *secundum quid* are employed. Thus, if you are asked whether the act of the merchant who throws his wares overboard in a storm to save himself and the ship, is voluntary, the right answer is, Yes *simpliciter* ; No *secundum quid*.

And now for the application of this principle to the matter in hand. To the question, Is the Mass the same sacrifice as that of the Cross?<sup>25</sup> the right answer is, Yes—*simpliciter*, Yes. And if any words are added, it is by way of explanation, not because it is felt that the statement, to be strictly true, has to be hedged about with limiting or saving clauses. This is how we all of us were taught as children to answer the question when we were learning our catechism ; and I take it that any text book of Christian Doctrine which should direct the child to answer, No, would speedily find a

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it is, by Christ's own institution, *anamnesis*, and a true commemorative Sacrifice, that is, *thusiai anamnesikai*, inasmuch as it really contains the Victim that was immolated on the Cross. It is not a bloody sacrifice, but the image and symbol of the one and single oblation ; just as the Sacrament of the Lord's Body and Blood is, at one and the same time, the reality, in that it really contains Christ's Body, and the symbol of that reality ; for the Body as there contained is present in a different way from that in which it was offered on the Cross.'

And a little further on, after citing several passages from St. Cyprian :

'Hence you see that our Sacrifice is but a *calling to mind* or commemoration of the Sacrifice offered on the Cross, just as the offering that Christ made in the Last Supper and instituted for the after time, was a commemoration of the same Sacrifice on the eve of its being offered up (*offerendi ejusdem commemoratio*). For this offering (*oblationem*), too, Cyprian calls a sacrifice, whereof ours is the likeness. Both carry the symbol of that one and bloody oblation, together with the presence of the Victim, in substance and in reality, as it is said, not in shadow only and in type.'—*De Incarnat. lib. xii. ; c. xiv., n. 14-15.*

So, too, Cardinal Perronius, cited by the Continuator of Tournely : 'The daily oblation of the Church carries at once the reality and the symbol of the Sacrifice of the Cross ; the reality in the essence of the victim, the symbol and figure in the act of immolation.' Note that the *formal identity* of the Mass with the Sacrifice of Calvary is here affirmed by necessary implication. The mystic immolation is looked upon as making the Mass a sacrifice only in 'symbol and figure.'—*Instit. Theolog., t. 4, p. 666.*

<sup>25</sup> Butler's *Catechism* has it : 'Is the Mass a different sacrifice from that of the Cross?' and the answer, of course, is, 'No.'

place on the *Index Expurgatorius*. But if the Mass as a sacrifice is *simpliciter diversum* from the Sacrifice of the Cross, the right answer to the question is, No, when you have to answer simply, Yes, or No.

Before concluding I will make a few quotations from the holy men of old, who spoke on this point, not as the exigencies of pre-conceived theory might demand, but according to the traditional usage which happily still survives, though the stress of controversy with Protestants has driven latter-day theologians to excogitate explanations, more subtle than satisfying, of how the Mass is a sacrifice.

The sacrifice that we offer is the Passion of our Lord.—ST. CYPRIAN.<sup>26</sup>

Consider attentively the proof of this sacrifice: *Christ lies slain*. And wherefore was He slain? To establish peace in heaven and on earth.<sup>27</sup>

Note that it is in virtue of His real death on the Cross that Christ lies slain upon the altar, according to St. Chrysostom, for it is about that death he puts the question in the following sentence:—

This sacrifice of the Body and Blood of Christ was promised before His coming in type and figure; in the Passion of Christ it was offered in reality; after the Ascension of Christ it is celebrated in the Sacrament of commemoration.—ST. AUGUSTINE.<sup>28</sup>

If, then, the priesthood of the Old Law has come to an end, and a priest after the order of Melchisedech has offered sacrifice and made other sacrifices unnecessary, why do the priests of the New Law perform the Mystic Rite? But plain it is to those who are versed in things divine that *we do not offer another sacrifice*, but celebrate the memory of that one and salutary oblation. For this our Lord Himself bade us do: This do, etc.—THEODORETUS.<sup>29</sup>

As often as the commemoration of this sacrifice is celebrated the work of our redemption is carried on.—SECRET OF THE MASS.<sup>30</sup>

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*If our daily sacrifice were other than that once offered in*

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<sup>26</sup> Ep. 63., n. 17 (*Apud Migne*, t. 4.)

<sup>27</sup> Hom. de Prodit. Judae. n. 9.

<sup>28</sup> Cont. Faust. Manich., l. 20, c. 21.

<sup>29</sup> Super. Ep. ad Hebr. c. 8.

<sup>30</sup> Ninth Sunday after Pentecost.

*Christ*, it would not be true, but superfluous.—ALGERUS SCHOLASTICUS.<sup>31</sup>

*It is not that a different sacrifice is offered now from that which then was offered*, but that, whereof it is said, *Christ was offered once* (Heb. ix. 28), He left to His Church evermore to be offered up.—PETER THE VENERABLE.<sup>32</sup>

Our sacrifice is not merely a representation, but a true immolation, that is, *the oblation of a thing that has been immolated—rei immolatae oblatio*—by the hands of the priests. Hence, it includes two things : a victim slain, and the offering of it ; for immolation is, properly speaking, *the offering up of that which has been slain for the worship of God*.—ALBERTUS MAGNUS.<sup>33</sup>

In the Mass, therefore, according to Albertus Magnus, there is, properly speaking, no immolation of the Victim at the hands of the celebrant—that took place once for all on Calvary. The priest does but offer the Victim already slain.

As it becometh not now, under the new and gracious dispensation, that there should be any sacrifice but such as is pure, peaceful, and plenary ; *and as there is none other such save that which was offered on the Cross*, namely, the Body and Blood of Christ ; therefore it is that the Body of Christ needs must be contained in this Sacrament, not in figure only, but in reality.—ST. BONAVENTURE.<sup>34</sup>

The sacrifice that is offered daily in the Church is *not other than* the sacrifice which Christ Himself offered, but is the commemoration of it.—ST. THOMAS.<sup>35</sup>

This implies that the Mass is a true sacrifice, that it is the same sacrifice as that of the Cross, and that it is a commemoration of that sacrifice. So far forth as it is commemorative, it is distinct from the Sacrifice of Calvary ; but the distinction is in the outward accidents, not in any essential element, else it would no longer be the same. Hence the Saint says, in answer to another objection, that though the death of Christ is not repeated, 'yet the efficacy of the Victim once offered is everlasting.'<sup>36</sup>

<sup>31</sup> *De Sacram.*, l. i. c. 17. (*Apud Migne, Patrologia Latina*, t. 180, p. 786.)

<sup>32</sup> *Ibid.*, t. 189, p. 798.

<sup>33</sup> 4 S. D. xiii., a. 23.

<sup>34</sup> *Brevil.*, p. vi., c. 9.

<sup>35</sup> 3a, q. 22, a. 3. ad 2.

<sup>36</sup> *Ibid.* a. 5, ad 2.

These citations may fittingly conclude with two (closely linked together, though not found in the same work) from Cardinal Cajetan. Nothing could be more to the purpose than these profound observations of the greatest commentator of St. Thomas.

Observe that there is an error on this head in that the Sacrifice of the Altar is reputed to be a different sacrifice from that which Christ offered on the Cross, when in truth it is the self-same, just as it is the self-same Body of Christ and the self-same Blood of Christ that are on the altar. But there is a difference in the manner of offering. (Opusc. t. 2, tract. 2 de Euch. c. 9.) Though there is a difference in the mode of offering, yet because this mode, to wit, of unbloody immolation, has not been instituted as a disparate mode of immolation, but only as bearing relation to the bloody immolation on the Cross, hence it is that, as in the judgment of the wise and the discerning, *where one is solely on account of the other, there is but one only*; hence it is, I say, that it cannot, properly speaking, be affirmed that there are two sacrifices, or two victims, or two immolations, or whatever you may choose to call it, in the New Law, because there is a bloody victim, Christ on the Cross, and an unbloody victim, Christ on the altar.

There is an admirable exposition of this same view in a volume by the Continuator of Tournely on which I stumbled by a lucky accident after the foregoing was written. I subjoin a translation of the passage:—

To constitute sacrifice, it is not necessary that the thing offered should be immolated here and now, but it is enough that what is to be immolated, or what was immolated at some former time, should be truly and really offered. For, since sacrifice has but a moral entity, its essence and being do not require that the offering and the immolation should physically co-exist. Only a moral union is needed, and this is effected by the intention of the one who offers. And the offering may come after the immolation or before it. This is plain from the Sacrifice of Expiation, in which two goats were set apart for the sins of the people. One was first slain, whereupon the High Priest entered into the sanctuary to offer its blood. The second, on the other hand, was offered while yet alive, and then sent into the wilderness. Hence we may reason thus: No immolation was made in the sanctuary by the Aaronic priests; yet a true sacrifice was offered to shadow forth the Christian Sacrifice, because the offering of the blood of the victim presupposed and represented in a sensible manner the immolation that had already taken

place outside of the sanctuary.<sup>37</sup> Therefore, that the reality may correspond to the type, there is no need of a new immolation in the consecration of the Christian Sacrifice. It is enough that there should really be offered the Victim once immolated on the altar of the Cross, which is present on the altar substantially and in a sensible manner, under the appearances of bread and wine, symbolizing the pouring forth and separation of the Blood from the Body that took place in the real immolation of the Lamb without blemish.

Again, the Sacrifice of the Cross and the Sacrifice of the Mass are really one and the same sacrifice, and differ *only in the manner of offering*. But if there were a new immolation in the Mass, they would no longer differ only in the manner of offering, but also in the immolation, and hence would not, in so strict a sense, be one and the same. (Or, rather they would not, in any strict sense, be the same, seeing that they would be the same only *secundum quid*.) And, in fact, since both offering and immolation are found in sacrifice so far forth as it is an action, sacrifice must derive its essential unity either from the oneness of the offering or the oneness of the immolation. Now it is not from the oneness of the offering it derives its unity, for this may be repeated again and again. Therefore it is from the oneness of the immolation. Hence we have ample warrant for affirming that there is no need of a new immolation in the Mass, and that the immolation which was made once for all by Christ upon the Cross is enough.—INSTITUTIONES THEOLOGICAE. PARISIIS. MDCCLI.

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<sup>37</sup> So (Levit. i. 2) the priest offered the blood of victims already slain—slain, too, by the man who offered the animal.

Setting forth in his *Symbolism* the Catholic conception of the Mass, Moehler says that, 'instead of supplying the bloody sacrifice of the Cross with some heterogenous element, it brings that sacrifice in its *true integrity and original vitality* to bear the most individual application and appropriation throughout all ages.' A few pages back, he cites a striking testimony of the belief of the Schismatical Greek Church in the formal identity of the sacrifice now offered in the Church with that which Christ once offered on Calvary. It consists in a recantation, made before a Synod of Greek Bishops in the twelfth century, of a false opinion regarding the Mass held by one Soterichus Panteugonus. He maintained that the Mass was a sacrifice only in an improper sense, basing his contention, as would appear from the words of the recantation, on the Scripture statement that *Christ was offered once*. I quote the translation as given in a footnote to the English edition of the *Symbolism* that lies before me (Third Edition, The Catholic Publication House, New York, p. 233), where the words of the original Greek are also given :

'I agree with the holy Synod herein, that the sacrifice now to be offered up, and once offered up by the only-begotten and incarnate Word, was once offered up, and is now offered up, because it is one and the same. To him who doth not so believe, anathema; and if anything hath been found written in refutation hereof, I subject it to the anathema.'

This undoubtedly is the *sensus Ecclesiae Catholicae*. And it is quite clear, that the sacrifice that 'was once offered up,' cannot also be 'now offered up,' unless there is an identity in the *formal sense*.

The correspondence of the reality to the type may be shown to be even closer than it is made to appear by the author. Let it be observed that the two goats are set apart 'for a sin offering.' (Levit. xvi. 5.) They thus constitute but one offering or sacrifice. The offering of the blood of the first goat in the sanctuary typifies the Mass, as the author points out. The offering and consecration of the second, or scapegoat, on which are laid the sins of the whole people, typify the offering and consecration in the Last Supper. In the case of the two victims, which are two only that they may prefigure in some adequate way the alone Victim that taketh away the sins of the world, the immolation has place outside of the sanctuary, shadowing forth, each in its own way, the immolation of Christ on the Cross in its twofold aspect. For Christ immolated Himself on the altar of the Cross—*oblatus est quia ipse voluit*—in type whereof the first goat is slain outside the sanctuary by the minister deputed to that office in the Levitical Law. And Christ was slain by His ferocious executioners, of which we seem to have a striking figure in the immolation of the scapegoat that was left in the wilderness to be devoured by wild beasts.

To this may be added one or two short extracts from the writings of High Church Anglican divines. It is interesting to note the conclusions reached independently by these learned and devout men from their study of Scripture and the Fathers:—

This is no new Sacrifice, but the same which was once offered and which is every day offered to God by Christ in heaven, and continueth here still on earth, by a mystical representation of it in the Eucharist. And the Church intends not to have any new propitiation, or new remission of sins obtained, but to make that effectual, and in act applied to us, which was once obtained by the Sacrifice of Christ upon the Cross. Neither is the Sacrifice of the Cross, as it was once offered up there, *modo cruento*, so much remembered in the Eucharist (?), though it be commemorated, as regard is had to the perpetual and daily offering of it by Christ now in Heaven in His everlasting priesthood, and thereupon was, and still should be the *juge sacrificium* observed here on earth as it is in Heaven, the reason which the ancient Fathers had for their daily Sacrifice.<sup>38</sup>

<sup>38</sup> St. Chrysost. in 10 Heb.; St. Aug. *Civ. Dei.*, lib. 10, cap. 20, p. 46. Oxford Tracts, vol. iv., No. 81, p. 70. Overall (cited by Kendrick, *Theol. Dogma.*, vol. iii., p. 199).

If the consecrated elements be the Flesh and Blood of Christ, then they are the Sacrifice of Christ crucified upon the Cross. For they are not the Flesh and Blood of Christ as in His Body, while it was whole, but as separated by the Passion of the Cross. Not that Christ can be sacrificed again ; for a sacrifice being an action done in succession of time cannot be done the second time, being once done, because then it should not have been done before ; but because the Sacrifice of Christ is represented, commemorated, and applied by celebrating and receiving the Sacrament which is that Sacrifice.<sup>39</sup>

ALEX. MACDONALD, D.D., V.G.

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<sup>39</sup> *Just Weights and Measures*, pp. 94-5. Oxford Tracts, No. 81, p. 179, Thorndike. *Ibid.*

# Notes and Queries

## LITURGY

### MAY INDULGENCE OF PRIVILEGED ALTAR BE GAINED ON DOUBLES, IF SEMI-DOUBLES OCCUR IN THE SAME WEEK ?

REV. DEAR SIR,—I. We frequently hear it said that the water blessed on Holy Saturday and used, according to the rubrics of the Missal, to sprinkle houses and other places cannot be used after Pentecost, or at least after Paschal time has elapsed. I have even heard it said that it cannot be used after the octave day of Easter Sunday. What authority can be given for these assertions? Is there any incongruity in using the Easter water at any time during priestly ministrations, for instance, on sick calls?

II. Among the decrees printed in the front of the Missal, we find one of the Congregation of Rites, 5th August, 1662, which says that although a *Missa privata pro defunctis* cannot be celebrated on days of double rite, the priest who has such a Mass for the dead to say is not to defer the offering of the Holy Sacrifice until a day on which he could celebrate in black vestments, but is to say the Mass *de festo currenti*, applying it to the dead as he had been asked to do. Just below the decree referred to we read that Pope Alexander VII. decreed that the same ruling should be observed even in regard to Masses which are to be said on a privileged altar *ex obligatione*, as the indulgences of such an altar are gained by saying Mass *de festo currenti* when the rite does not allow a Mass for the dead. My question is how can we reconcile with these decrees the statement we read in some authors, that a priest is obliged to defer the celebration of Mass for the dead until a day on which he can celebrate *pro defunctis*, if he wish to gain the indulgence of a privileged altar? Putzer makes such a statement in his *Commentarium*, Edit. III., p. 225, and refers to several decrees of the Congregation of Indulgences as his authority? What are we to say about the statement? He admits that it seems such an obligation of transferring the Mass *pro defunctis* cannot be urged when the



privilege is a local one. He strives to prove this by reference to a decree of the Congregation of Rites of 15th April, 1880. This decree, however, does not seem to point out the character of a local privilege any more than does the decree of the Indulgence Congregation, N. 402, to which he refers as a decree of personal privilege, and as proving the obligation of transfer.

Leaving aside the question of an indulgenced altar, what proof have we that, if a priest has a privilege of saying several Requiem Masses a week on doubles, he may not use it, unless in as far as semi-doubles or simples do not occur in that week? An answer to these questions will favour

HAESITANS.

I. The Holy Water, of which there is question, is a portion of the water blessed on Holy Saturday in the baptismal font, which is drawn off before the infusion of the Holy Oils. The Rubric is:—

‘Et interim unus ex ministris Ecclesiae accipit in vase aliquo de eadem aqua ad aspergendum in domibus et aliis locis.’

(a) We are not aware of any limit as to the time during which this Holy Water may be used. The Baptismal Water is supposed to be renewed on the Vigil of Pentecost, and the ceremony of removing some of it before the infusion of the Oils is repeated: but we can see no reason for supposing that the former supply is thereby rendered unfit for further use.

(b) There is no incongruity in using the Easter Water during priestly ministrations, such as sick calls or for any other purpose for which ordinary Holy Water may be used.<sup>1</sup>

II. Our correspondent gives the substance of the two Decrees accurately. We might add what is stated in the next paragraph of the same document—that Clement IX. extended the regulation to altars privileged not perpetually but for seven years or a longer or shorter time, and not on all, but on some one or more days of the week.

We cannot completely reconcile with these Decrees the statement that a priest is obliged to defer the celebration of Mass for the dead until a day on which he can celebrate *pro defunctis*, if he wish to gain the indulgence of a privileged

<sup>1</sup>See I. E. RECORD, Dec. 1881, p. 753.

altar. This statement modifies the Decrees to a certain extent: but there seems to be good authority for the statement. It is sufficient to quote Beringer, whose work has the highest approval of the Sacred Congregation of Indulgences, and Decree 402 of the Congregation of Indulgences.

Beringer's teaching is as follows<sup>2</sup>:—

When Mass is said at an altar which is privileged for all days, the priest is obliged, for the purpose of gaining the indulgence, to say Mass in black, whenever this colour is permitted; on days on which the Rubrics forbid this colour, the indulgence is gained by saying any other Mass. It is the same, when a priest has the *privilegium quotidianum*; but if he has the privilege for only two, three, or four days in each week, he cannot use his privilege, except on days on which the Requiem Mass is allowed. In weeks, however, in which these days do not occur, or in which there is not a sufficient number of them, the indulgence is gained by saying any Mass. This restriction does not seem to apply to the *privilegium locale*, even when it is granted for only two, three, or four days in the week: for the restricting Decree speaks only of the personal privilege. For this last statement we must take Beringer's authority: it is not clear from the Decree itself.

The restricting Decree No. 402, is:—

2°. *Utrum post indultum apostolicum Rmo. Ordinario die 10 Maii 1860 concessum quod permittit ut in omnibus ecclesiis parochialibus diocesis Andegavensis ter in qualibet hebdomada celebrentur cum cantu Missae de Requite, dum officia occurrunt ritus duplicis, quibusdam tantum exceptis, applicatio privilegii fieri possit in hisce tribus Missis taliter cantatis, tametsi absolute loquendo extra rubricam cantatae esse de Requite videri valeant, vel differenda sit dicta applicatio in tres alios dies in quibus Missa dicetur juxta rubricam ordinariam et secundum alias praescripta a Sacra Congregatione?*

3°. *Utrum qui ter habet privilegium personale in hebdomada possit valide quando in eadem plura inveniuntur festa duplica et plura semi-duplicia vel infra, potius eligere ad applicationem privilegii festa duplicia quam differe ad semiduplicia?*

EE. PP. . . . die 29 Februarii, Anni 1864. . . . respondendum esse duxerunt;

Ad 2m: *Affirmative, quatenus non recurrant festa semiduplicia in hebdomada.*

Ad 3m: *Ut in secundo.*

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<sup>2</sup> Tom. 1<sup>er</sup>, p. 463, 2<sup>e</sup>me ed.

It would appear from the first of these two Decrees that the indulgence could not be gained on doubles, even with an Apostolic Indult to say Requiem Masses on them, except '*quatenus non recurrant Semiduplicia in hebdomada.*' It follows *a fortiori* that, as declared implicitly in the second of the Decrees, doubles cannot be availed of, except in so far as there are not semi-doubles in the same week, when there is no special Indult to say Requiem Masses on doubles.

We have not at hand the third edition of Putzer, but we have the fourth, in which he seems to hold a different opinion from that ascribed to him by our correspondent. He says<sup>3</sup>:—

'Nec adest haec obligatio (*transferrendi in dies non impeditos, quatenus in eadem hebdomada occurrunt*) . . . si indulgetur, ut in duplicibus Missa de Requiem bis vel ter per hebdomadam cantetur.'

The Decree of the Congregation of Indulgences given above, seems to prove quite the opposite. He cites a Decree of the Congregation of Rites of 15 April, 1880. But in that Decree there is not a word about the indulgence of a privileged altar. The Decree is:—

'Num Ecclesiae, quae indultum obtinuerunt ab Apostolica Sede bis vel ter in hebdomada Missam de Requite cantandi in duplicibus, tali indulto frui adhuc possint si in eadem hebdomada totidem Officia semiduplicia occurrant?

Affirmative.'

This Decree gives permission to say the Requiem Masses in the case, but it does not give the right to gain the indulgence, which is withheld by the Decree 402 of the Congregation of Indulgences.

Putzer also quotes Beringer, ed. 10, p. 427. Our second French edition of Beringer is an authorised translation of the tenth German edition, and, as far as we can see, there is nothing in it from which Putzer's statement can even be inferred.

Our reply, then, to the question is that, if a priest has a privilege of saying several Requiem Masses a week on doubles, he may not use it to gain the indulgence of the privileged altar, unless in so far as semi-doubles or simples do not occur in that week.

P. O'LEARY.

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<sup>3</sup> Page 263.

## CORRESPONDENCE

## ST. ASSICUS, PATRON OF ELPHIN

REV. DEAR SIR,—I have read with the deepest interest the two valuable articles on the above subject of Right Rev. Monsignor Kelly, D.D., V.G., Athlone, and I am sure he will be pleased to receive the two following items of information respecting points on which much obscurity has prevailed.

1. The Friary of Elphin was certainly a Franciscan foundation. As recorded by Renehan, Father William O'Reilly, having obtained license from Pope Nicholas V., on April 23rd, 1450, looked about for a suitable *locus*, and, finally, on October 16th, 1453, with the consent of Cornelius Egan, O.S.F., Bishop of Elphin, he founded the Minorite Convent of Elphin. Father Donough Mooney, who was Provincial from 1615 to 1618, writes as follows, in 1616:—‘I know nothing of this convent except that the buildings have long since fallen to the ground, *for the friars found it impossible to live in the vicinity*; and that *the Protestant Bishop of that See has built a residence for himself with stones taken from the ruins.*’

Father Hugh Ward gives 1563 as the date when the Protestant Bishop dispersed the Friars and dismantled the Friary, whilst Archdeacon Lynch, in his MS. History of Irish Bishops, says that the first Protestant Bishop was not introduced till 1583, whose name was MacKeever. From the fact of a silver chalice, dated 1670, ‘*ad usum Conventus Sti. Francisci de Elphin,*’ Dr. Kelly concludes that ‘Ward’s date is wrong, but that the Friars kept watch and ward over their Friary at Elphin from 1453 to 1670.’ This is not so.

Elphin Franciscan Friary was suppressed by Henry VIII., and, on August 6th, 1575, Queen Elizabeth made a grant of its site to Hugh *buidhe* O'Donnell, for twenty-one years, at the nominal rental of five shillings and fourpence! It is described as ‘the site of the house of Friars of Olfyne, County Roscommon,’ and a fiant of this lease was issued, dated November 24th, 1577.

As regards the Protestant See of Elphin, in November, 1551, King Edward VI. appointed Roland Burke, Bishop of Clonfert, to have Elphin *in commendam*. On July 15th, 1580, Bryan MacDermot was leased the Friary of Cloonshanville, County

Roscommon. In 1584, John, Bishop of Elphin, was one of the commissioners of the province of Connaught, and again in January, 1588, the error of a previous Elizabethan Inquisition is repeated in a lease, dated March 12th, 1588, wherein Richard Kindlemershe was given 'the monastery of the Order of the Dominic in Elphin, and the one-eighth of a quarter of land adjoining with the tithes.' However, an interesting piece of information is added, namely, that 'the monastery and lands were in the occupation of John Lynch, Bishop of Elphin.' This Richard Kindlemershe (the name is also spelled Kinwellmershe) was appointed Clerk of the Markets throughout Ireland on January 22nd, 1589, whereupon the lease of the Friary of Elphin was given, on July 4th, to John Belling, for forty years.

The Franciscan Friars were enabled, in 1626, to return to *the neighbourhood of Elphin*, not to the town itself, but their *locus refugii* was called, as of old, the Convent of Elphin. Hence, the inscription on the chalice, dated 1670. It may be added that a General Chapter of the Irish Franciscan Order was held at Elphin, on November 21st, 1672, when Father Bernard Kelly was elected Provincial, who resided at Kilconnell. In 1688, Father Francis O'Hanly was appointed to Elphin as Novice Master. The Provincial Chapter met, at Dublin, on November 13th, 1703, under the presidency of Father Thaddeus O'Rourke, Commissary Visitor, who was appointed Bishop of Killala in March, 1707, in which year, also, Ambrose MacDermot, O.P., was appointed Bishop of Elphin.

2. Dr. Kelly says truly that the taxation of Pope Boniface VIII. does not contain the revenue of the Bishop or Chapter of Elphin, but he will find some items referring to it in the Rolls Series of Vatican documents. Moreover, he seems to imply that the See was not wealthy as the returns given in 1302-6 only make the grand total for the diocese of Elphin of £69 7s. 4d. This sum must not be judged by the present standard of money. Waterford diocese is only returned at £125 17s. 8d.—Yours very faithfully,

WM. H. GRATTAN FLOOD.

May 13th, 1902.

## DOCUMENTS

ENCYCLICAL OF HIS HOLINESS POPE LEO XIII. ON  
'THE BLESSED EUCHARIST'

SANCTISSIMI DOMINI NOSTRI LEONIS DIVINA PROVIDENTIA PAPAE XIII.  
EPISTOLA ENCYCLICA AD PATR ARCHAS PRIMATES ARCHIEPIS-  
COPOS EPISCOPOS ALIOSQVE LOCORVM ORDINARIOS PACEM ET  
COMMVNIONEM CVM APOSTOLICA SEDE HABENTES

## DE SANCTISSIMA EVCHARISTIA

VENERABILIBVS FRATRIBVS PATRIARCHIS PRIMATIBVS ARCHIEPIS-  
COPIS EPISCOPOS ALIISQVE LOCORVM ORDINARIIS PACEM ET  
COMMVNIONEM CVM APOSTOLICA SEDE HABENTIBVS

LEO PP. XIII.

VENERABILES FRATRES SALUTEM ET APOSTOLICAM BENEDICTIONEM

Mirae caritatis in hominum salutem exempla, quae a Iesu Christo praelucent, Nos quidem pro sanctitate officii inspicere et persequi adhuc studuimus, ad extremumque vitae spiritum, ipso opitulante, studebimus. Nam tempora nacti nimis acriter veritati et iustitiae infensa, quantum erat in Nobis, docendo, admonendo, agendo, prout nuperrima ad vos epistola Apostolica confirmavit, nequaquam intermisimus ea late praestare, quae sive ad multiplicem errorum contagionem depellendam, sive ad nervos intendendos christianae vitae aptius conducere viderentur. In his autem duo sunt recentioris memoriae, omnino inter se coniuncta, unde Nosmetipsi opportunaee consolationis fructum, tot prementibus aegritudinis causis, recolendo percipimus. Alterum, quum optimum factu censuimus augusto Cordi Christi Redemptoris universitatem humani generis peculiari ritu devoveri; alterum, quum omnes christianum nomen profitentes gravissime hortati sumus, ut Ei ipsi adhaererent, qui vel singulis vel iure sociatis *via, veritas, vita* divinitus est. — Nunc vero eadem ipsa, advigilante in Ecclesiae tempora, Apostolica caritate movemur ac prope impellimur ut aliud quiddam ad ea proposita iam confecta, tamquam perfectionem suam addamus, ut videlicet christiano populo maiorem in modum commendemus sanctissimam EUCHARISTIAM, quippe donum divinissimum ex intimo plane Corde prolatum eiusdem Redemptoris, *desiderio desiderantis* singularem huiusmodi cum

hominibus coniunctionem, maximeque factum ad saluberrimos fructus redemptionis eius dilargiendos. Quamquam in hoc etiam rerum genere nonnulla vel antehac Nos auctoritate et studio curavimus. Iucundumque memoratu est inter cetera legitima Nos comprobatione ac privilegiis auxisse Instituta et Sodalitia non pauca, divinae Hostiae perpetua vice adorandae addicta; operam item dedisse ut conventus eucharistici digna cum celebritate parique utilitate haberentur; iisdem praeterea similisque causae operibus patronum caelestem attribuisse Paschalem Baylon, qui mysterii eucharistici cultor extitit insigniter pius. — Itaque, Venerabiles Fratres, de hoc ipso mysterio in quo tuendo illustrandoque constanter tum Ecclesiae sollertia, non sine praeclaris Martyrum palmis, elaboravit, tum praestantissimorum hominum doctrina, eloquentia, variaeque artes splendide contenderunt, libet capita quaedam alloquendo complecti; idque ut apertior atque expressior pateat eiusdem virtus, qua maxime parte se dat praesentissiman hisce necessitatibus temporum allevandis. Sane, quandoquidem Christus Dominus sub excessum mortalis cursus istud reliquit caritatis immensae in homines monumentum, idemque praesidium maximum *pro mundi vita*,<sup>1</sup> nihil Nobis de vita proxime cessuris optare felicius possumus quam ut liceat excitare in omnium animis atque alere memoris gratiae debitaeque religionis affectum erga Sacramentum mirabile, in quo salutis et pacis, sollicitis omnium studiis quaesitae, spem atque efficientiam maxime niti arbitramur.

Quod saeculo, usquequaque perturbato et laboranti tam misere, talibus Nos remediis adiumentisque ducimus praecipue consulendum, non deerunt sane qui demirentur, et fortasse qui dicta Nostra procaci cum fastidio accipiant Id nempe est potissimum a superbia: quo vitio animis insidente, elanguescat in iis christiana fides, quae obsequium vult mentis religiosissimum, necesse est, atque adeo caligo de divinis rebus tetrius incumbat; ut in multos illud cadat: *Quaecumque ignorant, blasphemant*.<sup>2</sup> Iam vero tantum abest ut Nos propterea ab inito avocemur consilio, ut certum sit consentiore potius studio et recte animatis lumen afferre et sancta vituperantibus veniam a Deo, fraterna piorum imploratione, exorare.

Sanctissimae Eucharistiae virtutem integra fide nosse qualis

<sup>1</sup> Ioann. vi. 52.

<sup>2</sup> Iudae 10.

sit, idem enimvero est ac nosse quale sit opus quod humani generis causa Deus, homo factus, potenti misericordia perfecit. Nam ut est fidei rectae Christum profiteri et colere summum effectorem salutis nostrae, qui sapientia, legibus, institutis, exemplis, fusoque sanguine omnia instauravit; aequae est cumdem profiteri colere sic in Eucharistia reapse praesentem, ut verissime inter homines ad aevi perpetuitatem ipse permaneat, iisque partae redemptionis beneficia magister et pastor bonus, peracceptusque deprecator ad Patrem, perenni copia de semetipso impertiat. — Beneficia porro ex Eucharistia manantia qui studiose religiososque consideret, illud sane praestare atque eminere intelliget quo cetera quaecumquae sunt continentur; ex ipsa nempe vitam in homines, quae vere vita est, influere: *Panis quem ego dabo, caro mea est pro mundi vita*.<sup>3</sup> — Non uno modo, quod alias docuimus, Christus est *vita*; qui adventus sui inter homines causam professus est eam, ut afferret ipsis certam vitae plus quam humanae ubertatem: *Ego veni ut vitam habeant, et abundantius habeant*.<sup>4</sup> Statim namque ut in terris *benignitas et humanitas apparuit Salvatoris nostri Dei*,<sup>5</sup> nemo quidem ignorat vim quamdam continuo erupisse ordinis rerum prorsus novi procreatricem, eamque in venas omnes societatis civilis et domesticae permanasse. Novas inde homini cum homine necessitudines; nova publice et privatim iura, nova officia; institutis, disciplinis, artibus novos cursus: quod autem praecipuum, hominum animos et studia ad veritatem religionis sanctitatemque morum traducta; atque adeo vitam homini communicatem, caelestem plane ac divinam. Huc nimirum ea spectant, quae crebro in sacris litteris commemorantur, *lignum vitae, verbum vitae, liber vitae, corona vitae*, nominatimque *panis vitae*.

At vero, quoniam haec ipsa de qua dicimus vita expressam habet similitudinem cum vita hominis naturali, sicut altera cibo alitur atque viget, ita alteram sustentari cibo suo et augeri oportet. Apte hic facit revocare quo quidem Christus tempore ac modo moverit animos hominum et adduxerit ut panem vivum, quem daturus erat, convenienter probeque exciperent. Ubi enim manavit fama de prodigio quod ille, multiplicatis panibus in satietatem multitudinis, patraverat ad litus Tiberiadis, confestim plures ad ipsum confluxerunt, si forte par sibi obtingeret beneficium. Tum Iesus, opportunitate arrepta, similiter ac

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<sup>3</sup> Ioann. vi. 52.

<sup>4</sup> Ioann. x. 10.

<sup>5</sup> Tit. iii. 4.



quum feminae Samaritanae, ab haurienda puteali aqua, sitim ipse inicerat *aquae salientis in vitam aeternam*,<sup>6</sup> cupidiae multitudinis sic erigit mentes, ut panem alium cupidius appetant *qui permanet in vitam aeternam*.<sup>7</sup> Neque vero huiusmodi panis, instat Iesus admonere, est manna illud caeleste, quod patribus vestris per deserta peregrinantibus praesto fuit; neque ille quidem quem ipsi nuper, a me mirabundi accepistis; verum egomet sum panis iste: *Ego sum panis vitae*.<sup>8</sup> Idemque eo amplius suadet omnibus, et invitando et praecipiendo: *Si quis manducaverit ex hoc pane, vivet in aeternum; et panis quem ego dabo caro mea est pro mundi vita*.<sup>9</sup> Gravitationem porro praecepti ita ipse convincit: *Amen amen dico vobis, nisi manducaveritis carnem Filii hominis et biberitis eius sanguinem, non habebitis vitam in vobis*.<sup>10</sup> — Absit igitur pervagatus ille error perniciosissimus opiantium Eucharistiae usum ad eos fere amandandum esse qui vacui curis angustiquae animo conquiescere instituant in quodam vitae religiosioris proposito. Ea quippe res, qua nihil sane nec excellentius nec salutaris, ad omnes omnino, cuiuscumque demum muneris praestantiaeve sint, attinet, quotquot velint (neque unus quisquam non velle debet) divinae gratia in se fovere vitam, cuius ultimum est adeptio vitae cum Deo beatae.

Atque utinam de sempiterna vita recte reputarent et providerent ii potissimum quorum vel ingenium vel industria vel auctoritas tantopere possunt ad res temporum atque hominum dirigendas. At vero videmus deploramusque ut plerique das. At vero videmus deploramusque ut plerique cum fastu existiment se novam veluti vitam eamque prosperam saeculo indidisse, propterea quod ipsum ad omne genus utilia et mirabilia inflammato cursu contendere suo impulsu urgeant. Sed enim quocumque aspexeris, humana societas, si a Deo aliena, potius quam quaesita fruatur tranquillitate rerum, perinde angitur et trepidat ut qui febri aestuque iactatur; prosperitati dum anxie studet eique unice fidit, fugientem sequitur, inhaeret labenti. Homines enim et civitates ut necessario ex Deo sunt, ita in alio nullo vivere, moveri, efficere boni quidquam, nisi in Deo per Iesum Christum queunt; per quem late profluxerunt et profluunt optima quaeque et lectissima. — Sed horum omnium fons et caput bonorum est potissimum augusta Eucharistia :

<sup>6</sup> Ioann. iv., 14.

<sup>7</sup> Ib. vi., 27.

Ib. 48.

<sup>9</sup> Ib. 52.

<sup>10</sup> Ib. 54.

quae quum eam alat sustentetque vitam cuius ex desiderio tam vehementer laboramus, tum dignitatem humanam quae tanti nunc fieri videtur, immensum auget. Nam quid maius aut optabilius, quam effici, quoad eius fieri possit, divinae participem consortemque naturae? At enim hoc nobis Christus praestat in Eucharistia maxime, qua evectum ad divina, gratia munere, hominem arctius etiam sibi adiungit et copulat. Id enim interest inter corporis cibum et animi, quod ille in nos convertitur, hic nos in se convertit; qua de re Christum ipsum Augustinus loquentem inducit: *Nec tu me in te mutabis sicut cibum carnis tuae, sed tu mutaberis in me.*<sup>11</sup>

Ex hoc autem praecellentissimo Sacramento, in quo potissime apparet quemadmodum homines in divinam inseruntur naturam, iidem habent in omni supernarum virtutum genere incrementa maxima. Et primum in fide. Omni quidem tempore fides oppugnatores habuit; nam esti hominum mentes praestantissimarum rerum cognitione extollit, quia tamen quae supra naturam esse aperuit, qualia sint celat, eo videtur mentes ipsas deprimere. Sed olim tum hoc tum illud fidei caput oppugnabatur; deinceps multo latius exarsit bellum, eoque iam perventum est ut nihil omnino supra naturam esse affirmetur. Iamvero ad vigorem fervoremque fidei in animus redintegrandum perapte est, ut nihil magis, mysterium Eucharisticum, proprie *mysterium fidei* appellatum: hoc nimirum uno, quaecumque supra naturam sunt, singulari quadam miraculorum copia et varietate, universa continentur: *Memoriam fecit mirabilium suorum misericors et miserator Dominus, escam dedit timentibus se.*<sup>12</sup> Si Deus enim quidquid supra naturam fecit, ad Verbi retulit Incarnationem, cuius beneficio restitueretur humani generis salus, secundum illud Apostoli: *Proposuit...instaurare omnia in Christo, quae in caelis, et quae in terra sunt, in ipso*; <sup>13</sup> Eucharistia, Patrum sanctorum testimonio, Incarnationis continuatio quaedam et amplificatio censenda est. Siquidem per ipsam incarnati Verbi substantia cum singulis hominibus copulatur; et supremum in Calvaria sacrificium admirabili modo renovatur; id quod praesignificavit Malachias: *In omni loco sacrificatur et offertur nomini meo oblatio munda.*<sup>14</sup> Quod miraculum, unum omnium in suo genere maximum, miracula comitantur, innumerabilia; hic enim omnes naturae leges intermissae: tota substantia panis et vini in corpus et sanguinem

<sup>11</sup> Conf. l. vii. c. x.

<sup>12</sup> Ps. cx. 4-5.

<sup>13</sup> Eph. i. 9-10.

<sup>14</sup> i. ii.

Christi convertitur ; panis et vini species, nulla re subiecta, divina virtute sustentantur ; corpus Christe tam multa simul loca nanciscitur, quam multis simul in locis Sacramentum perficitur. Humanae tutem rationis quo magis erga tantum Mysterium intendatur obsequium, quasi adiumento suppetunt prodigia, in eiusdem gloriam, veteri memoria et nostra patrata ; quorum publica extant non uno loco eaque insignia monumenta. Hoc igitur Sacramento videmus fidem ali, mentem enutriri, rationalistarum commenta dilui, ordinem rerum quae supra naturam sunt maxime illustrari.

Sed ut divinarum rerum fides languescat, non modo superbia, quod supra attigimus, sed etiam depravatio facit animi. Nam si usu venit ut quo melius quisque est moratus, eo sit ad intelligendum sollertior, corporis autem voluptatibus mentes obtundi ipsa ethnica dispexit prudentia, divina sapientia praemonuit ;<sup>15</sup> tanto magis in divinis rebus voluptates corporis obscurant fidei lumen, atque etiam, per iustam Dei animadversionem, exstinguunt. Quarum quidem voluptatum insatiabilis hodie cupiditas flagrat, omnesque late tamquam contagio quaedam morbi vel a primis aetatulis inficit. Verum teterrimi huius mali praeclarum in divina Eucharistia praesto est remedium. Nam, omnium primum, augendo caritatem, libidinem coërcet ; ait enim Augustinus : *Nutrimtum eius (caritatis) est imminutio cupiditatis ; perfectio, nulla cupiditas.*<sup>16</sup> Praeterea castissima Iesu caro carnis nostrae insolentiam comprimit, ut Cyrillius monuit Alexandrinus : *Christus enim existens in nobis sopit saevientem in nostris membris carnis legem.*<sup>17</sup> Quin etiam fructus Eucharistiae singularis et iucundissimus est quem significavit propheticum illud : *Quid bonum eius (Christi) est, et quid pulchrum eius, nisi frumentum electorum et vinum germenans virgines?*<sup>18</sup> videlicet sacrae virginitatis forte et constans propositum, quod, vel diffuente deliciis saeculo, latius in dies uberiusque in catholica Ecclesia florescit : quanto quidem ubique cum religiois ipsiusque humani convictus emolumento et ornamento est probe cognitum. — Accedit quod huiusmodi Sacramento spes bonorum immortalium, fiduciâ auxiliorum divinatorum, mirifice roborantur. Beatitatis enim studium, quod ominum animis institum atque innatum est, terrestrium bonorum fallaciâ, iniusta flagitiosorum hominum

<sup>15</sup> Sap. i., 4

<sup>16</sup> De diversis quaestionibus lxxxiii., quaest. xxxvi.

<sup>17</sup> Lib. iv., c. 2 in Ioann. vi. 57.

<sup>18</sup> Zach. ix. 17.

vi, ceteris denique acuitur. Iam vero augustum Eucharistiae Sacramentum, beatitatis et gloriae causa idem et pignus est idque non animo tantum sed etiam corpori. Quum enim animos caelestium bonorum copiâ locupletat, tum iis perfundit suavissimis gaudiis, quae quamlibet hominum aestimationem et spem longe superent; in adversis rebus sustentat, in virtutis certamine confirmat, in vitam custodit sempiternam, ad eamque tamquam instructo viatico perducit. Corpori autem caduco et fluxo Hostia illa divina futuram ingenerat resurrectionem; siquidem corpus immortale Christi semen inserit immortalitatis, quod aliquando erumpat. Utrumque istud et animo et corpori bonum inde obventurum Ecclesia omni tempore docuit, Christo obsecuta affirmati: *Qui manducat meam carnem, et bibit meum sanguinem, habet vitam aeternum: et ego resuscitabo eum in novissimo die.*<sup>19</sup> Cum re cohaeret magnique interest id considerare, ex Eucharistia, quippe quae a Christo instituta sit tamquam *passionis suae memoriale perenne*,<sup>20</sup> christiano homini castigandi salutariter sui denunciari necessitatem. Iesus enim primis illis sacerdotibus suis: *Hoc facite, inquit, in meam commemorationem*,<sup>21</sup> idest hoc facite ad commemorandos dolores, aegritudines, angores meos, meam in cruce mortem. Quapropter huiusmodi sacramentum idem et sacrificium assidua est in omne tempus poenitentiae, ac maximi cuiusque laboris adhortatio, itemque voluptatum, quas homines impudentissimi tantopere laudant et efferunt, gravis et severa improbatio: *Quotiescumque manducabitis panem hunc, et calicem bibetis, mortem Domini annuntiabitis donec veniat.*<sup>22</sup>

Praeter haec, si in praesentium malorum causus diligenter inquiras, ea reperies inde fluxisse, quod hominum inter ipsos caritas, caritate adversus Deum frigescente, deferbuerit. Dei se esse filios atque in Iesu Christo fratres obliti sunt; nihil, nisi sua quisque, curant; aliena non modo negligunt, sed saepe oppugnant in eaque invadunt. Inde crebrae inter civium ordines turbae et contentiones: arrogantia, asperitas, fraudes in potentioribus; in tenuioribus miseriae, invidiae, secessiones. Quibus quidem malis frustra a providentia legum, a poenarum metu, a consiliis humanae prudentiae quaeritur sanatio. Illud est curandum enitendumque, quod plus semel Ipsi fusiusque

<sup>19</sup> Ioann. vi. 55.

<sup>20</sup> S. Thomas Aquin, *opusc.* lvii.: *Offic. de festo Corp. Christi.*

<sup>21</sup> Luc. xxii. 19.

<sup>22</sup> 1 Cor. xi. 26.

commonuimus, ut civium ordines mutua inter se concilientur officiorum coniunctione, quae a Deo profecta, opera edat germanum Iesu Christi spiritum et caritatem referentia. Hanc terris Christus intulit, hac omnia inflammari voluit, upote quae una posset non modo animae sed etiam corpori beatitatis aliquid vel in praesens afferre: amorem enim immoderatum sui in homine compescit et divitiarum cohibet cupiditatem, quae *radix omnium malorum est*.<sup>23</sup> Quamquam vero rectum est omnes iustitiae partes inter ordines civium convenienter tutari; praecipuo tamen caritatis praesidio et temperamento id demum assequi licebit ut in hominum societate salutaris ea quam Paulus suadebat, *fiat aequalitas*,<sup>24</sup> facta conservetur. Hoc igitur Christus voluit, quum augustum hoc sacramentum institueret, excitanda caritate in Deum, mutuam inter homines fovere caritatem. Haec enim ex illa, ut perspicuum est, suapte natura existit, et sua veluti sponte effunditur: neque vero fieri potest ut ulla ex parte desideretur, quin immo incendatur et vigeat oportet, si Christi erga ipsos caritatem perpendant in hoc Sacramento; in quo, ut potentiam suam et sapientiam magnifice patefecit, sic *divitias divini sui erga homines amoris velut effudit*.<sup>25</sup> Tam insigna ab exemplo Christi, omnia sua nobis largientis, sane quantum ipsi inter nos amare atque adiuvere debemus, fraterna necessitudine quotidie arctius devincti! Adde quod vel signa ipsa, quibus huiusmodi constat Sacramentum, peropportuna coniunctionis incitamenta sunt. Qua de re sanctus Cyprianus: *Denique unanimatatem christianam firma sibi atque inseparabili caritate connexam etiam ipsa dominica sacrificia declarant. Nam quando Dominus corpus suum panem vocat de multorem granorum adunatione congestum, populum nostrum quem portabet indicat adunatum; et quando sanguinem suum vinum appellat de botris atque acinis plurimus expressum atque in unum coactum, gregem item nostrum significat commixtione adunatae multitudinis copulatum*.<sup>26</sup> Similiter Angelicus Doctor ex Augustini sententia,<sup>27</sup> haec habet: *Dominus noster corpus et sanguinem suum in eis rebus commendavit, quae ad unum aliquid rediguntur ex multis; namque aliud, scilicet panis ex multis granis in unum constat, aliud, scilicet vinum in unum ex multum acinis confluit; et ideo Augustinus*

<sup>23</sup> 1 Tim. vi. 10.

<sup>24</sup> 2 Cor. viii. 14.

<sup>25</sup> Conc. Trid. Sess. xiii, *De Euchar.*, c. ii.

<sup>26</sup> Ep. 69, ad Magnum n. 5 (al. 6).

<sup>27</sup> Tract. xxvi., in Ioann. n. 13, 17.

*alibi dicit ; O Sacramentum pietatis, o signum unitatis, o vinculum caritatis.*<sup>28</sup> Quae omnia confirmantur Concilii Tridentini sententiâ, Christum Eucharistiam Ecclesiae reliquisse 'tamquam symbolum eius unitatis et caritatis, qua Christianos omnes inter se coniunctos et copulatos esse voluit . . . symbolum unius illius corporis, cuius ipse caput existit, cuique nos, tamquam membra, arctissimâ fidei, spei et caritatis connexionem adstrictos esse voluit.'<sup>29</sup> Idque edixerat Paulus : *Quoniam unus panis, unum corpus multi sumus, omnes qui de uno pane participamus.*<sup>30</sup> Illud enimvero pulcherrimum ac periucundum est christianae fraternitatis aequalitatisque socialis specimen, promiscue ad sacra altaria circumfundi patritium et popularem, divitem et pauperem, doctum et indoctum, eiusdem aequae participes convivii caelestis. — Quod si merito in Ecclesiae fastis hoc primordiis eius vertitur propriae laudi quod *multitudinis credentium erat cor unum et anima una*,<sup>31</sup> sane eos tam eximium bonum dehuisse consuetudini mensae divinae, obscurum non est ; de ipsis enim commemorantur legimus : *Erant perseverantes in doctrina Apostolorum et in communicatione frationes panis.*<sup>32</sup> — Mutuae praeterea inter vivos caritatis gratia, cui a Sacramento eucharistico tantum accedit roboris et incrementi, Sacrificii praesertim virtute ad omnes permanat qui in sanctorum communione numerantur. Nihil est enim aliud sanctorum communio, quod nemo ignorat, nisi mutua auxilii, expiationis, precum, beneficiorum communicatio inter fideles vel caelesti patria potitos vel igni piaculari addictos vel adhuc in terris peregrinantes, in unam coalescentes civitatem cuius caput Christus, cuius forma caritas. Hoc autem fide est ratum, etsi soli Deo Sacrificium augustum offerri liceat, tamen etiam honori Sanctorum in caelis cum Deo regnantium, *qui illos coronavit*, celebrari posse ad eorum patrocinium nobis conciliandum atque etiam, ut ab Apostolis traditum, ad labes fratrum abolendas, qui iam in Domino mortui, nondum plane sint expiati. — Sincera igitur caritas quae, in salutem utilitatesque omnium, omnia facere et pati assuevit, prosilit nempe ardetque actiosa ex sanctissima Eucharistia, ubi Christus adest ipse vivus, ubi suc erga nos amor vel maxime indulget divinaeque impulsus caritatis impetu suum perpetuo sacrificium instaurat. Ita facile apparet undenam hominum apostolicorum ardui labores, unde

<sup>28</sup> *Summa Theol.* iii., p. q. lxxii., a. 1.

<sup>29</sup> *Sess. xiii., De Euchar.*, c. ii.

<sup>30</sup> 1 Cor. ix. 17.

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<sup>31</sup> Act. iv. 32.

<sup>32</sup> Act. ii. 42.

tam multae variaequae apud catholicos institutae benemerendi de humana familia rationes sua ducunt auspicia, vires, constantiam felicesque exitus.

Haec pauca quidem in re perampla minime dubitamus quin abunde frugifera christiano gregi accidant, si operâ vestra, Venerabiles Fratres, sint opportune exposita et commendata. At vero tam magnum et virtute omni affluens Sacramentum nemo satis unquam, proinde ac dignum est, nec eloquendo laudaverit, nec venerando coluerit. Ipsum sive pie mediteris, sive rite adores, sive eo magis, pure sancteque percipias, tamquam centrum existimandum est in quo christiana vita, quanta usquam est, insistit; ceteri quicumque habentur, pietatis modi demum in id ipsum conducunt et desinunt. Atque ea Christi benigna invitatio benigniorque promissio: *Venite ad me omnes, qui laboratis, et onerati estis, et ego reficiam vos*,<sup>33</sup> in hoc praecipue mysterio evenit et quotidie impletur. — Ipsum denique est velut anima Ecclesiae, ad quod ipsa sacerdotalis gratiae amplitudo per varios ordinum gradis dirigitur. Indidemque haurit habetque Ecclesia omnem virtutem suam et gloriam, omnia divinatorum charismatum ornamenta; bona omina: quae propterea summam curarum in eo collocat ut fidelium animos ad intimam cum Christo coniunctionem per Sacramentum Corporis et Sanguinis eius instruat et adducat; ob eamque rem caeremoniis sanctissimis ipsum ornando facit venerabilius. — Perpetuam hoc etiam in genere providentiam Ecclesiae matris ea praeclarius commendat hortatio, quae in sacro Tridentino Concilio edita est, mirificam quamdam caritatem pietatemque redolens, plane digna quam populus christianus a Nobis accipiat ex integro revocatam: —

‘Paterno affectu admonet Santa Synodus, hortatur, rogat et obsecrat per per viscera misericordiae Dei nostri, ut omnes et singuli, qui christiano nomine censentur, in hoc unitatis signo, in hoc vinculo caritatis, in hoc concordiae symbolo iam tandem aliquando conveniat et concordent, memoresque tantae maiestatis, et tam eximii amoris Ieus Christi Domini nostri qui dilectam animam suam in nostrae salutis pretium, et carnem suam nobis dedit ad manducandum, haec sacra mysteria corporis et sanguinis eius eâ fidei constantia et firmitate, ea animi devotione ac pietate et cultu credant et venerentur, ut panem illum supersubstantialem frequenter suscipere possint, et is vere eis sit animae vita et perpetua sanitas mentis; cuius vigore confortati, ex huius miserae peregrinationis itinere

<sup>33</sup> Matth. xi. 28.

ad caelestem patriam pervenire valeant, eundem panem Angelorum, quem modo sub sacris velaminibus edunt, absque ullo velamine manducaturi.<sup>34</sup>

Porro testis historia est, christianae vitae cultum vulgo floruisse melius, quibus temporibus esset Eucharistiae perceptio frequentior. Contra non minus est exploratum consuevisse, ut quum caelestem panem negligerent homines et veluti fastidirent, sensim elanguesceret christiane professionis vigor. Qui quidem ne prorsus aliquando deficeret, opportune cavit in Concilio Lateranensi Innocentius III., quum gravissime praecepit, ut minimum per solemnias Paschatis nemo christianus a communione Dominici Corporis abstinere. Liqueat vero praeceptum huiusmodi aegre datum, ac postremi remedii loco: semper enim id fuit Ecclesiae in votis, ut cuique sacro adessent fideles de divina hac mensa participes.

Optaret sacrosancta Synodus ut in singulis Missis fideles adstantes non solum spirituali affectu, sed sacramentali etiam Eucharistiae perceptione communicarent, quo ad eos sanctissimi huius sacrificii fructus uberius proveniret.<sup>35</sup>

Et uberrimam quidem salutis copiam non singulis modo sed universis hominibus paratam hoc habet augustissimum mysterium, ut est Sacrificium: ab Ecclesia propterea *pro totius mundi salute* assidue offerri solitum. Cuius sacrificii, communibus piorum studiis, fieri ampliorem cum existimatione cultum adderet; hac aetate vel maxime, oportet. Itaque multiplices ipsius virtutes sive latius cognosci sive attentius recoli velimus. — Principia lumine ipso naturae perspicua illa sunt: supremum esse absolutumque in homines, privatam publice, Dei creatoris et conservatoris imperium; quidquid sumus quidquid privatim publiceque habemus boni, id omne a divina largitate profectum: vicissimque a nobis Deo testandam et summam, ut Domino reverentiam, et maximam, ut beneficentissimo, gratiam. Haec tamen officia quotusquisque hodie invenitur, qui qua par est religione colat et observet! Contumaces in Deum spiritus haec, si unquam alia, prae se fert aetas: in qua rursus invalescit adversus Christum ea vox nefaria: *Nolumus hunc regnare super nos*,<sup>36</sup> nefariumque propositum, *Eradamus eum*;<sup>37</sup> nec sane quidquam tam vehementi impetu complures urgent, quam ut ex et civili atque adeo ex humana omni consortione pulsum

<sup>34</sup> Sess. xiii., *De Euchar.*, c. viii.

<sup>35</sup> Conc. Trid. Sess. xxii., c. vi.

<sup>36</sup> Luc. xix. 14.

<sup>37</sup> 1er. xi. 19.



segregent Deum. Quo consceleratae dementiae quamquam usquequaque non proceditur, miserabile tamen est quam multos teneat divinae Maiestatis beneficiorumque eius, partae praesertim a Christo salutis, oblivio. Iamvero hanc tantam vel nequitiam vel socordiam sarciat oportet auctior communis pietatis ardor in cultu Sacrificii eucharistici; quo nihil Deo esse honorabilius, nihil iucundius potest. Nam divina est, quae immolatur hostia; per ipsam igitur tantum augustae Trinitati tribuimus honoris, quantum dignitas eius immensa postulat; infinitum quoque et pretio et suavitate munus exhibemus Patri, Unigenitum suum; eo fit ut benignitati eius non modo agamus gratiam, sed plane referamus. — Duplicemque alium ex tanto sacrificio insignem fructum licet et necesse est colligere. Maeret animus reputando, quae flagitiorum colluvies, neglecto, ut diximus, contemptoque Dei numine, usquequaque inundaverit. Omnino humanum genus magnam partem videtur caelestem iram devocare: quamquam ipsa illa quae insidet, malarum rerum seges, continet iustae animadversionis maturitatem. Excitanda igitur in hoc etiam pia fidelium contentio, ut et vindicem scelerum placare Deum, et auxiliorum eius opportunitatem calamitoso saeculo conciliare studeant. Haec autem videant maxime huius ope Sacrificii esse quaerenda. Nam divinae tum institutae rationibus satis cumulateque facere, clementiae large impetrare munera possunt homines solo obitae a Christo mortis virtute. Sed hanc ipsam virtutem sive ad expiandum, sive ad exorandum voluit Christus integram permanere in Eucharistia, quae mortis ipsius non inanis quaedam nudaque commemoratio, sed vera et mirabilis, quamquam incruentat et mystica, renovatio est.

Ceterum, non mediocri Nos laetitia afficimur, libet enim profiteri, quod proximis hisce annis fidelium animi ad amorem atque obsequium erga Eucharistiae Sacramentum renovari coepisse videantur; quod quidem in spem Nos erigit temporum rerumque meliorum. Multa enim id genus et varia, ut initio diximus, sollers induxit pietas, sodalitatis praesertim vel eucharisticorum rituum splendori amplificando, vel Sacramento augusto dies noctesque assidue venerando, vel illatis eidem contumeliis iniuriisque sarciendis. In his tamen acquiescere, Venerabiles Fratres, neque Nobis licet neque vobis; etenim multo plura vel provehenda restant vel suscipienda, ut munus hoc omnium divinissimum apud eos ipsos, qui christianae religionis colunt officia, ampliore in luce atque honore versetur, tantumque

mysterium quam dignissima veneratione colatur. Quapropter suscepta opera acrius in dies urgenda ; prisca instituta, sicubi exoleverint, revocanda, ut sodalitia eucharistica, supplicationes Sacramento augusto ad adorandum proposito, solemnes eius circumductae pompae, piae ad divina tabernacula salutationes, alia eiusdem generis et sancta et saluberrima ; omnia praeterea aggredienda, quae prudentia et pietas ad rem suadeat. Sed in eo praecipue est elaborandum, ut frequens Eucharistiae usus apud catholicas gentes late reviviscat. Id monent nascentis Ecclesiae, quae supra memoravimus, exempla, id Conciliorum decreta, id auctoritas Patrum et sanctissimorum ex omni aetate virorum ; ut enim corpus, ita animus cibo saepe indiget suo ; alimoniam autem maximae vitalem praebet sacrosancta Eucharistia. Itaque praeiudicate adversantium opiniones, inanes multorum timores, speciosae abstinendi causae penitus tollendae ; ea enim agitur res, qua nihil fideli populo utilius tum ad redimendum tempus sollicitis rerum mortalium curis, tum ad christianos revocandos spiritus constanterque retinendos. Huc sane magno erunt momento praestantiorum ordinum hortationes et exempla, maximo autem cleri navitas et industria. Sacerdotes enim, quibus Christus Redemptor Corporis et Sanguinis sui mysteria conficiendi ac dispensandi tradidit munus, nihil profecto melius pro summo accepto honore queant rependere, quam ut Ipsius eucharisticam gloriam omni ope provehant, optatisque sacratissimi Cordis eius obsequendo, animos hominum ad salutiferos tanti Sacramenti Sacrificiique fontes invitent ac pertrahant.

Ita fiat, quod vehementer cupimus, ut praecellentes Eucharistiae fructus quotidie uberiores proveniant, fide, spe, caritate, omni denique christiana virtutae, feliciter accrescente ; idque in sanationem atque emolumentum rei quoque publicae ; fiat, ut providentissimae Dei caritatis magis magisque eluceant consilia, qui tale mysterium *pro mundi vita* constituit perpetuum.

Quarum Nos rerum erecti spe, Venerabiles Fratres auspicem munerum divinatorum caritatisque Nostrae testem, Apostolicam benedictionem singulis vobis et vestro cuiusque clero ac populo peramanter impertimus.

Datum Romae apud Sanctum Petrum, die XXVIII Maii in praeludio sollemnitatis Corporis Christi, anno MDCCCXCII., Pontificatus Nostri vicesimo quinto.

LEO PP. XIII.

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**IMPORTANT RESOLUTIONS OF THE IRISH HIERARCHY ON  
THE LAND BILL AND TREASURY GRANTS FOR TECHNICAL  
EDUCATION**

At a meeting of the Irish Archbishops and Bishops, held at Maynooth College on the 25th ult., the following resolutions were adopted, and directed to be published; copies to be sent to the First Lord of the Treasury, the Chief Secretary for Ireland, and the Irish Members of Parliament.

(1.) THE LAND BILL.

On consideration of the Land Bill recently brought in by the Chief Secretary, we fully recognise that the provision which the Bill contains for the purchase of estates *in globo*, with a view to re-sale, for the clearing of title, and for dealing with sub-tenancies and intervening interests, would greatly facilitate the sale of land to tenant purchasers throughout the country.

We also notice with satisfaction that clauses 16 and 36 of the Bill have been practically abandoned, and we fully endorse the demand of the Irish representatives for reasonable facilities to discuss and amend the other remaining clauses of the Bill.

But, while earnestly desiring that the Land Bill, duly amended, would pass into law during the present session, we deem it a solemn duty, in face of the unabated exodus of our population, to declare anew our deep conviction that an adequate solution of the Irish land question never can be reached until the half-neglected grazing lands of the country are made available on fair terms for the agricultural population that is still forced to emigrate in such appalling numbers to earn a livelihood.

This aspect of the land question, which so profoundly affects the well-being of the country at large, and of every class in the community, is essentially free from the usual conflict of interest as between landlord and tenant. It is for the advantage of both that in an agricultural country like Ireland the land should be fully utilised for its primary purpose.

This purpose, we feel confident, can be attained without loss to the State, if a clause be inserted in the new Bill distinctly empowering some really efficient body to buy up unoccupied or grass land, to divide it into moderately-sized agricultural holdings, and to sell these holdings on equitable terms to promising

agriculturists, without any such restriction as to the multiplication of households, as regulate the migration operations of the Congested Districts Board. Restrictions that may reasonably control the work of a board established to relieve congestion would be altogether inapplicable to a body such as we suggest to remedy emigration by bringing about a proper use, on the part of the people, of what must be accounted in the material order the first and greatest of native resources.

## (2.) THE TREASURY GRANTS FOR TECHNICAL EDUCATION IN IRELAND.

Since the Agricultural and Technical Instruction Act (1899) provides only £55,000 a year for technical instruction in Ireland, and England receives from public funds close on £1,000,000, we protest against the action of the Treasury in withholding, or limiting in any way, a grant hitherto offered to all local authorities levying a rate for such instruction. We do so the more because the sum of £55,000 comes mainly from Irish funds; moreover, the councils of counties and county boroughs have levied rates on the faith of a promise that an equivalent would be given by the Treasury, whilst if the grant be withheld, no part of the country will derive any advantage for technical education from the Act of 1899.

✦ MICHAEL Cardinal LOGUE.	
✦ JOHN, Bishop of Clonfert,	} <i>Secretaries</i>
✦ RICHARD ALPHONSUS, Bishop of Waterford and Lismore,	
	<i>of</i>
	<i>Meeting.</i>

## NOTICES OF BOOKS

DISCOURSES, DOCTRINAL AND MORAL. By His Grace the Most Rev. Dr. MacEvilly, Archbishop of Tuam. Sealy, Bryers and Walker. Publishers, M. H. Gill and Son. Benziger Bros. Price, 7s. 6d.

A VOLUME of sermons from the pen of the eloquent and learned Archbishop of Tuam needs no commendation from us to secure for it a hearty welcome from the clergy and laity of Ireland. By the earnest preacher to whom his Grace's *Commentaries on the New Testament* have become indispensable, the book will be regarded as a special treasure. The crystallisation of his Grace's exhaustive Biblical knowledge in these discourses, their grave and dignified yet withal simple and homely eloquence, the wealth of vivid and picturesque illustration with which he impresses the memories of his hearers while he sends the words of salvation home to their hearts, are a few of the attractive features that force themselves upon the notice even of the casual reader.

The volume is a selection from sermons preached by his Grace on various occasions, and has been prepared for present publication at the request of many of his Grace's friends. The collection amounts to twenty-five sermons. A general outline of the contents of the volume will demonstrate the usefulness of the work. The volume begins with a highly impressive sermon on the General Judgment, and ends with a sermon on the Particular Judgment. It contains dogmatic sermons on the Sacrifice of the Mass, on the Necessity of Faith, on Exclusive Salvation, on Hell, on Holy Communion, on the Doctrine of Infallibility, on the Passion, on Devotion to the Blessed Virgin ; moral discourses on Scandal, Humility, Forgiveness of Injuries, Love of our Neighbour, and sermons for special Feasts, such as Christmas, Easter, and Ascension Day.

The sermons are, as will be observed, all thoroughly practical, replete with the spirit of the Sacred Scriptures ; in fact, the text of the illustrious preacher is oftentimes a mosaic of Scriptural phraseology.

But we would not have the circulation of this valuable volume confined to clerical readers. The pious laity will find

therein the solid food of doctrine, the clear and direct exposition of many dogmas of faith, the ready answer to the scoffer, besides deep, meditative wisdom, the fruit of the eminent author's ripe experience, and, pervading all, the choice aroma of the inspired Word.

C. J. M.

GESCHICHTE DER ALTKIRCHLICHEN LITERATUR. Dr. Bardenhewer. Herder. 1902. First Vol. 10 sh.

THIS history of the Christian literature of the first centuries is so erudite that the excellence of many of its parts can be adequately appreciated only by specialists in Patrology. At the same time, its style is so clear and the arrangement of its parts so orderly, that even a person of ordinary education, such as the present writer, may learn a great deal from it.

Of late years more progress has, perhaps, been made in the study of early Christian literature than in any other of the numerous departments of knowledge subsidiary to theology. Long-lost works of priceless value have been brought to light once more, and important treatises, which were unknown to many ancient writers, have been discovered. The 'Philosophoumena,' the 'Doctrine of the Apostles,' the 'Testament of the Lord,' are familiar instances; yet they are only three among an ever-increasing number. In addition to this, countless MSS. of works already published have been collated, with the result that patristic writings, etc., are now re-edited with far greater accuracy than was possible to the Benedictines of St. Maur. And, at the same time, textual criticism and historical inquiry have risen to the rank of sciences, so that passages formerly either of uncertain value or of obscure meaning may now be appraised or illustrated by means of a large collection of reliable texts.

A corresponding improvement has taken place in our manuals of Patrology. Their authors have successively availed themselves of the new sources of information thus placed at their disposal, and it is no small merit that they have succeeded in keeping abreast of the rapid succession of discoveries, and of the wonderful advance in history and criticism. But in the sphere of learning what is adequate for present needs tends inevitably, in course of time, to become insufficient. This is the indirect consequence of all progress. For instance, Alzog's

*Compendium* was considered good enough in its day, but long ago it has been put aside as antiquated. It was superseded by Nirschl's *Handbuch der Patrologie und Patristik* (3 vols., 1881-1885), and by Fessler-Jungmann's *Institutiones Patrologiæ* (3 vols., 1890-1896), both of which contained a much more copious and accurate account. Bardenhewer's own first work, *Patrologie* (1894, second edition 1901), though smaller than either of these, has always been esteemed a masterpiece of erudition and criticism. Its clear, concise method of explanation, lucid style, and judicious arrangement caused it to be a favourite book of students. When it appeared, a professor of theology in Vienna (himself a good patristic scholar), who had made St. Augustine's works in particular the study of his life, expressed his admiration at the piercing insight into the profound teaching of the Bishop of Hippo, as well as at the consummate knowledge of all the other Fathers, which the *Patrologie* displayed.

Dr. Bardenhewer's present work, the published volume of which, needless to remark, possesses all the good qualities of its predecessor, is planned on a far larger scale. The entire work will consist of six volumes. The learned author proposes to give a detailed conspectus of the lives and works of all the early Latin, Greek, Syrian, and Armenian ecclesiastical writers. The series of the Latins will be brought down to St. Isodore of Seville (636), that of the Greeks to St. John Damascene (c. 754). The sections on the Syrian and the Armenian authors promise to be of exceptionally great interest. The vast Syriac literature, fresh portions of which are being recovered year after year, is the work of ecclesiastics almost exclusively, and by far the greater part of it is concerned with theology. Up to the present the only histories of it that could lay claim to approximate completeness were Wright's (London, 1894) and the still better work of the great Catholic *savant*, Rubens Duval (1899). As regards Armenian, all that outsiders could learn was to be found in Nève's *Historie* and similar treatises, or in Von Himpel's article in the *Kirchenlexicon*, or Petit's and Hyvernât's articles in the new *Dictionnaires Catholiques*. Everyone can apprehend what a wide field for research is contained in these four main divisions of Patristic literature. Judging from what Dr. Bardenhewer has already accomplished, and from an incidental statement of his to the effect that he reads everything for himself, it seems that his

*Geschichte der Altkirchlichen Literatur* when finished will be the greatest work of its kind ever given to the world.

The volume (600 pages, large 8vo.) now before us deals with the period extending from the age of the Apostles to the end of the second century. The New Testament, as being inspired, has been passed over in reverent silence, and Bardenhewer gives (*Einleitung*, p. 29) such convincing reasons for this exclusion of the Apostolic writings, that one is surprised to find the *Tablet* reviewer expressing a hope that when sixth volume has appeared, a supplementary volume on the Gospels and Epistles will be issued. The *Einleitung* itself is a model of good arrangement, and gives evidence of extraordinary wealth of erudition. We venture, however, to say that it would be improved, if as Fessler's introduction (c. I., sec. 14-16) does, it contained some pages on the authority of the Fathers. Those sections have always seemed to be one of the best parts of Fessler's *Prologomena*, and certainly they are one of the most indispensable. On the other hand, from a non-theological or a critical standpoint, Bardenhewer's explanation of 'Kirchenvater, Kirchenschriftsteller, und Kirchenlehrer' is much more satisfactory than Fessler's. And his strictures on the fictitious distinction between 'Patrologie' and 'Patristik,' which Nirschl and others, Fessler included, would fain introduce, appear to be perfectly justified. Perhaps the best part of the *Einleitung* is the masterly exposition of the real nature of Patrology. As the author says so well:—'In der That, die Patrologie ist eine spezifisch katholische Disziplin; ja schon das Wort Patrologie hat einen spezifisch katholischen Klang.' His refutation of the errors of Harnack and Krüger leaves nothing to be desired. Both these Rationalists would lower Patrology to the level of the history of secular learning, and would make out the Catholic Church to be a mere human institution, a product of paganism and Hellenism combined, that began towards the close of the second century. Krüger is not ashamed to say:—'Die Geschichte der altchristlichen Literatur lehrt die schriftstellerischen Erzeugnisse des christlichen Geistes auf dem Boden der alten Welt unter rein litterarischen Gesichtspunkten ohne Rücksicht auf ihre kirchliche oder theologische Bedeutung, einzeln und im Zusammenhang ihrer Form kennen und würdigen.' Against this, Bardenhewer urges with all the irresistible power of truth, that these works can be understood



only when viewed in the light of their intrinsic theological character. His choice of 'altkirchlichen' for the title of his book happily expresses this in contrast to Harnack's 'altchristlichen.' It is not a superficial distinction. Bardenhewer's work is quite different from Harnack's and immeasurably superior to it. Though the work now before us is not controversial, it continually disproves Harnack's inaccurate or untrue assertions. There is as wide a chasm between the two *Literaturgeschichten* as there is, for instance, between Harnack's and Schwane's *Dogmengeschichten*.

The following are some of the particular subjects of which this first volume treats:—The Apostles' Creed, the Didache, the Epistle of St. Barnabas, and those of St. Clement and St. Ignatius (part of this ground is covered by Funk's splendid work, *Patres Apostolici*—2nd ed., 1901—it is a pleasure to see how closely the two great Patrologists agree, and the cordial respect which the Munich professor shows to his brother of Tübingen). Then come the Apologists—Quadratus, Athenagoras, &c., and among them special attention is naturally paid to St. Justin. Here, however, we occasionally miss what is a characteristic excellence of Nirschl's *Patrologie*, i.e., the *ipsissima verba* in reference to important matters, such as dogma, etc. There is, indeed, an admirable summary, and numerous quotations are made (with occasionally a sentence in Greek), but the whole might have been given also in the original. Next we have a complete account of the Gnostic, Judaizing, and Montanist writings, and after it of the New Testament apocrypha, which by the way is superior to those in the *Encyclopædia Biblica*, and Hasting's *Dictionary of the Bible*. This is followed by a minute description of the works of St. Irenæus and other controversialists, and the volume ends with an equally careful summary of the lives and works of Papias, Melito, Hermas, and a list of Documents dating from the time of the Paschal controversy.

The extraordinary learning, the knowledge of all the best contemporary literature, and the perfect mastery of the subject, which this work of Dr. Bardenhewer's affords evidence, are above all praise. We can only admire. But we hope that the treasures it contains will soon be made accessible to English readers by a translation,

J. S.

SCHLECHT. DOCTRINA XII. APOSTOLORUM. DIE APOSTELLEHRE IN DER LITURGIE DER KATHOLISCHEN KIRCHE. Herder. 1901

AMONG the many works now published on the *Διδαχη*, or Doctrine of the Apostles, there are few so valuable as this one by Rev. Professor Schlecht. His discovery of the Latin version in a MS. in Freising, which he announced at the Catholic Congress in Munich, 1890, and his explanation of the relation of the Latin to the Greek text, was the commencement of a new phase in the *Διδαχη* question. The brochure now published contains a minute description of the Freising MS. (together with the heliogravure of the pages), and a learned critical commentary on its text as compared with that published by Bryennios in 1883. The great importance of the *Διδαχη* in point of ecclesiastical history and liturgy is excellently explained. Father Schlecht has also discovered proofs of its use in catechetical instructions by the Apostle of Germany, St. Boniface, Severinus and others. It is, as we know, not only the oldest non-canonical witness to the Mass and sacraments, but the first catechism made use of in the Church. To all who are interested in questions regarding the doctrine and practice of the early Church (and who is not?) we can heartily recommend Father Schlecht's able and exhaustive treatise. It contains the full text of the *Διδαχη*, the Latin translations in the Melk and Freising MSS., and other relevant documents, some published for the first time.

R. W.

THE DAWN OF CIVILIZATION: EGYPT AND CHALDEA.  
By M. Maspero. S.P.C.K. London. 1901.

AMONG the multitude of books on Egypt, this deserves a prominent place. The author is one of the greatest Egyptologists at the present day, and his position as Director of the National Museum in Cairo affords him unique opportunities for writing on the fascinating subject to which he has devoted his life.

It will be remembered that in 1881, M. Maspero got the clue which eventually led to the knowledge of the Deir-el-Bahari tomb, in which for nearly forty centuries, the mummies of Seti I., Rameses II., Thermuthis ('the daughter of the Pharaoh') and of more than thirty other kings, queens, prin-

cesses, and priests had lain in undisturbed repose. This, however, was only one of his discoveries, and it was due to an accident. Maspero's own researches on Egyptian history and antiquities fill several volumes. In the one now before us he writes in a popular style, and he uses his vast erudition only to enable the general reader to see the beginning of civilization in the land of the Pharaohs. We regret, however, that in this first part of his instructive work, rationalism has occasionally inspired some irrelevant and irreverent remarks. The second part of the book treats of Chaldea, and the surprising discoveries that have made us acquainted with the civilization that existed there thousands of years ago. Here Maspero no longer writes at first hand, and he freely acknowledges his indebtedness to Lenormant, Hilprecht, Winckler, etc. But as a trained archaeologist he is a good judge of what is important and useful in the work of others, and his readers will be grateful to him for telling them what the highest authorities on a most interesting subject say, and for comparing the two oldest civilizations in the world. Chaldea, as being the country of Abraham, has close relations with sacred history. Maspero, however, shows no interest in the Bible; he does not write as Ebers or Scheil would. Still, as a profane history, his present work is very useful, and the great number of excellent illustrations it contains adds considerably to its value.

J. S.

CARMINA MARIANA. Second Series. An English Anthology in Verse in Honour of and in Relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M.A., editor of 'Annus Sanctus: Hymns of the Church for the Ecclesiastical Year.' Second Edition. London and New York. Sold for the Editor by Burns and Oates, Ltd. 1902.

It is impossible to withhold a tribute of admiration for the diligent and pious labour bestowed on this volume. We would venture to go even so far as to say that it will strongly plead at the foot of the Virgin's throne for the conversion of England and go no small way to atone for the attitude that has been so long maintained towards the Mother of the Redeemer in a country that was once so devoted to her. It is, moreover, an

evidence, with the works of Father Bridget and Father Livius, that English converts have turned their minds and hearts towards the one who of all creatures can give the most powerful assistance in the work they have at heart. Nor is the fact to be overlooked that the Marquess of Bute, 'in his mortal sickness,' expressed a wish which has been loyally fulfilled by his trustees, to defray the cost of publication of this volume. The large number of the authors on whom Mr. Orby Shipley has drawn, who are themselves either English converts or High-Church English writers, is also very significant.

All that we have written of the first volume of the *Anthology* may be repeated of the second. It is a treasury of gems, a storehouse of all that has been said in honour of the Blessed Virgin in the purest of English speech, or in other tongues that are made to sound in English here. It goes over the whole range of literature and selects those pieces or passages which admiration and love of the Virgin have inspired.

The amount of English verse, whether old or new, original or translated, having Our Lady for its theme, Mr. Orby Shipley finds, after a quest extending over twenty years, to be far richer than he had anticipated. He was therefore compelled to publish a second volume, and he has a third in preparation. When the third volume sees the light its editor will scarcely claim that he has exhausted the subject. What he may fairly claim, however, is that he has brought together into these three volumes a series of acknowledgments from all kinds and classes of writers that the Virgin Mother still exercises a sway in the world to which nothing can compare. Admiration for her is voiced in the old English and in the new, in legend and in ballad, in hymn and in canticle, in sonnet and in lyric. It is still, as of old, capable of inspiring the poet, the painter, and musician. The fact that so many non-Catholics have felt within them something of the divine fire that touched the Middle Ages is one of the most gratifying things that comes to view in these volumes. We wish Mr. Orby Shipley will be able soon to publish his third volume, and thus crown a work so meritorious and so interesting. When that is done he may fairly claim to have done one man's part to give to the Virgin Mother the honour that is her due.

LE MOUVEMENT THEOLOGIQUE EN FRANCE. By Abbé Torreille. Letouzey. Paris. 1902.

IN this little work (200 pages, 8vo) the reverend author, who is a professor in the Seminary of Perpignan, describes the course of theological thought in France from the rise of scholasticism in the eighth century down to its latest developments in our own. As the book is written for ecclesiastical students it does not profess to give a minute analysis of scholastic systems. Neither does a detailed account of every academic discussion fall within its scope, but all the great problems that exercised the minds of French theologians are clearly described and the methods employed for their solution are explained. As might be expected, the Gallican and Jansenist controversies receive special attention, and so do the works of the leading theologians, Petau (*Petavius*), Thomassin, Nicolai, Gonet, Contenson, etc. The Abbé Torreille's work will be found to supply a long-felt want, and it well deserves a place in the libraries of our seminaries.

J. S.

A COMPENDIOUS SYRIAC DICTIONARY. By J. Payne Smyth. Clarendon Press. (Third Part.) 1901.

THIS is the best dictionary for students. It is based on the great *Thesaurus Syriacus* of the writer's father, R. Payne Smyth, who was assisted in his colossal undertaking by the ablest Syriac scholars of the time. (N.B.—The *Thesaurus* is still in process of publication.) The Dictionary contains all known words, even those found up to the present only in the ancient lists compiled by native writers, but which may any day come to light again in some freshly-discovered MS. text. All the meanings of the word are given, and they are copiously illustrated by well-chosen examples. How many meanings are all-important to the student of theology, history, or liturgy, revealing, as they do, the wealth of Catholic truth enshrined in Syriac literature. The Dictionary is vastly superior to either Brockelmann's, or Brunn's Lexicon. Not the least pleasing feature is the Syriac preface, in which the writer (now Mrs. Margoliouth) says that she undertakes the task in the strength of Him who is her hope, our Lord Jesus Christ. At the present day piety seldom finds a place in the prefaces to Semitic Dictionaries. The work, to which we wish all success, will be completed by its fourth part.

R. W.

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A Monthly Journal, under Episcopal Sanction.

Thirty-fifth Year ]  
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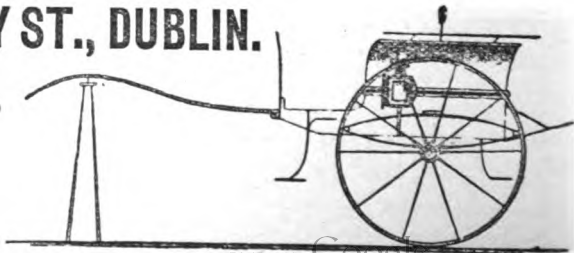
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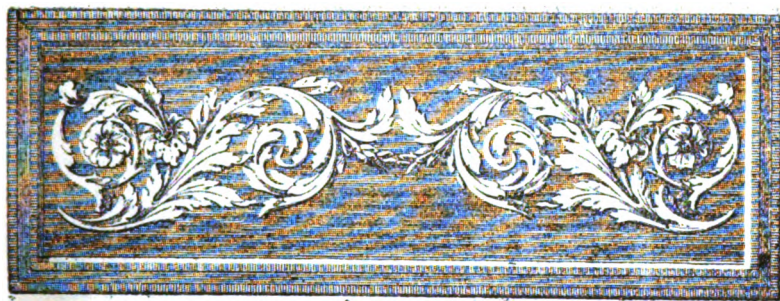
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## THE EARLY LIFE OF JULIAN THE APOSTATE

'Ductor fortissimus armis :  
 Conditor et legum celeberrimus ; ore manumque,  
 Consultor patriae ; sed non consultor habendae  
 Religionis ; amans tercentum millia Divum :  
 Perfidus ille Deo, sed non et perfidus o-bi.'

—PRUDENTIUS, *Apotheosis*, 450.

'That odd infusion of heathen fanaticism and philosophical coxcombry which mingled with the great qualities of a hero and a genius.'—Dr. ROBERTSON.

SOME apology may be needed for telling once again the oft-told story of Julian the Apostate. My excuse must be that his character, so repulsive and yet so attractive, has always had a singular fascination for me ; and that a recent work seems to mete out to him more justice than he has received from any previous writer. Those who are acquainted with M. Paul Allard's *Histoire des Persécutions* and his *Le Christianisme et l'Empire Romain*, must have longed that he would give us a study of Julian's career. That wish has now been partly gratified. A volume has appeared which deals with his life up to the time of his accession,<sup>1</sup> and we are promised another to complete the story. As far as can be judged from the present instalment, M. Allard displays the same extensive and profound learning, the same judicial spirit, the same charm of style, as in his former works. He has set himself to examine especially the environment in

<sup>1</sup> *Julien l'Apostat*, tome 1<sup>re</sup> : La Société au IV<sup>e</sup> siècle—La Jeunesse de Julien—Julien César. Paris : Lecoffre. 1900.



which Julian lived and moved, and the early education which had so much influence in the formation of his character. For the former of these the reader must consult the volume itself. Here I must confine myself to the latter. I should like also to draw attention to a little book entitled *Julian the Emperor*, published in Bohn's Library, containing St. Gregory Nazianzen's two Invectives against Julian, and Libanius' Panegyric, translated by Mr. C. W. King. The notes contributed by this gentleman are a curious production for a Christian. They consist almost entirely of attacks on the saint and praise of the apostate.

## I

When Constantine the Great died in 337, the imperial family assembled at Constantinople to celebrate his funeral obsequies. Two of his sons, Constantine II. and Constans were unable to attend; but his other son, Constantius, his half-brothers, Julius Constantius and Hannibalianus, and a number of his nephews were present. The deceased emperor had unwisely bequeathed a portion of his vast dominions to two of these nephews, Dalmatius and Hannibalianus the younger. This arrangement gave offence both to Constantius and to the army. It is difficult to apportion the blame of the terrible crime which followed. Under the very eyes of Constantius, who did nothing to defend them, his two uncles and seven of his cousins were foully murdered. Only two young princes were spared: Gallus, who was thought to be dying, and his half-brother Julian, then barely six years of age. This little child, thus saved from death, was destined to be known to history as Julian the Apostate.

Flavius Claudius Julianus, to give him his full Roman name, the son of Julius Constantius and Basilina his second wife, was born at Constantinople towards the end of the year 331. His mother, who died a few months after giving him birth, was a woman of considerable culture. A Greek slave named Mardonius had been highly educated by her father's orders or the purpose of becoming her preceptor. Under his guidance she became thoroughly familiar with the poems of Homer and Hesiod. Julian himself could have had no

## [THE EARLY LIFE OF JULIAN THE APOSTATE

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memory of her; but through Mardonius he must have heard much of her ability and attainments, and he certainly proved himself her worthy son by his life-long devotion to her favourite authors. His father also, as we have seen, was taken away too early to have any influence upon him. It was his cousin, the Emperor Constantius, who made himself responsible for the education of the child. Eusebius, the Arian bishop of Nicomedia, was entrusted with his spiritual training, while Mardonius, his mother's tutor, was engaged to take charge of his intellectual instruction. Eusebius died (341-2) while Julian was still young, but not before the boy was old enough to have seen something of the Arian disputes and the intrigues of the courtier-bishop against the orthodox Catholics, and especially against the great Athanasius. The death of Eusebius seems to have decided Constantius to remove both his cousins far from the court, and to keep them in a sort of honourable exile in the imperial demesne of Macellum in Cappadocia (343-4). Here Julian remained from his twelfth till his twentieth year—the most important period of his life. Though he complains bitterly of his imprisonment in this secluded spot, without any communication with the outside world, yet he seems to have been treated in a manner corresponding to the dignity of his birth. Macellum 'was a magnificent edifice, adorned with gardens, baths, and fountains . . . They (the two brothers) were taught the sciences and bodily exercises befitting their age, and had masters to instruct them in sacred and profane literature.'<sup>2</sup> Chief among these was their old preceptor Mardonius. The authors studied by them were almost exclusively Greek. In his own writings Julian never quotes any Latin poet, not even Virgil; the great Roman orator, Cicero, the great Roman historians, Livy, Sallust, and Tacitus, seem to have been unknown to him. On the other hand, he refers to Demosthenes, Herodotus, Thucydides, Xenophon, and Plutarch. He also quotes, though not frequently, the best Greek dramatists. But it is Homer and Hesiod who are his special favourites. His pages teem, in season and out of season, with passages from these poets.

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<sup>2</sup> Sozomen, *Hist.* v. 2.

Indeed they are to him what the Scriptures are to Gregory Nazianzen and Basil. At Macellum Julian soon passed from the study of literature to the study of philosophy. And here Plato and Aristotle were his guides. He himself attributes his moral perfection to his philosophical studies at this time ; and he devoutly thanks the gods for conferring such a benefit upon him. He is silent, however, on the subject of some other studies which he must also have pursued at Macellum. His work, *Against the Christians*, displays considerable familiarity with the Holy Scriptures. He quotes the Pentateuch, the Books of Kings, Isaias, St. Matthew. St. Luke, St. John, the Acts, and St. Paul's Epistles. And we gather from one of his letters that he read and copied out books on the Christian religion lent to him by the Arian priest George of Cappodocia. The historian Sozomen tells us that

Such was the progress of the two brothers that they were enrolled among the clergy and permitted to read the ecclesiastical books to the people. Their habits and mode of life indicated no dereliction from piety. They respected the clergy and other good and zealous persons, they repaired regularly to church, and rendered due homage to the tombs of the martyrs.<sup>3</sup>

Gallus was undoubtedly sincere in his professions. But what are we to think of Julian?

## II

The death of Constans left Constantius sole ruler of the vast Roman Empire. The burden had been too great for any one man even in the days of prosperity. But now, faction within and the barbarian without made the charge especially heavy. The massacre of the leading members of his family had deprived him of the support which he might have gained from their aid. Only the two young exiles of Macellum remained. Accordingly Gallus was raised to the dignity of Cæsar (351) ; and soon afterwards Julian was called to Constantinople and permitted to continue his education, still under the care of Mardonius. It was at this time that he formed the

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<sup>3</sup> *Hist.* v. 2 ; St. Greg. Naz., *Oratio*, iv. 23.

habit of going about with eyes ever cast down—a habit which afterwards excited the ridicule of the people of Antioch. His teachers were the pagan grammarian Nicocles, and the lukewarm Christian rhetorician Ecebolus. Though Julian did his best to live as a private individual, the populace singled him out as the future wearer of the imperial purple. This was enough to rouse the suspicion of Constantius, who suddenly ordered him to quit the capital and to repair to Nicomedia (353). No choice could have been more unfortunate. There he found another exile, the brilliant rhetorician, Libanius. This man was the typical hellenist of his day, hating and despising everything Latin and everything Christian. Julian was forbidden to attend his lectures; but he carefully read his works and cultivated the society of this scholar. Another influence of quite a different character was brought to bear upon him at Nicomedia. Julian was no longer the semi-captive of Mace'llum. He could, within certain restrictions, choose his friends and his place of abode. It was but natural that his real opinions—his real self—should now become apparent. Like so many other able minds, who have lost all true religious belief, he had an ardent craving for the marvellous. We have already seen how widespread among the pagans was the practice of divination. The north-western portion of Asia Minor was its special home. Edesius, who resided at Pergamus, was its leading spirit. Julian paid him a visit, but it was one of his disciples, Maximus, who initiated the youthful convert.

Maximus, an Ephesian philosopher [says Sozomen], instructed him in philosophy and inspired him with hatred towards the Christian religion, and, moreover, assured him that he would one day attain to empire, whither his own hopes and the wishes of the people already tended. Julian was gratified and cheered, in the midst of his adverse circumstances, by this announcement, and contracted an intimate friendship with Maximus.<sup>4</sup>

Here we see that ambition also had its share in the formation of the character of Julian. But once again the suspicions

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<sup>4</sup> *Hist.* v, 2.

of Constantius were justly aroused, and Gallus, too, was alarmed at his brother's reported defection.

Julian, between hope and fear, became very anxious to lull the suspicions which had been awakened, and therefore began to assume the external semblance of what he once was in reality. He was shaved to the very skin and pretended to live a monastic life; and although in private he pursued his philosophical studies, in public he read the Sacred Writings of the Christians, and, moreover, was constituted a reader (lector) in the church of Nicomedia. But while, by these specious pretexts, under the influence of fear, he succeeded in averting the emperor's displeasure, he by no means abandoned his hope, telling his friends that happier times were not far distant, when he should possess the imperial sway.<sup>5</sup>

There can be no doubt that from this time until his accession, a period of about eight years, Julian was a conscious hypocrite—outwardly a pious Christian, inwardly a devoted pagan. Such conduct seemed to him quite natural. In one of his edicts as emperor he openly defends the pagans who had concealed their religious opinions during the reign of Constantius. Libanius goes further and even praises the dissimulation of his youthful hero.

Very different from the ass in Esop, who disguised himself with a lion's hide, our lion was obliged to conceal himself under the skin of an ass, and while he embraced the dictates of reason to obey the laws of prudence and necessity.<sup>6</sup>

So successful was Julian's hypocrisy that it was not he but the orthodox Gallus who was the first to feel the vengeance of Constantius. Though the new Cæsar gave signs of some ability, the sudden change from the seclusion of Macellum to the dizzy height of power brought out his incapacity, violence, and cowardice. He unjustly put to death the prætorian prefect of the East and other high functionaries, and yet when summoned to Milan by the emperor he weakly consented to obey. On his journey he was arrested, compelled to abdicate, and finally beheaded.<sup>7</sup> It was not so much for his crimes as for his folly that he met with this terrible punishment; rather was it because Constantius would bear no brother near his throne. One other only of the numerous descendants

<sup>5</sup> Socrates, *Hist.* iii. 1.

<sup>6</sup> *Orat.* x; cf. Gibbon, chap. xxiii.

<sup>7</sup> Ammian. Marcell., xiv. 11.

of Constantine Chlorus now survived. Julian was dragged from prison to prison, and expected at any moment to meet with the same fate as his brother. He owed his life, as he always gratefully acknowledged, to the intercession of the Empress Eusebia.

Like so many other stern and masterful men, Constantius was much under the influence of his wife. The sad story of Julian's life moved her to pity. She herself undertook his defence from the charges brought against him; and contrived to bring about a meeting between him and the emperor. It was she, too, who arranged that he should proceed to Athens for the further prosecution of his studies. Julian himself speaks of this as the fulfilment of a long-felt desire. We can well understand the delight with which he would visit the scenes already so familiar to him from his reading: 'the studious walks and shades,' 'the olive grove of Academe,' 'the flow'ry hill Hymettus,' Ilissus 'whispering stream,' 'the low-rooft house of Socrates,' the glorious 'temples made with hands,' the statues 'of gold or silver or stone graven by art and man's device.' We have his own account of his sojourn there, given in his *Letter to the Senate and People of Athens*; and two of his contemporaries, the one a Father of the Church and the other a pagan, have also left us their impressions of the young prince-student.

He came thither in all haste [says Libanius, the pagan panegyrist], with the view of adding to what he already knew, and to meet with teachers able to furnish him with something more than he already possessed. But when he held intercourse with them, and afforded them the opportunity of testing him, whilst he got the same opportunity of trying them, he filled them with astonishment, rather than experiencing the same feeling himself; and he was the only one of the young men who came to Athens that went away having rather imparted than received instruction. On this account there was always to be seen around him, like a swarm of bees, a crowd of young and old, philosophers and rhetoricians; the deities, too, kept an eye upon him, being well aware that it was he who should restore to them their hereditary rights. He was equally to be admired for his eloquence and his modesty, for there was no subject he ever discoursed upon without blushing; all persons enjoyed his affability, the best men his confidence also.

Very different is the judgment of St. Gregory Nazianzen :

There was a double reason for this journey [to Athens], the one more specious—the object of acquainting himself with Greece and the schools of that country ; the other more secret, and communicated to but a few—that he might consult the sacrificers and cheats there upon the matters concerning himself, so far back did his paganism extend. At that time, therefore, I remember that I became no bad judge of his character, though far from being of much sagacity in that line, but what made me a true guesser was the inconsistency of his behaviour and his extreme excitability (τὸ περιττὸν τῆς ἐκστάσεως). A sign of no good seemed to me to be his neck unsteady, his shoulders always in motion and shrugging up and down like a pair of scales, his eye rolling and glancing from side to side with a certain insane expression, his feet unsteady and stumbling, his nostrils breathing insolence and disdain, the gestures of his face ridiculous and expressing the same feelings, his bursts of laughter unrestrained and gusty, his nods of assent and dissent without any reason, his speech stopping short and interrupted by his taking breath, his questions without any order and unintelligent, his answers not a whit better than his questions, following one on top of the other, and not definite, nor returned in the regular order of instruction: Why should I go into particulars? I saw the man *before* his actions, exactly what I afterwards found him in his actions ; and were any present of those who were then with me and heard my words, they would without hesitation bear testimony to what I say ; to whom I exclaimed as soon as I had observed these signs, 'What a monster the Roman world is breeding !' at once making the prediction and praying against myself that I might turn out a false prophet.

But Julian's residence at Athens lasted only three months. A sudden order from the emperor summoned him to return to Milan.

What torrents of tears I shed ! [he says to the Athenians] with what groanings did I not stretch out my hands to the Acropolis of our city, praying Athene to save her servant and not to forsake him. Many of you saw it yourselves, and can bear me witness. The goddess herself knows how often I begged her to let me die rather than quit Athens.

### III

The sudden recall of Julian was due to a design which Constantius had formed of associating the young prince with

himself in the government of the empire. The state of Gaul gave him special anxiety at this time; and it was to that province that he determined to send this sole survivor of his race. As Julian drew nigh to Milan he was met by the confidential servants of the empress, who assured him of the friendly purpose of his recall. Constantius received him with great cordiality, and invited him to make his home in the imperial palace. Julian had to submit to the loss of his beard and to exchange his philosopher's gown for a military chlamys; henceforth he was to be a prince and a soldier. He himself says, boastingly, that he cut but a poor figure in his new garb, and that his awkward manners and downcast eyes were the scorn of the eunuchs. This was changed to wonder when Constantius solemnly declared in the presence of the assembled army that he was about to raise his young cousin to the dignity of Cæsar. The soldiers received the appointment with delight. They admired what the wretched eunuchs could not perceive: the grace and brilliancy and noble bearing of their new leader.<sup>8</sup> Julian himself was not elated at his promotion. As he rode in the imperial chariot by the side of Constantius, amidst the plaudits of the multitudes, he kept repeating to himself the verse of his favourite Homer:

Ἐλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταίη.

As a further proof of the emperor's good will, he received in marriage Helena the sister of Constantius. The bride was past thirty and unattractive, and Julian himself had no inclination for wedded life. The union did not prove a happy one.

Julian, clothed with the imperial purple, and brother-in-law to the emperor, was now called upon to make some return to his benefactor. This was nothing less than to deliver a panegyric of Constantius! It might be thought that both of them would feel some embarrassment on such an occasion; but both went through their parts well, Julian being lavish in his flattery and Constantius eager to receive it. There was, however, one awkward passage. Julian had carefully avoided any allusion to discreditable incidents in Constantius' career. All who listened to him (and Constantius himself was present)

<sup>8</sup> 'Oculos eum venustate terribiles . . . Vultumque excitatus gratum.'—*Ammian. Marcell. xv. 8.*



must have been anxious to see whether he would touch upon the tragical events which marked the emperor's succession. He did indeed speak of the murders, but only for the base purpose of acquitting Constantius of all share in them. We know well what were Julian's real sentiments on this matter. In his letter to the Athenians he says: '(Constantius) put them all to death without trial . . . He wanted to kill me also, with my other brother, but contented himself with sending us into exile.' Not a word is said about the religious controversies which filled so large a part of the reign of Constantius; and all references to religion are couched in language common to both pagans and Christians.<sup>9</sup> No mention is made of Christ, or His Apostles, or any of the persons of the Old or New Testament.

The preparations for his departure for Gaul were now rapidly pushed on. He complains, however, that he was under surveillance, and that the members of his civil and military household, selected by Constantius, were of the vilest character. Indeed it seems that the emperor purposely set him a difficult task and withheld from him adequate means for accomplishing it: if he failed, he would be discredited—perhaps put out of the way; if he succeeded, his success would cost nothing. The task was truly a formidable one. Constantius himself had invited the Franks and Alemanni to invade Gaul in order to weaken his rival. Now that they had enjoyed the richness and plenty of civilization they were in no mood to return to their forests. Julian spent the winter of 355-6 at Vienne in learning his new duties. He even took pains to go through the ordinary drill, exclaiming as he did so: 'O Plato, Plato, what a task for a philosopher!' But he proved to be one of many examples of men taken suddenly from their books and achieving greater success than those who had spent their lives in action. The two Roman commanders in Gaul were disposed to let matters rest as they were. The new Cæsar soon disturbed their inactivity. In June he started for Autun, which had just successfully withstood a determined attack by the barbarians. Then he pushed on to Auxerre,

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<sup>9</sup> The arch of Constantine, erected by the pagan senate to celebrate his triumph, speaks of him as being moved *instinctu divinitatis*.

choosing the shortest and most dangerous route. Next he set out for Troyes, and thence for Rheims. Here he found the bulk of the Roman army under the command of Marcellus and Urcinus. A march to the Rhine was at once decided on. All went well until Dieuze was reached, where the wily enemy attacked the rear-guard and cut off two legions. Nevertheless, Julian pushed on and defeated the barbarians at Brumath. Thence he reached the Rhine and, following the course of the river, recaptured all the fortified posts as far as Cologne. After this brilliant campaign, not a bad beginning for a studious recluse, he returned southwards and spent the winter at Sens.

As soon as he was free, Julian characteristically set about the composition of a fresh panegyric of his kind patroness the Empress Eusebia. But his labours were interrupted by the barbarians who took advantage of the dispersion of his troops to attack Sens itself. The young Cæsar behaved with such valour and skill that the enemy retired after a siege of thirty days. For neglecting to come to the assistance of his chief, Marcellus was removed from his command and sent back to Milan. A still greater achievement marked the course of the new campaign. Barbatio with twenty-five thousand men had been sent by Constantius to act on the upper Rhine in the direction of Basle. Julian advanced to Saverne in the Vosges, which he fortified and provisioned. Just when the two armies were about to unite, Barbatio broke off on his own account and was attacked and defeated by the enemy, leaving Julian with only thirteen thousand men. A mighty host of barbarians led by Chnodomar, encamped on the plain of Strasburg and expected an easy victory over the weakened Roman forces, Julian, however, attacked them boldly, and after a fierce and doubtful struggle drove them in confusion across the Rhine. Chnodomar himself was taken and sent as a trophy to Constantius (August, 357). The victorious Cæsar crossed the river and penetrated as far as the confluence of the Nidda and Main, where he received the submission of a number of chieftains. During his absence from Gaul the Franks made fresh incursions, and it was only after a prolonged struggle that he compelled them to lay down their

arms. These also were sent to Constantius who at once enrolled them among his troops. Julian himself retired to Lutetia (Paris) to spend the rest of the winter there (January, 358).

Paris was at this time only a very small town, not extending much beyond the island of the Seine. Julian's palace, on the south bank of the river (now known as the *Palais des Thermes*), was his favourite abode when he was not called away by military affairs. His austere habits have been eulogised by historians, panegyrists, and not least of all by himself. His morals were irreproachable; his sobriety and abstinence beyond praise. He especially prided himself on his power of bearing cold, even at a time when the Seine was filled with huge blocks of ice, which reminded him of Phrygian marble. At night, after a short sleep on a mat, with a fur wrapped round him, he rose up and set to work at public business or his studies. All his spare time was devoted to philosophy and history. His chief care as a ruler was to see that justice was duly administered and that the taxes were fairly levied. Even St. Gregory Nazianzen admits that

The government was administered with moderation, the lowering of the taxes, the judicious choice of magistrates, the punishment of peculators, and all other marks of a transient and momentary prosperity and illusion were forsooth likely to produce great benefit to the public.<sup>10</sup>

All this time Julian was outwardly a Christian, but in secret a fervent pagan. In company with a few trusty spirits he paid his devotions to the gods, especially Mercury, and continued to practise divination.

In the summer-time Julian quitted his beloved Paris (τὴν φίλην Λουκεῖαν) to fight against the Franks and the Germans. His great object was to make the Rhine the boundary of Gaul, and to secure communication all along the river as far as the sea. This he accomplished in the campaign of the year 358, part of the invaders being reduced to submit and part driven back into their forests. Ships from Brittany and Boulogne sailed up the river and carried ample provisions to

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<sup>10</sup> *Oratio*, iv. 75.

the various stations along its banks. Libanius describes in glowing terms the happiness and prosperity of the Rhine-land :

Population and trades and revenues of money grew apace, and the betrothals of daughters and marriages of young men, and journeys from home, and feasts and solemn assemblies resumed their former order ; so that were one to style this prince the founder of those cities, he would not be far wrong. Next year (359) Julian again marched to the Rhine and visited the strongholds along the whole of its course. Then he crossed the river above Mainz, and carried fire and sword into the territories of the barbarians. With pardonable pride he himself recounts his prowess :

Thrice did I cross the Rhine and bring back thence 20,000 prisoners. Two battles and one siege put me in possession of thousands of men capable of serving in the army. I sent to Constantius four cohorts of excellent infantry, three of an inferior sort, and two squadrons of horse. Thanks be to the gods, I am now master of all the cities, and then I took more than forty of them.

While in the west under Julian's skilful rule the Roman arms were triumphant, the eastern provinces were threatened with invasion by the Persian king Sapor. Constantius had long viewed with jealousy the continual success of his cousin. The shy, awkward student, the hirsute philosopher, was no longer an object of ridicule to the courtiers. Men of action praised the valiant general, men of letters were proud of the scholar. His worst enemies were those who exaggerated his services, and so excited the fears of Constantius.<sup>11</sup> The emperor determined to summon the troops from Gaul, which would have the double effect of strengthening his own hand and weakening his rival. The order was sent, not to Julian himself but to two of his subordinates. How was he to act in such a difficult position? Disobedience meant rebellion, obedience ruin. The troops themselves refused to go ; they had their wives and lands in Gaul and they could not desert them. The native auxiliaries, too, had joined the Roman standards on the

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<sup>11</sup> 'Pessimam inimicorum genus, laudantes.'—Tacit., *Agric.* xli.

express condition of not serving beyond the Alps. In vain did Julian harangue them and point out the advantages of serving under the emperor. It is clear, however, that his conduct was insincere. The agitation among the soldiers was fomented by his officers; and his words were calculated to save him from suspicion.

On the evening before the time fixed for departure the mutinous legions assembled under Julian's windows and proclaimed him emperor. He himself tells us how he spent that anxious night. He called upon Jupiter for a sign of his will, and straightway he received the answer that he was no longer to refuse the demands of the soldiery. The cries continued through the night, and at dawn the soldiers rushed into the palace and carried forth their hero in triumph. He still made some show of resistance, but at length gave way. No diadem was at hand, as required by custom. A gigantic centurion, taking off his own collar of gold, stepped behind him and placed this upon his brow. Thus was the Emperor Julian proclaimed and crowned.

T. B. SCANNELL.

## THE FIRST OF THE LATIN FATHERS

THE rise and growth of a literature may well be likened to the course of a river that begins in the soft murmuring waters of a little spring, and making for itself a channel, broadens and deepens as it goes on its way, now fed with the waters of tributary streams, now taking fresh qualities from the soil it washes, now tainted and darkened as it flows through populous cities and the busy marts of men. Lord Leighton once told us in an eloquent passage how the artist Vicat Cole followed the course of the Thames 'with faithful brush, from where its first fresh gurgle is heard amid the grass, to where far away, salt and sullied, it rocks on turbid tides the carriers of the commerce of the world.'<sup>1</sup>

These words might not inaptly be applied to the fitful course of more than one national literature, whether in the ancient classics of Greece and Rome, or in the later letters of modern Europe. But among all these many streams, there are few, we fancy, more full of interest for their rich and varied beauties, or for the mingling of foreign elements, and fitful changes in their course, than the full broad tide of our own Latin literature. It may be feared, however, that its merits are too often overlooked or forgotten. To many modern students, the only Latin literature worthy of consideration is that of the golden age of Augustus; and the spacious fields of later writings, mediæval or modern, are a veritable *terra incognita*. Nor is this all. For even among those who have read much in the Latin literature of the Church, many are never led to regard what they read from a literary standpoint. The early Fathers are, so to say, taken piecemeal; and stray fragments are torn from the context, to supply an argument, or to present a difficulty for solution. Mediæval theology is generally judged by certain subtle speculations of the school

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<sup>1</sup> The words may be found in the late President's speech at the annual banquet of the Royal Academy some years ago. It is only fair to add that we are quoting from memory.

men: and the most popular modern manuals are little more than compilations or *compendia*. The reader whose studies are confined within these bounds may get a good grasp of theological doctrine, and scholastic philosophy. And he will naturally feel some respect for the knowledge and critical acumen of his authors. But it is scarcely surprising if their pages awaken little literary appreciation. It is far otherwise with those who have learnt to roam at large in the spacious realms of our Latin literature, who have passed from the profound speculations of Augustine and the lofty eloquence of Ambrose to the vigorous polemical letters of Jerome; who have listened to the musical language of Leo, and tasted the tender beauty of Bernard and Aelred. And, coming further down the stream, we may find that these graces are by no means confined to the early Fathers. With all their cold logic and analytical subtlety, the schoolmen themselves have yet some pages of surpassing beauty; though, in this matter, they must yield to the mystical writers of their time, and to such masters of mediæval hymnody as Adam of St. Victor. In later days, the modern languages became the chief channels of Catholic literature, and Latin was largely left to purely scholastic and scientific subjects. But, even here, we meet with such notable exceptions as those bursts of Latin poetry that adorn the learned pages of Cardinal Bona. Mr. Moulton has lately invited us to the 'Literary Study of the Bible.' May we venture to plead for a like literary study of the Fathers and the schoolmen?

For this purpose, it may be of interest to seek out the source of this vast stream of Catholic Latin literature. And though haply his intrinsic merits may be on a lower level than some of the later masters, a double share of honour and attention is surely due to the first of the Latin Fathers. By many historians this title would be accorded to Tertullian, who is undoubtedly the greatest literary force in the first age of Latin theology. But, apart from the fact that his heterodoxy might prove a bar to his claim, there are good reasons for holding with some modern German critics that the first place belongs to a lesser writer, the apologist Minucius Felix. There is still indeed some room for difference of opinion on this

matter. We cannot stay to examine the arguments in detail, but we may briefly indicate some of the evidence adducible for the view which is here adopted. It is mainly what is called internal evidence. No reader can doubt that one of these two ancient writers has borrowed from the other, as in some passages their language is in such close agreement that we cannot account for it in any other way. And the only question is which of the two is the borrower. Möhler, it is true, thought that the originality of Tertullian's genius was enough to settle the matter in his favour. But *pace tanti viri*, this argument is scarcely convincing. For with all his undoubted originality, Tertullian was not above making use of the work of others; and it would certainly seem that he owes something to St. Justin, whose mistake about *Semo Sancus*—as many account it—reappears in his pages. Others have urged with more force that, while both Tertullian and Minucius Felix make constant use of Cicero, the latter keeps closer to the great Roman, whose style he reflects and whose dialogue *De Natura Deorum* he has taken as a model. And it has been said with some reason that Minucius Felix, rather than Lactantius, should be called the Christian Cicero.

Among the passages in Tertullian which recall the words of Minucius Felix, is the famous hyperbole, 'O testimonium animae naturaliter Christianae!'<sup>2</sup> The first germ of this is found in the question, 'Vulgi iste naturalis sermo est, an Christiani contentis oratio?'<sup>3</sup> Here Tertullian, like every great genius, did not merely borrow the words of another, he appropriated the idea and gave to its expression a new force and cogency that was all his own. In saying this we are proceeding on the assumption expressed above that Minucius Felix was the earlier writer. But even apart from any other evidence, this passage itself might supply some reason for adopting that opinion. It is, at any rate, easier to understand why Tertullian should have taken the thought of another and illuminated it with the fire of his own genius, than to see why Minucius Felix—supposing that he had the Apology before

<sup>2</sup> *Apologeticus*, n. 17.

<sup>3</sup> Minuc. Fel. *Octavius*, n. 18



him—should have attenuated the force of this fine flash of rhetoric.

Even allowing this priority to Tertullian, some may still object that the title of 'Father' belongs of right to priests or bishops, whereas Minucius Felix was but a simple layman. For our part we should prefer to adopt a literary standard, and look at the nature of the writings, rather than at the rank held by their author. But in any case the title may surely be allowed to one who was the first father of our Latin literature. For it is well to add that he was not merely the first in the order of time. His little book, slight as it seems, had a very real influence on later Latin writers; some passages from it appear word for word in the pages of St. Cyprian; and, as we have seen, it was also laid under contribution by his master, Tertullian.

The latter, with all his errors, was undoubtedly the greatest of our early writers, and his potent influence reaches far and wide in later Latin literature. But the little book of Minucius Felix is more what we might expect to find as the first faint beginning, or, to revert to our former figure, the little spring in which this mighty river has its origin. At the same time, we may observe that, from a literary standpoint, Minucius Felix, if he be the first, is by no means the least of the Fathers. His dialogue of *Octavius*, the only one of his works that has come down to us, is dwarfed by a comparison with Tertullian or St. Cyprian, to say nothing of the more voluminous writings of the Fathers of a later generation. Nor can it be said that it is marked by very profound speculation, or that it contributes much to our knowledge of primitive theology. None the less, we fancy that the lover of literature will prefer this little dialogue of Minucius Felix to many of the great works by which it is overshadowed. If we may venture to say so, it seems to combine the last reflection of classic grace and elegance with the sweeter charms of that new spiritual life and literature that is opening in its pages.

From its brevity and simplicity, a few words may suffice to describe the nature and contents of the *Octavius*. Like most of the earlier patristic writings, it is an apology, or defence of Christianity against the dominant paganism. Its

literary form is that of the dialogue, which places it in the same class as St. Justin's *Trypho*, or Origen's great work against Celsus. At the same time, it differs from most other dialogues by the peculiar mode of its structure. The number of speakers is three in all, and their rôles are clearly distinguished. Octavius, who gives his name to the work, is the Christian champion; Cæcilius is his pagan opponent; and Minucius Felix himself tells the story of the strife and acts as arbiter between them. Other dialogues generally preserve the same form throughout, and the whole case is argued, so to say, in a rhythmic series of alternate objection and answer. But here, after a preliminary account of the occasion and circumstances of the contest, and a brief introductory dialogue, the main discussion is carried on in what may be called forensic fashion. The pagan first presents his case in a long and elaborate argument; and after a brief interlude, Octavius replies to him, point by point, in another continuous and closely reasoned oration.

Here, it may be well to add that the literary form of the work furnishes a further argument in favour of the opinion adopted above concerning the author's relation to Tertullian. The appropriation of matter from another writer is obviously a device for saving trouble. And it is a practice that was very freely followed in the early ages. The first Christians, as we know, had all things in common; and it would seem that for some considerable time this principle was applied to literary property. One doctor, or apologist, found a passage to suit his purpose in some earlier author, and without a moment's misgiving, or a word of acknowledgment, he transferred it to his own pages. Thus Tertullian's appropriation of one passage in the *Octavius* is as natural and intelligible as St. Cyprian's taking possession of another. But if we reverse the order, and suppose that Minucius Felix borrowed the aforesaid passages from the pages of Tertullian, it is by no means so easy to understand his motive, or his manner of proceeding. As they stand in his dialogue, the sentences are part of an argument in answer to objections previously urged by the pagan interlocutor; and the rest of that argument is not taken from Tertullian. Thus, the disquisition on angels

and evil spirits, is an integral part of the answer to the objections drawn by Cæcilius from the pagan oracles and miracles. In this instance, moreover, while both apologists appeal to Plato, Minucius Felix has an express reference to the *Symposium*, which does not appear in the parallel passage in Tertullian. So, again, the well known words on the Cross, which are said to be borrowed from Tertullian, are part of an answer to those striking sentences in which Cæcilius says with fine scorn, 'et jam non adorandae sed subeundae cruces;' and exults in the pagan victories. 'Nonne Romani sine vestro deo imperant, regnant, fruuntur orbe toto vestrique dominantur?'<sup>4</sup> It is this that gives point to the passage in which Octavius discovers the Christian Cross in the Roman standards.<sup>5</sup> If Minucius Felix did not compose these sentences in answer to the objection, he must have first framed the objection to fit the borrowed answer. But can it be said that he wrote the reply of Octavius before the opening speech of his pagan opponent? This retrograde composition would be a literary effort of peculiar difficulty in any case. But it would be scarcely possible that it could have such a result as the dialogue of the *Octavius*. For while the whole work has a natural ease and harmony, the pagan case is presented and maintained with remarkable force and vigour.

This is, indeed, one of the chief merits of the *Octavius* as a work of apologetics. For, in too many instances, the champions of orthodoxy fail to appreciate the real difficulties of the case, or to do justice of the position of their opponents. And when the defence is cast in the form of a dialogue, the heterodox protagonist is apt to be a mere man of straw. It is far otherwise with the disputants in the *Octavius*. For, though the truth ultimately prevails, and the story ends with the conversion of Cæcilius, his opening attack on Christianity, and his eloquent defence of paganism need not shrink from comparison with the speech of his orthodox antagonist. Some of his arguments for the dominant belief of the Empire bear a curious resemblance to the topics dear to later apologists, when Christianity had become the established religion; and

<sup>4</sup> *Octavius*, n. 12.

<sup>5</sup> *Ibid.* n. 29.

he makes an effective use of the miracles and oracular prophecies of paganism. Indeed, the speech of Cæcilius, when taken apart from the context, may be said to make out a plausible case for the pagan position. And if, by some ill chance, this had been the only part of the dialogue that had come down to us, it might well be regarded as the work of some serious assailant of Christianity. It is surely a strong point in the *Octavius*, that the dispute is thus intensely real, and for a time at least the pagan protagonist appears to be carrying all before him. But Minucius Felix does not mar the effectiveness of his apology by leaving the issue in doubt, or meeting forcible objections with inadequate answers. In spite of all his efforts, Octavius is more than a match for Cæcilius, even on his own ground. Every difficulty is fairly and frankly met; the charges against the Christians are shown to be unfounded; and the tables are turned by a scathing criticism of the pagan system. In grappling with the argument drawn from the alleged miracles and prophecies, Octavius dwells, indeed, on the possibility of imposture, and points to the cautious ambiguity of the oracular utterances. But, at the same time, he is ready to allow that there may be something more than human fraud and ingenuity in this element of paganism. And he meets the difficulty by setting forth the Christian teaching on the existence and the powers of the fallen angels.

Regarded as a contribution to apologetics, the substance of the whole work is found in these two speeches, more especially in the answer of Octavius. And it is scarcely surprising that this should be the only portion that has attracted the attention of theologians, and furnished quotations for popular manuals. It has been surpassed, in some respects, by the ampler arguments of later apologists; though it is well to add that they are all under some obligations to this primitive author. With all the further advantages now available, we may still learn some useful lessons on the conduct of controversy from the arguments and the methods of Minucius Felix.

The style and manner of these speeches is not less admirable than their matter; yet, after all, the chief literary charm of the *Octavius* is not here, but in the opening picture and the

introductory dialogue, which are too often overlooked by the theological student. And it is worthy of remark that, while the speeches, as we have seen, anticipate some of the arguments of later apologists, this artistic setting has some features that are often counted as peculiar to more modern literature. Such, for instance, is the author's sympathetic description of the surrounding scene, when the three friends walked towards Ostia watching the waves on the sand. In the minds of some readers, it may well awaken reminiscences of Ruskin. Let us take a sample from a quaint old seventeenth century translation of the dialogue:—

So then upon break of day, when we went forth to pace the shoare, the aire gently breathing vegetation to our members, and the soft sand with a fine pleasure somewhat yielded to the impression of our feet. . . . And with such discourse of his, having passed over halfe the space of the Citie, we had now gotten upon the open shoare, where the gentle wave, as if it tooke pleasure to strow us a faire walke, did levell the outward sands. The Sea when the winds are all laid, is neverthesse restlesse in itselfe, and although it came not on, with white foaming billowes, yet had they a curl'd wallowing course. There wandering up and downe, wee did much solace our selves, and did endanger the overflowing of our feete, in the brinck of the Sea, which would play up her waves, and againe slyding back, receive them into her owne bosome. So in a stealing quiet pace making forward, we forgot our way with discourse, along the easie bending of the shoare.

Another feature, which we note with peculiar pleasure, is the early Father's appreciation of the charm of childhood, a faculty in which the ancients are sometimes said to be wanting. This is how he describes what Octavius lost in leaving his family for a while.

For cause of businesse, and to see me, he had taken a journey to Rome, leaving his house, wife, and children, and that which is in children most lovely, their yet innocent yeares, when they strive at halfe wordes, in a language more pleasing, by the pretty breach of their tripping tongues.

Elsewhere, we find a curiously minute account of the amusement known to English boys as 'ducks and drakes.'

And when we came unto the place where little boates

drawne up from the water lay on rowlers, to preserve them from occasion of rotting, wee saw Children sportfully contending who should skeere shells farthest upon the top of the Sea. The sport is to gather up from the shoare a round shell, smoothed with the beating of the waves, and taking of it flat in their fingers to make long circling ejaculations upon the water, the shell razing, gliding, or leaping there, so long as it hath force of motion ; and that child beares the victorie whose shell doth glide farthest, or leape more often.<sup>6</sup>

It was surely a fine instinct that led Minucius Felix to set this picture of the children contending in sport on the face of the mighty waters, in his prelude to the discussion wherein Cæcilius and Octavius strive with one another over the vast and fathomless mysteries of religion. With this pleasing proof of the blended strength and sweetness displayed in the simple pages of this delightful dialogue, we may fitly take our leave of the First of the Latin Fathers.

W. H. KENT, O.S.C.

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<sup>6</sup> MINUCIUS FELIX. His dialogue called OCTAVIUS, containing a defence of Christian religion. Translated by Richard James, of C. C. C. Oxon. Oxford, 1636.

## THE ABBÉ MACCARTHY AND SOME OF HIS CONTEMPORARIES<sup>1</sup>

LET us open the book of French history at the opening year of the great Revolution, and glance at the Irish figures who flit across its pages. First, though little more than the shadow of a great name, may be noticed the Irish regiments. After the peace patched up by the government of Louis XV. in 1748 with England, Holland, and Germany, the importance of the Irish soldiery gradually lessened. There were many causes for this decline. Severe measures were passed by the Irish Parliament against those who joined the French army, the atrocious severity of the Penal Laws was gradually relaxed, and commercial pursuits became more possible and more attractive to Irish Catholics. Among the officers some respected old Irish names were still found. When the Revolution broke out, a very small number of these, the chief being General Clarke, joined the forces of Revolution; while a great number threw in their lot with Condé and the king. The French Revolution made strange companionships and wrought strange metamorphoses; so we need not greatly wonder if it drove some of the Irish exiles into the English service. The chief of these allies of the hereditary foe was General O'Connell, uncle of the great Dan, who, as commander of a remnant of the Irish Brigade, fought for France under the English flag.

Turning from the soldiers to the peaceful art of medicine, we meet with two men, who stood in close relationship to the unlucky Louis XVI. These were the 'médecin du Roi' O'Reilly and his nephew MacMahon. After the execution of their master, both were eagerly inquired for by the Terrorists. MacMahon only escaped from death by joining a regiment starting for the Rhine, in which his former hatter commanded a battalion. After the end of the Rhine campaign under

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<sup>1</sup> A lecture delivered before the National Literary Society of Ireland.

Moreau in 1796, he returned to Paris, became physician to the Irish College, and first librarian of the Ecole de Médecine.

But none, naturally enough, had a fuller share in the strange vicissitudes brought about by the revolutionary outbreak, than the Irish priests who chose to remain in France and weather the storm. From the massacres of September, 1792, Fathers Flood and Corby had the narrowest possible escape, disguises and hiding places being both availed of. In the same month, the Capuchin Donovan, upon whom lay the special stigma of having been chaplain to a noble family, was already standing in the place of execution with a crowd of other 'enemies of the people,' when an Irish officer called out in Irish, 'Are there any Irishmen among you?' 'Seven of us,' answered Donovan in Irish. 'Don't be afraid, then,' was the reply. And the officer hurried off to the representatives of the Committee of Public Safety and obtained the liberation of his countrymen. Not often has a knowledge of our native tongue been so richly rewarded in this life! In gratitude for his deliverance, Friar Donovan from that time forward devoted himself in a special manner to the service of prisoners condemned to death. Returning to Ireland he for many years acted as prison chaplain in Cork. To Cork also came several Irish nuns driven by fear or violence out of various convents in Paris. These ladies founded the Ursuline communities at present flourishing beside the Lee and thence extended to other parts of Ireland.

Prominent among the Irish clergy in the Paris of the Revolution stands out the Abbé Edgeworth. Henry Essex Edgeworth was the son of Robert Edgeworth, incumbent of Edgeworthstown in County Longford. In 1749 he joined the Catholic Church, and finding life unendurable under the Penal Laws, left Ireland for France. Having studied at Toulouse and Paris, he devoted himself to the spiritual care of his poorer countrymen in Paris. When in 1791 the confessor of Madame Elizabeth, the king's sister, accompanied her aunts to Italy, she chose in his stead the Abbé Edgeworth. Up to August, 1792, he frequently visited his saintly penitent, a prisoner in the Temple, without entering into relations with any others of the royal family; but during the king's



trial, his sister recommended to him the Abbé as confessor. During those last days of the royal life, Edgeworth courageously made his way into the Temple, administered to the condemned sovereign the last rites of religion, and finally accompanied him to the scaffold. He appears to have inspired something of his own calm courage into the poor victim, who is recorded to have been somewhat overstrained and excited. Tradition ascribes to him the parting exhortation, '*Fils de St. Louis montez au ciel,*' but it is probably only a happy invention. After the execution of the king and queen, Edgeworth remained the faithful friend and confidant of the exiled royal family, till in 1807, at Mittau in Germany, where he acted as chaplain to Louis XVIII., he ended his honourable career.

Were I to give you the history of the various Irish colleges in France during the great turmoil, it would prove a record by no means devoid of interest, but brightened on the contrary by some notable examples of courage and steadfastness. There is a danger, however, of my multiplying details about a number of unconnected or slightly connected personages, until I have reduced you to weariness before I have half done. Besides, the Abbé MacCarthy is the main subject of this paper, and it is time to fix our attention upon him.

In the year 1789 Nicholas MacCarthy was a youth of twenty years. He was wholly Irish by origin, parentage, and birthplace. His father belonged to the ancient and noble stock of the MacCarthy Reagh, and was born in 1739 at Springhouse in County Tipperary; but at an early age he left his native country, acting on the advice of his parents, who thought, like the young Abbé Edgeworth, that the Penal Code made life in Ireland not worth living for the adherents of the old faith. But ere leaving his country, he found for himself a partner, who, in addition to other good qualities, was an exceedingly wealthy heiress. She was a Miss Tuite, of the ancient Westmeath family of that name. Her father had for many years served faithfully the King of Denmark, and had been rewarded with immense estates in one of the Antilles. The representative of the MacCarthy Reagh met the Tuite heiress in Dublin; their union followed; and when they presently settled in France, near Toulouse, the young husband

having realised the remnants of his ancestral possessions, it was possible for them to set up house with comfort and dignity and even splendour. In 1776, MacCarthy was ennobled by Louis XVI. He was a man of peace-loving disposition, a patient scholar, a lover of books, a book-collector of rare judgment and unwearied energy. These scholarly tastes, which his great wealth enabled him freely to indulge, largely contributed to build up the future greatness of his son, besides winning no little honour for himself. By the close of the eighteenth century the library of the Comte de MacCarthy at Toulouse was acknowledged to be one of the finest in Europe. Its value may be judged from the elaborate catalogue which is still to be seen at Stonyhurst College. Not the King of Prussia, nor the Empress Catherine, nor the 'Court of the Muses' at Weimar had got together a collection surpassing it, whether as to rare value of matter, or exquisite art of binding. Under the Empire it was valued at a million francs; in 1817, it was auctioned off, after the family had removed numerous volumes, for over 404,000 francs.

Nicholas de MacCarthy was the second child born to the count. He first saw the light in our city of Dublin. His parents had returned for a time to Ireland; some accounts say to attend to important business matters, while others ascribe the visit to a desire on his mother's part that her child should be born on Irish soil. The family remained in Ireland for four years, and it is said that the patriotic lady thus prolonged the stay in order that little Nicholas might be able before leaving to eat potatoes dug from his native soil.

Brought back to Toulouse, the child must have shown himself a precocious learner; for, at the early age of seven, he was sent with a tutor and an elder brother to commence his studies in the Collège du Plessis. At school he gained many prizes, shining especially in exercises of rhetoric and recitation. From early years he was thought to show a disposition and inclination for the ecclesiastical state; at the age of fourteen, he received tonsure, and was thenceforth commonly known as the Abbé de Levignac; Levignac being the name of a property purchased by his father a few years before the Revolution. From the Collège du Plessis he passed to the Collège

de France. Here Nicholas became a diligent student of Greek and Hebrew and of the sacred volumes to which these languages are the keys. The path to rapid ecclesiastical preferment seemed open to him. Genuine merit he had, and his amiable character allowed it to be fully recognised; but merit unsupported by more earthly recommendations might not have greatly availed in the French Church as circumstanced under Louis XV. MacCarthy was of good and wealthy family and possessed at least one most influential relative. Of Irish parentage like himself, being sprung from a Roscommon family his cousin Theodore Dillon had risen from step to step of ecclesiastical dignity untill he was now Archbishop of Narbonne, President of the Assembly of the French clergy, Governor-General of Languedoc, and, in short, one of the wealthiest, ablest, and most powerful princes of either Church and State. His revenues were not unlike those of a great city landowner of to-day; they were spent, however, with an open-handed generosity. The storm of revolution felled this mighty oak. He retired to England, and being one of those who refused to acquiesce in Pius the Seventh's concordat with Napoleon, never returned to France; he remained in exile and in poverty, but, to the end, *très grand seigneur*. On the eve of the Revolution such support as his would be a warrant of success. M. de Narbonne recognised the rare talents of his young kinsman, and was ready to help him on with all the rapidity which under the *Ancien Régime* was not considered surprising in the case of an aristocratic young ecclesiastic. But MacCarthy's views rose superior to the attractions of this programme. Gratefully acknowledging his kinsman's good will, he declined to avail of his offers. He was not yet in holy orders; he would not rashly engage himself by sacred and irrevocable bonds; and meantime he refused to eat the bread of the Church, until he was definitely pledged to her service.

He went to pursue his higher studies at the Sorbonne; but they were soon and rudely interrupted. With 1789 came the beginning of troubles, and MacCarthy took the judicious course of quitting Paris before the end of that year. He returned to the family circle at Toulouse; and during all the

stormy years which followed appears to have lived in extreme tranquillity. Most of his time was spent in his father's library, Providence having given to the enthusiastic book collector a son who thoroughly appreciated and profited by his treasures. The circle of the young man's studies became a wide one ; but his one guiding purpose was the desire to forge and polish weapons for the defence of revealed religion. He also exercised with remarkable constancy his inborn talent for improvisation ; and seems to have attained to great excellence in that monologue style of discourse for which among English speakers Coleridge and Macaulay have been celebrated. An enthusiastic friend thus gives his impressions of what he heard in familiar intercourse with MacCarthy :

I do not fear to say [he writes] that the finest pages of La Harpe, the admirable dissertations of Dussault, are nowise superior to the improvised analyses of the Abbé de MacCarthy. In science, religion, morals, literature, his hostile criticisms were set forth with such a force of reason, such persuasive eloquence, and sometimes with such powerful irony, that one had a difficulty in understanding how the author criticized could have erred so far. What he praised, what he approved, acquired on his lips a degree of interest, a beauty which one had not perceived on reading the work ; he placed all its merits in high relief. The most abstract questions of metaphysics seemed to lose their dryness, their subtlety, so evident and easily grasped did he render them. So that one did not know what most deserved admiration in his brilliant dissertations, whether the perspicacity of his mind, or the strength of his judgment, or the richness and variety of his diction ; or rather all these things combined, entrancing his hearers, and rendering them silent, motionless, and amazed by this prodigious talent of improvisation.

Gifted with talents of so showy a character, and living in the midst of the flatteries and attractions of an elegant social circle, the young student deserves much credit for not losing his serious view of life, nor his aspirations to the more excellent gifts. His demeanour was uniformly such as to inspire respect as well as affection ; and young as he was, his counsels were sought and followed in all family affairs. He acted as tutor to his younger brothers ; and gladly accepted other opportunities of instructing the ignorant. His active

works of charity sometimes reached the level of an heroic self-devotion; he nursed the sick, including some attacked by the most revolting diseases; he was known and beloved by some of the poorest, whom he constantly visited and relieved. The overtaxing of his strength in a charitable service had an important influence on the course of his life. During the severe winter of 1794, he was in the habit of conveying with his own hands the necessities of life to a poor old woman who lived quite alone in an attic. One day he had got together for her a huge sackful of firewood; he endeavoured to carry this burden unaided up the rickety staircase which led to her tenement; but his strength was unequal to the effort, and his spine was seriously injured. This accident circumscribed for many years, and even to the end of his life, his activity and his zeal. It rendered him unable to remain without support either standing or on his knees. It delayed for twenty years his priestly ordination; the Abbé did not feel himself able to officiate at the altar or to bind himself to active apostolic duties. The Revolution wore itself out; after the reign of terror came that of reactionary intrigue; then the strong hand of Napoleon reduced all parties to quietness; for him, too, came round the nemesis of self-seeking. 1813, the year of 'the battle of the nations,' dawned; and now at last the Abbé MacCarthy left his home to enter the seminary of Chambéry. A sad occurrence within the happy and harmonious circle at Toulouse helped to hasten the severance which he had long contemplated. His elder brother, Count Robert MacCarthy, had taken a wife from the noble family of de Bressac. Never did marriage bells ring more merrily. Bride and bridegroom seemed to find equal happiness in a union which at the same time satisfied the interests and ambitions of their kindred. But Death had his word to say to all these joys and hopes. The year had not quite run its course when the young wife, about to become a mother, was carried off by a sudden and violent illness. All was grief and desolation in the household. The Abbé MacCarthy shared deeply the anguish of his bereaved brother; but the calamity served to fix his heart more deeply on the hopes and affections which transcend those of earth. Encouraged by the counsels of a

trusted friend, he entered generously upon the severe *régime*, the uniform discipline, and the regulated studies of the seminary. His probation, however, was a short one, and in June of the next year, 1814, he was ordained priest. By what he considered a signal and almost miraculous favour, his strength returned to him in a sufficient degree for the exercise of the sublimest and the most important functions of his ministry. That his special work was to be that of the preacher, was easily recognised; and without a day's delay, he entered upon that career which kept him (with an exception we shall presently hear of) incessantly occupied until the end of his life. He had made, as has been seen, a very long and solid preparation; and success, equally brilliant and solid, was his from the first.

The period of his appearance in the pulpit, the era of Waterloo, was one when religion in France had urgent need of learned and impressive teachers, to repair the spiritual ruin left by a revolution, itself the daughter of an age of religious decay. Before the appearance of Lamennais and Lacordaire, admirable work was done by some less celebrated builders-up of fallen Jerusalem, and among these none deserves more honour than our Irish orator. None, indeed, save the Abbé Frayssinous, then delivering conferences in Paris could fairly be ranked with him. MacCarthy shares with Frayssinous the glory of inaugurating that system of conferences, discourses midway between sermons and lectures, which the Church of France gratefully connects with such names as those of Lacordaire, de Ravignan, Felix, and Monsabré. The series delivered by MacCarthy at Toulouse in 1815, '*sur la religion*,' attracted and impressed immense crowds, particularly of that class which the orator most desired to reach,—that young generation, born in the revolutionary epoch, and usually ill-schooled and ill-guided. It is related of these conferences that once having spoken with great ardour for an hour, the orator announced that he would defer the second part of his discourse till the next occasion. But immediately a loud murmur arose among his audience, and with unmistakable persistence they manifested their unwillingness that a discourse which had so captivated their attention should be left incomplete.

It seems that I cannot find a better occasion than the point which I have reached for putting before you whatever general remarks I have to offer as to Abbé MacCarthy's characteristics as a preacher. His peculiar excellences are not difficult to sum up. He possessed a great natural talent for persuasive eloquence, his mind was fully stored with the knowledge his work needed, and his will was earnestly bent on doing that great work to the best of his power. Hence his sermons and conferences were at once captivating and solid ; they pleased, they instructed, they converted. When he devoted his powers to the work of pleading for some charitable cause, he was equally irresistible ; those who had come to listen in a spirit of utter indifference or in mere curiosity were moved to generous alms-giving—watches, rings, and precious gems figuring in the collection not seldom attested the sudden hold which the pleader's eloquence had taken upon his hearers. His appearance in the pulpit cannot have contributed much to his success. His figure was tall and strongly built, but, owing to the accident we have already spoken of, greatly stooped and somewhat crooked ; and he habitually had the air of standing and looking somewhat sideways from his audience. To remain on his feet during a long discourse was very painful to him, and was only rendered possible by his leaning against the back or sides of the pulpit. The popular arts of the declaimer were not among the means by which he stirred the minds and hearts of his hearers ; yet his gestures were simple and not ungraceful, his demeanour dignified, while his whole manner gave the impression of earnestness and power. The labour of sustained composition was for him a veritable torture, and in consequence he wrote extremely little. His physical infirmity was doubtless, to a large extent, the explanation of this difficulty. But there were deeper reasons. To men favoured with the gift of rapid improvisation the toil of slowly marshalling thoughts on paper is a slavery,—a slavery of that peculiarly annoying kind which compels us to do with difficulty what we feel able to do with ease. It is recorded of the celebrated and saintly Italian missionary, Antony Baldinucci, that, being at one time ordered by his superiors to commit his discourses to paper, in order that they

might be supervised, he found that obedience to this order taxed his patience and endurance more than all the toils of his missionary life. He did not mind in the least travelling barefoot from village to village in the ice-clad Apennines, but he did mind writing his sermons. There were times when the Abbé MacCarthy felt conscious, or was advised, that he too ought to give his thoughts a definite form rather than entrust them to the hazard of the spoken word. He was a preacher before kings and notabilities; he had to face malignant critics; he had (as we shall see) the reputation of a corporate body to care for. But he found it so difficult to write, and so difficult, when he had written, to confine himself to what his pen had laboriously set down, that we find him after his first Lenten Station at the Tuileries, petitioning to be released from such important and troublesome work in future. Sometimes, at the last moment, before commencing, he would feel irresistibly impelled to abandon what he had prepared for some other theme. He acted on such an impulse on one notable occasion when it was his business to preach before Charles X. and a throng of courtly hearers. His subject and its development became clear to him only during the interval of crossing the chapel royal to the pulpit. But the sermon which he delivered was one of his greatest triumphs; he himself said afterwards of it, 'that was the occasion on which I preached least badly.' At its conclusion dames of honour and marshals of France pressed through the lines of guards along his passage to express their emotion and their gratitude, and many who had come with no thought of spiritual profit were profoundly and visibly affected.

The chief disadvantage of such a talent and such a method as this is, obviously, the transitory character of the work done. A voice which might have resounded for ages dies away in a moment. MacCarthy, in my belief, was a man of rare and exceptional talent or genius, but it was genius of the kind which finds most fugitive expression, the genius of the improvising orator, the genius which flames forth in words which communicate fire to the hearers, but which are imperfectly recorded, and which if preserved at all, cool down into literature which is as cold marble compared to glowing lava. I



may seem to be going rather far for a comparison, but this consideration of brilliant and perishable eloquence has really recalled to me the lines in which a poet, who died young, lamented a great singer who also died young. De Musset, beside the tomb of la Malibran, vented his sorrow that such a gift of song as hers could not survive the last notes she had warbled :—

O Maria-Felicia ! the painter and the poet  
Leave, as they die, immortal heritors,  
Nor wholly fill the gulf of dismal night ;  
And one man graves his thought upon the bronze,  
One on the music of a deathless rhyme,  
Winning a life to outlast centuries ;  
While nought, poor chantress but of yesterday,  
Remains of thee, save in this lonely aisle  
A cross, and night, and silence evermore.

The voice of the great singer dies away, nor can ever be revived, not even by that modern engine of caricature, the phonograph. So it is with the most immediately effective oratory, with the unpremeditated outpouring of one born to move men mightily by the power of the spoken word. So it is above all, I fear, with the pulpit orator. Little remains to us in print of the eloquence of O'Connell ; still it has left its mark in the shape taken by our nation's history. The voice of Chatham or of Montalembert has had an influence which no succeeding age can forget. But the pulpit orator sows seeds which (as we know from the highest possible authority), largely fall among thorns or upon stones, and whose best fruits commonly escape the eye of the world's chroniclers. Even his richest harvests, too, will seem ephemeral. From the high level to which the great preacher lifts his hearers there is always an agreeable slope downwards again ; and there will usually be a moment for the sneer of Mephistopheles :—

Earth's little god the same stamp doth display,  
As wonderful as on the primal day.

Some eighteen sermons are all that remain to us as the written work of the many years during which our gifted orator

laboured with widely-attested and signal success. They show the qualities I have already sufficiently indicated, a rich rhetorical faculty, fed by solid, well-assimilated learning, and animated by a true spirit of zeal and holiness. There are some of the defects of a rhetorician, there are *idola tribus*, some peculiarities arising from period and circumstances. MacCarthy was eminently and thoroughly the preacher of the Bourbon Restoration; and as that restoration was a sort of brief Indian summer of the *Ancien Régime*, so his eloquence was a kind of Indian summer of the unrivalled pulpit oratory of the *Grand Siècle*. The adjective 'old fashioned,' is one which he occasionally suggests. His manner is often grandiose, not simple enough to be truly great. He does not shrink from any of the ornaments and figures, the turns, amplifications, and surprises, which he had admired and studied in the pages of artists in oratory like Fléchier. The modern ear easily becomes impatient of these devices. Chief, perhaps, among our orator's rhetorical weaknesses is his use or abuse of periphrase. The unwillingness to call a spade a spade was characteristic of the age of wigs and powder; it had been justified by the express teaching of Buffon and others; it survives in the court preacher of Charles X., for whom the sun too often becomes '*le flambeau du jour*,' and a procession, '*la pompe sacrée*;' who frequently alludes to the guillotine, but never names it.

The old courtly compliments to royal auditors, which unpleasantly surprise the foreign reader on the lips of a sublime Bossuet or an austere Bourdaloue, are again heard from their fervid Irish disciple. It may seem to some of us absurd that Charles X. and his family should be hailed from the pulpit as heaven-sent saviours of France, but it is superficial to be surprised at it. There was nothing more natural than that MacCarthy, like most of the clergy of his time, should be a convinced and even ardent royalist. Had he lived in the old days of Louis Quinze, which sometimes he has the air of deploring, I can imagine how he would have lashed the baseness and frivolity, the gilded vices, which then were making possible the ruin of throne and altar. But the horror of that ruin had sunk deep into his soul; the spectacle of a France

publicly and solemnly dechristianised, of a land governed by men fanatical against its noblest records and its best traditions, was a vision of horror ever before his eyes; and such a vision may well have hidden from him the weakness of that restored royalty, and the faults of that repatriated nobility.

Let us seek an illustration of his ideas and at the same time of his style in a sermon which appears to have been specially prized by himself. We find fitted to it for different occasions no less than five different exordiums and perorations. The text is: 'This child is set up for the rise and the fall of many.' The orator traces the downfall of the Jews, of ancient Rome, of Asia Minor, of Africa, of the Greek Empire, as connected and contrasted with the rise of Christianity; then he continues:—

But why seek examples abroad, when, alas, we can find them among ourselves? O France! (for here we must confess it with shame and tears), O most Christian nation! Thou, too, hast endeavoured to shake off the yoke of the Lord and of His Christ, and to break the sacred bonds which united thee. . . . to the Church of thy Saviour. Having reached, under the paternal government of a long succession of pious monarchs, the summit of prosperity and glory, thou hast grown weary of happiness and fidelity; thou hast listened to false prophets and dangerous seducers; for a brief while thou hast given to the world the spectacle of a society without God. What then occurred? Oh, let it never be forgotten, let fathers never cease to repeat it to their children, let all pages of our history recall it: with impiety, all ills at once have poured in upon us. Shall I depict here, my brethren, these calamities so memorable and so recent? Social order upturned from its foundations; rebellion, anarchy, and sanguinary despotism inflicting in turn their horrors upon us; revolution succeeding revolution with a wild rapidity; the noblest and most useful institutions, the works of ages, overthrown in a day; our precious monuments, our splendid edifices, sacked and ruined on every side; the monuments of the dead broken into, and their ashes thrown to the wind; our land ravaged by her own children, as she would have been by the soldiers of Alaric or Attila; a hideous corruption of morals, bringing forth execrable and monstrous debauchery; parricides and crimes almost unheard of rendered frequent and almost daily; public and legalized assassination become, for eighteen months, the principal function and almost sole business of the chiefs of the State; probity, honour, all

virtues, all talents, counted along with birth and fortune, among the titles to proscription ; the whole of France turned into a vast scaffold whereon blood never ceased to flow ; means of prompt extermination invented, and all the elements called to the assistance of murderers and executioners who were overpowered by their business of slaughter ; education, public and private, interrupted ; the arts of peace forsaken ; science proscribed ; industry deprived of resources and the fields of cultivation ; all our youth flung into camps ; innumerable armies spreading like a devastating torrent wide over Europe ; the most enlightened and most refined of nations become the byword of all the rest for its delirium, the object of their aversion and horror for its excesses ! But enough, we had but another step to take to be erased from the roll of civilised people, and to become the anathema of the whole world. And yet, you spared us, O Lord ! Our wounds will, indeed, long remain bleeding, but we have not perished ; and we spring up again from our ashes, because thou didst remember St. Louis, as formerly thou didst remember the holy King David ; because we were not all guilty, because the greater number were rather led astray and beguiled than guilty of deliberate wickedness ; and, thanks to Thy mercy, we can still return to life, provided that we know how to abjure our errors, detest with all our hearts the crimes wherewith our tyrants for a time disgraced us, and return sincerely to the religion of our fathers.

Elaborate and impassioned 'movements' (to use a French expression) of this kind are far indeed from rare in the work of MacCarthy ; on the contrary, it is hardly too much to say that his discourses are mainly constituted of them. The paragraph, for example, which follows the very one I have quoted, wherein are traced out the self-destructive quarrels of the revolutionists among themselves, illustrates this unweariedness of wing ; it will be found hardly less sustained and vivid in its picturesque rhetoric.

But we must not imagine that themes such as these,—themes of a half-political or half-social character, which can never be the primary topics of the Christian pulpit,—were those which kindled most frequently and most fervidly our preacher's ardour. He had a higher sense of his calling. The great lessons of the Sermon on the Mount, the primary and eternal truths, the arguments and pleadings which pierce home to each individual heart, these were his

chief study, these he set forth with fervour and irresistible force. His masterpiece is probably his discourse on the Last General Judgment. It is from beginning to end a thrilling trumpet-call of apostolic eloquence. I should be unwise to attempt reproducing any fragments from so sustained a treatment of so solemn a theme, but I turn from it with regret. Almost equally admirable, while very different, is the discourse wherein the 'Humiliations of Christ in His Birth' are treated with a tender and graceful sympathy and impressiveness.

MacCarthy had in a considerable degree the art of concealing art, of overcoming difficulties with apparent ease. Thus, while his discourses are admirably, though not primly, ordered, and his arguments well selected and well arranged; yet all seems to be the result of happy instinct or happy accident. Learning and logic are there; but warmth of feeling makes them live and burn. His quotations are never an idle parade or a tiresome encumbrance. Very admirable is his gift of interweaving the text of Scripture with his most animated passages. Sometimes a single text is impressively repeated and re-echoed; sometimes a continuous citation is amplified, verse by verse. Will you allow me to illustrate this excellence in the second of two passages, which shall be my last quotations? They are both from a discourse on the 'Immortality of Man.' The first passage is an eloquent statement of an argument which is apt and by no means commonplace. 'How admirable,' exclaims the orator, 'is this bodily nature of man,' and he proceeds to expand in his own way the thoughts of Hamlet: 'how infinite in faculty, in action how like an angel, the beauty of the world, the paragon of animals!'

Even since the invasion of sin [he continues], the human body is still the centre andynosure of all material things. For it is not our souls, but our bodies, which have need of this earth to bear and to nourish them, of the skies to enlighten them, of the air we breathe to maintain their life. How strange it would be, then, if the fairest and most finished work among sensible and corporeal objects should be almost the least durable of all! The stars have rolled on over our heads for thousands of years, without losing aught of their splendour; the earth, after so many ages, totters not on its bases; the seas and the rivers have not seen their fountains dried up; the cedars and the

ancient pines still crown the mountains where our fathers beheld them. And can it be that the body of man is like only to the grass of the field which springs up in the morning and is withered in the evening? Has it been given but a moment of brilliance and beauty, to be transformed into mere filth, to become presently the prey of corruption and worms? Not merely, then, would you take it to be less durable than so many works of God which exist but for its sake; but, stranger still, it would be far less durable than its own works. Whilst these splendid monuments, these palaces which it has reared, that marble to which it has almost given life by impressing upon it its own likeness, resist the ravages of time, and continue to attract the gaze of the remotest generations, can we believe that the human body itself is to be ruined almost as soon as formed, that the mere images of itself are to be less transitory than the model formed by the hand of the Most High, and marked with the seal of His divine likeness!

Having pleaded by this and by many other arguments for the great Christian dogma of man's complete immortality, the preacher appeals to his hearers to live worthily of such a belief. Approaching the close of his discourse, he takes up the Fourth Psalm and for his peroration eloquently expands its inspired words, (I turn his Latin citations into English):

O children of men, how have you forgotten what you are, and what you are one day to become? How have your hearts grown heavy and clung to this earth, which is not your native land? Created for goods so splendid and so real, called to possess not the appearance and the shadow, but the very substance of perfect happiness and true glory, why do you attach yourselves to trifles which deceive you, and to phantoms which vanish the moment you embrace them?

*O ye sons of men, how long will ye be dull of heart, why do you love vanity, and seek after lying? . . . Forsake the illusions of vice, and turn all your thoughts to the solid goods, the ineffable joys, which shall be the immortal recompense of the just. 'Know that the Lord hath made wonderful His holy one.'* Men of little faith, you will doubtless ask me what pledge we give you of these lofty destinies that we so confidently promise you in the future? *'There are many that say, who sheweth us good things?'* What other guarantee do we need, O Lord, than the mere nobility and dignity of our nature; than this impress of Your own greatness which is upon us, and which distinguishes us so gloriously from all that surrounds us? *'Lord, the light of Thy countenance is signed upon us.'* Can

I doubt that there exists in me something imperishable and divine, when I behold myself so superior to all that is not Thyself, or bears not the character of this resemblance; when I feel within me something insatiable and illimited which no created object can satisfy, which transcends at every point this visible world, which finds itself too closely confined in whatever has confines, which cannot rest easily but in the bosom of the infinite, nor taste perfect contentment but in Thee alone? *Thou hast given gladness in my heart.* Ah, let others exult in the fertility of their lands, let them gather with joy their rich harvests, and the abundant fruits of the olive and the vine; *by the fruit of their corn, their wine and their oil they are increased.* For me, my God, whether it be Thy will to grant me or to refuse me the gifts of fortune and the transient joys of this world, I shall live in peace, satisfied and happy with your love alone; *In peace in the self same I will sleep and take my rest.* The hope which you give me of a glorious immortality in your Kingdom, suffices to gratify all my desires, my most unbounded wishes; *For Thou, O Lord, hast singularly set me up in hope.* May, my brethren, this precious hope be realized in our favour.

After this imperfect study of the characteristics of MacCarthy's eloquence, I must hasten to follow up the thread of our narrative, and sketch the remaining incidents of the orator's career. He had been forty-four years of age when he entered the seminary; four years later he took another important step. The same year which witnessed his sacerdotal consecration, 1814, witnessed also the restoration, by pontifical authority, of the Society of Jesus; and we find that the newly-ordained priest was feeling himself more and more strongly drawn to join its ranks. The first hints of his intention gave much pain to his relatives, friends and admirers. It involved separation from life-long companionships; it involved the giving himself to an institute at all times the object of violent attacks, and apparently unlikely to survive the storms stirred up by its recent regeneration; it involved the entire renunciation of those ecclesiastical dignities which would surely and soon fall to the lot of one so gifted and so estimable. The aged countess, his mother, felt most keenly the threatened parting. But she too was the first to change the words of natural sorrow into nobler words of encouragement. She prayed, and was strengthened for a great sacrifice 'Go, my

son, she said to him, 'it is the will of God.' There remained, however, an unexpected trial of his resolution which had to be faced at the last moment. The Bourbons were now upon the throne; and in 1817 Louis XVIII. offered the Abbé MacCarthy the bishopric of Montauban. With a dignified humility the offer was at once declined. In fact, it seems to have quickened MacCarthy's resolve to cut off at once the possibility of such a proposition being renewed. In 1818 having set his affairs in order, he entered the Jesuit novitiate at Montrouge. I cannot pause to quote from two long and heartfelt letters, written one before the other after his entrance, in which he justifies his following what he considered to be a divine call. The noviceship life, which has been more than once very minutely and well described for the readers of English periodicals; the noviceship life, with its ceaseless round of minute observances, its constant association with companions who were mostly half-tamed schoolboys, must have been exceedingly trying to this middle-aged, dignified, and already celebrated ecclesiastic. But its two years of trial, and whatever similar trials succeeding years may have brought with them, were endured by Père MacCarthy with great peace of mind and great edification to others. His two years as novice being ended, and his vows pronounced, his labours as preacher and missionary at once commenced. In that day men like him were urgently needed to repair the ruins left by the Revolution, and talents like his had to be availed of with the smallest possible delay. Paris, Lyons, Bordeaux, Marseilles, Toulouse, Strasbourg, Amiens, Valence, Avignon, Nismes, were soon the successive fields of his labours, and everywhere his eloquence made powerful and enduring impression. We soon find him summoned to the Tuileries. Louis XVIII. was naturally eager to hear the celebrated preacher to whom he had offered in vain a mitre, and he delivered before the monarch a series of Advent discourses.

For 1826, a year of jubilee, he was summoned to deliver a special course of Lenten sermons at the Tuileries, before Charles X. and his court. His success with these auditors was extraordinary. Royalty and the public Press vied in his praises; his modesty, his sincerity, and his earnestness were



acknowledged as fully as his exceptional talents. Still greater, because more general and popular, was his success the following year in the metropolitan pulpit of St. Sulpice. Everywhere his ministry was eagerly sought for; his work was incessant; and his few and brief intervals of rest were spent as far as possible in the studious and devout retirement which had long been to him a second nature.

In 1830 came the Revolution of July. It must have been very painful to MacCarthy; still we know that it did not take him by surprise. His public utterances had more than once hailed in restored royalty the safeguard of religion, order, and true liberty; but his letters to his friends showed that he recognised how the existing rulers were hardly strong or wise enough to cope with their difficult task.

The troubles of 1830 led to MacCarthy's quitting France for a time; the court preacher of the fallen monarch could not so easily continue his work as if nothing had happened. The Father-General invited him to Rome. He gladly embraced the opportunity of a visit to the Eternal City; but his brief stay there proved fatal to his health. The unfamiliar discomforts of a Roman winter did not exhaust his patience, but they overtaxed his physical endurance. He writes to a relative excusing himself for negligence as a correspondent on the ground that his fingers were usually too numbed with cold for writing.

Nevertheless [he goes on], you have no reason to pity me; I am only too well off. Providence overwhelms me with consolations. If I am a little cold in winter, that is a trifling discomfort. My superiors cannot give me a room with a fire, because there is not one in the house, not even that of the Father-General. Nor do I fear any more the heat which is to follow than the cold which is passing away. God will arrange all for the best.

Not merely patience, however, but MacCarthy's usual activity were displayed during this Roman visit. He preached in French in many churches and convents, and gathered large and distinguished audiences. Among his hearers was Chateaubriand, who as French envoy was so prominent in the proceedings of the conclave which elected Pope Pius VIII. But the

summer heats presently threatened ruin to the orator's already enfeebled health. He began a slow return homeward, working, so to speak, all the steps of his way. At Turin, the capital of the Sardinian kingdom, he was requested by the king to preach a sort of mission to the soldiery. In this work he attracted admiration less by his eloquence, which drew crowds of all classes, than by his goodness, unwearied labours, and a zeal which had recourse to all charitable ingenuities. Leaving Turin, he retired to the novitiate of Chieri hard by, where for ten days he prepared in silence and prayer for what he believed to be his rapidly approaching end. The opening of the Lent of 1832 finds him, however, in the cathedral of Chambéry, where intestine quarrels among the clergy and their flocks rendered his position a difficult one. But his prudence and gentleness, combined with his more forceful gifts, triumphed over all difficulties, and he ended his work amid general blessings and commendations.

Thus did this follower of the Good Shepherd continue to evangelise throughout the towns and villages of many lands ; but the end of his work was come ; his next station was to be his last. The Bishop of Annecy, Mgr. Rey, was a warm personal friend of MacCarthy's ; and when he invited the latter to undertake a mission in his cathedral during the Lent of 1833, the tired missionary could not bring himself to refuse. He began with his usual energy, and arranged to deliver four sermons each week ; but at the same time his presentiments of death were clearer than ever, and he declared to several of his religious brethren that the mission would be his last. He brought his work to a close, and then sank down exhausted. In the episcopal palace, where he lay, he had found a most kind host, and now a devoted friend who watched with untiring affection at his bedside. Deep sympathy was felt all through the town, and then in far wider circles, as it became known that this good and talented labourer, this earnest friend of the poor and the afflicted, was reaching the term of his earthly career. Mgr. Rey wrote to a friend that Père MacCarthy's greatness of soul appeared more clearly in those last painful days than in his most splendid oratorical triumphs 'Never,' he says, 'was sermon as touching or words

more burning than those which during many days we heard from his dying lips.' After twenty-four days' illness he calmly breathed his last. The Chapter of the Cathedral entreated that the body of the venerated missionary should not be taken from Annecy; their prayer was granted. The obsequies were celebrated with the greatest magnificence under the venerable roof which had lately re-echoed his voice, and his remains were laid to rest in the episcopal vault among those of the successors of St. Francis de Sales. The following official notice, couched in Latin, announced his death:—

The Reverend Father Nicholas de McCarthy, native of Ireland, of the Society of Jesus, bishop designate of Montauban, most illustrious by his descent, his eloquence and his piety, having completed a Lenten station at Annecy, amid universal admiration, and falling mortally ill in the episcopal palace, appeared greater in spirit on his death bed than he had been eminent for eloquence and learning in the pulpit; and, richer in merits than in years, departed to heaven as he had desired and foretold, on the third day of May, Feast of the Finding of the Holy Cross.

In 1834, there appeared at Lyons a complete edition in four octavo volumes of the written relics of MacCarthy's eloquence. An English translation has appeared, which, however, I have not seen. In many foreign versions, but notably in Italian, MacCarthy's sermons have long been very widely known and appreciated. The Lyons edition is prefaced by the most complete biography yet issued, the work of the Abbé Deplace; its tone is too much that of a panegyric, but I have sufficient reason to believe it, on the whole, a very honest document. I have verified and supplemented its information with the help of other easily accessible printed sources, but much more by the verbal communications of Father Edmund Hogan. He was well acquainted with many friends and companions of Father MacCarthy himself, and frequently shared their reminiscences of the departed orator. Everything I have heard from Father Hogan fits in quite harmoniously with the agreeable outlines and bright tints of the picture presented to us by the biographer of seventy years ago.

GEORGE O'NEILL, S.J.

## THE HEXAHEMERON AND SCIENCE

## I.

GOD has given a two-fold revelation to man: the one, supernatural, contained for the most part in the Bible; the other, natural, contained in the vast book of Nature itself. Both are hidden books: both need interpretation. The one He has confided to the infallible guardianship of His Church on earth: the other He has left to be studied by the unaided natural powers of man. *Mundum tradidit disputationi eorum*.<sup>1</sup> And the progress man has made in recent years, in bringing to light the hidden things of nature, is wonderful indeed. But what has been the effect of this progress on the interpretation of that other book—God's book *par excellence*? Let us turn to its first mysterious page; and, confining our enquiry to that first chapter of Genesis, let us ask do the conclusions of modern Science throw any light upon its meaning? Have they any bearing upon it? How are they likely to affect or modify traditional notions concerning the nature and scope of the Hexahemeron?

These are obviously very interesting questions in view of the vast world of controversial literature that has grown up around them in modern times. They are of peculiar interest to the Catholic Biblical student; but no one knows better than he that they are questions of peculiar difficulty too. He is not, however, either surprised or alarmed at the early appearance of such difficulties. He knows from experience that the Sacred Text is full of mystery: that God's message to His people contains a vast, hidden wealth of meaning,—a meaning exceeding all that is hidden away in Nature, even as the supernatural exceeds the natural. He remembers what St. Peter said about St. Paul's epistles,<sup>2</sup> applying it to all the Scriptures. He has in mind those inspired commentaries of our Lord and of St. Paul on other parts of the Sacred Books—

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<sup>1</sup> Eccles. iii. 11.

<sup>2</sup> 2 Peter iii. 16.

commentaries wherein we are astonished at the emphasis laid and the arguments built upon the meaning, apparently trivial, but evidently intended to be conveyed by the Holy Spirit, under some simple commonplace word. He is not even surprised to find St. Augustine express himself as never more diffident or uncertain of his ground than when interpreting a text that is obviously plain and easy. Very soon he comes to learn that in spite of all superficial appearances to the contrary, there is in God's Written Word nothing insignificant, nothing meaningless, nothing purposeless or *per accidens*. He realises in its full force the truth of those striking words of our present Holy Father, in his Encyclical on the Study of the Sacred Scriptures<sup>3</sup> :—

Neque enim [he says] eorum ratio librorum similis atque communium putanda est ; sed, quoniam sunt ab Ipso Spiritu Sancto dictati, resque gravissimas continent multisque partibus reconditas et difficiliores, ad illas propterea intelligendas exponendasque, semper ejusdem spiritus 'indigemus adventu,'<sup>4</sup> hoc est lumine et gratia ejus, quae sane . . . humili sunt pre-catione imploranda, sanctimonia vitae custodienda.

When, therefore, we address ourselves to the task of interpreting the Mosaic Cosmogony in the first chapter of Genesis, we need not be surprised at any obscurity we may encounter. Furthermore, if difficulties arise from the provinces of the Natural Sciences there is still no reason to be alarmed or disturbed. It is enough for us to know that, antecedent to the infallible interpretation of any text of Sacred Scripture by the Church herself, our own private interpretation is at best only provisional ; that, therefore, the established truths of Science may at any moment prove it false and oblige us to abandon it. All that is quite possible ; but it is quite another thing that Science should ever contradict the Scripture itself ; therein lies the impossibility. The same God is the God of Religious truth and of Scientific truth, and He cannot belie Himself.

The Catholic Biblical student who approaches his subject

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<sup>3</sup> Encyclical, *Providentissimus Deus*, November, 1893.

<sup>4</sup> St. Hier. in Mich., i. 10.

with a consciousness of those few fundamental truths, so far from fearing anything from the Natural Sciences, cannot fail to find in them a very valuable corrective aid to the true interpretation of the Sacred Text.<sup>5</sup> Outside the comparatively small portion of the Written Word that has been as yet infallibly interpreted by the Church, he enjoys the fullest liberty of provisional interpretation; and the consciousness that his interpretation is only provisional, that the true meaning of the Inspired Text is independent of what he may think, and that there is a living, infallible custodian that can settle all disputes according as the necessity may arise,—such a consciousness will bring with it a calm and equanimity that may contribute not a little to the fruitfulness of his labours and research.

It is most desirable to bring to the study of the Hexahemeron a due mindfulness of those important facts. Catholic commentators must have occasionally failed to emphasise the distinction between the Sacred Text and their own interpretation of it, when meeting the attacks of hostile scientists. This naturally led to many misunderstandings. Sometimes the scientists—flushed, no doubt, with their truly wonderful victories in their own proper domain—advancing more rapidly than their established conclusions warranted, exultingly thought that they had vanquished all Scripture claims to inspired truth when, as a matter of fact, they had only questionably disproved the provisional interpretation of some Catholic exegetist. Where they had aimed a blow at the Church they merely struck a conjectured explanation of the Sacred Text. One is often saddened to see how their discomfiture at encountering such an elusive opponent, develops into a deep contempt for all interpretations and interpreters—particularly, of late years, for the ‘Concordist’ school.<sup>6</sup> However, our enemies must learn to be patient as well as ourselves in searching for the true meaning of Sacred Scripture. Assuredly it is not in answer to their threats or challenges, but under

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<sup>5</sup> Quapropter Scripturae Sacrae doctori cognitio naturalium rerum bono erit subsidio quo hujus quoque modi captiones in divinos Libros instructas facilius detegat et refellat.—Encyclical.

<sup>6</sup> See, for example, Professor Huxley’s animadversions on the Concordists in his memorable controversy with Gladstone on this subject.—*Nineteenth Century*, Dec., 1885 (p. 858).

the influence of the Holy Spirit and to satisfy the wants of the faithful that the Church in her own good time will declare the truth. Meantime all futile attempts of scientists to set Science at variance with the Hexahemeron will be harmless to the Church and hurtful only to the true interests of Science itself: even as the action of the imprudent dogmatizer on interpretation may do a like harm to religion by bringing his own high calling into disrepute.

The Church has never committed herself to any interpretation of the Hexahemeron. Neither Fathers, Doctors, nor Scripture commentators have been at any time unanimous as to its true meaning. Hence it is one of those portions of Sacred Scripture in which—to use the words of our Holy Father,—‘privato cuique doctore magnus patet campus in quo, tutis vestigiis, sua interpretandi industria praeclare certet ecclesiaeque utiliter.’<sup>7</sup> Let the scientist, therefore, pursue his course, and establish his facts and laws, and let the exegetist make a prudent use of them in bringing to light the inspired meaning of the Sacred Text.<sup>8</sup> Let the latter remember also that it is not merely the progress of modern Science that has created difficulties of interpretation in the first chapter of Genesis. It is, of course, beyond all doubt that the later conclusions of Astronomy, and the revelations of Geology and Paleontology, have given an altogether new impetus to the study of the Mosaic Cosmogony: that those sciences have brought to light facts which, perhaps, render old interpretations no longer tenable. But it is no less true that from the very earliest times there has been wide diversity of opinion, arising from difficulties intrinsic to the text itself. Down through all the centuries, it has ever been a puzzle, an enigma, about whose meaning the greatest of the Church’s Doctors have hazarded speculations only with the most cautious reserve.

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<sup>7</sup> Encyclical.

<sup>8</sup> ‘Cavendum est ne quam quisquis semel adamavit et amplexus est sententiam, eam non modo teneat mordicus et praefracte defendat sed etiam contendit ita esse scripturae propriam ut aliam quamlibet suae vel adversam vel diversam clamet Scripturae esse contrarium.’—Hummelauer, S.J. *Commentarius in Genesim*, p. 57 (from Peyrierus, S.J.)

Occupying a unique position at the head of the Sacred Books, it possesses, in addition to ordinary obscurity, difficulties altogether peculiar to itself; and it is a very superficial perusal that would fail to suggest some of them. Let a plain man read the first page of the Bible for the first time. Ask him what does he think of it?—how does he understand it? Doubtless, he will tell you that he finds there a brief, simple, historical narrative, describing in broad outline how this world of ours came into being, how God created it, prepared it, peopled it; that it took Him six ordinary days to do so, that He rested on the seventh and sanctified it, that we, too, sanctify the seventh day after that example. On reflection, however, difficulties will suggest themselves to him. Where and how did the sacred historian get his information—since there was no one on earth before Adam, to see what was going on? How three days and nights without the sun, moon, and stars? Why such historical detail about what is in itself a natural and non-religious event, at the opening of what is professedly a sacred history? Other difficulties, too, you may suggest if you are yourself familiar with the whole subject—difficulties such as will leave the plain man filled with misgiving as to whether he understands at all what appeared to him at first so plain and simple; difficulties which you yourself may or may not be able to solve to your own satisfaction.

However, notwithstanding all these, the view of our plain man was the common and popular one down to comparatively recent times. In the Christian Church, most of those who were versed in Biblical studies, and all the ordinary faithful who were not, believed the plain literal interpretation of the Hexahemeron to give its true sense. The ordinary faithful believe so still,—those, that is, who are unaware of the new force given to old difficulties by Science in modern times. But our concern at present is with Biblical scholars, and with informed opinion.

The literal interpretation was practically the only one known to the Jews before our Lord's time. In the early Christian Church, however, it was not the only one, as we shall see presently. It was advocated by—amongst others—Saints



Ephrem, Chrysostom, Basil, Ambrose, Gregory the Great, by Theodoret, Venerable Bede, and, at least partially, by St. Jerome; and it came to be the generally accepted view—with, however, some notable exceptions—amongst the interpreters and scholastics of the Middle Ages, and their successors, down to about the beginning of the last century.<sup>9</sup> It evidently had in its favour that fundamental principle of exegesis which is laid down in the Pope's Encyclical in the words of St. Augustine himself: 'A litterali et veluti obvio sensu minime discedendum nisi qua eum vel ratio tenere prohibeat vel necessitas cogat dimittere.'<sup>10</sup>

It is not a little significant then to find the same holy Doctor, St. Augustine himself, foremost in rank amongst those early interpreters, who, after mature consideration, thought that they saw ample reason to doubt if the literal sense were the one intended by the Holy Spirit; and who preferred to believe that God created all things *simultaneously*. This interpretation, which refuses to see in the Hexahemeron a historical narrative of the Creation, found its home in the famous school of Alexandria. The propounders of this view professed to find in the first chapter of Genesis an *allegory* pure and simple, and interpreted its language in an allegorical sense. Chief amongst them may be mentioned Aristobulus, Philo, St. Clement, Origen, St. Athanasius, Procopius, St. Gregory of Nyssa, and St. Hilary,—and, later on, Eucherius, Isidore, and Alcuin. St. Augustine's own interpretation was not allegorical but *ideal*. God first created instantaneously in their proper kinds, the lowest and the highest creatures,—the primal matter and the angels,—the former with the *rationes seminales* of all non-spiritual life. The angels became conscious of themselves and of the material world firstly by natural knowledge—*cognitione vespertina*; and then by supernatural beatific knowledge—*in Verbo, cognitione matutina*; and thus 'there was evening and morning one day.' So, too, the development of the material world is represented to us by the inspired author, not according to the order of actual fact, but

<sup>9</sup> Corluy, S. J., *Spicilegium Dogmatico-Biblicum*, vol. i., p. 183.

<sup>10</sup> De Gen. ad litt. l. viii., c. 7, 13.

in a logical series of pictures suited to our intelligence. It is not within the scope of our enquiry to go any further into detail. As presented by the saint, the ideal theory is undoubtedly sublime in its conception ; but, what is more to our present purpose to observe, it is an interpretation which, to say the least of it, if we regard the matter *a priori*, according to what we should naturally expect, fits in *perhaps equally well* with the character of that mysterious introduction to the Sacred Books as does the view which seeks to find in the Hexahemeron a revelation—an inspired and revealed historical narrative—of truths and facts that are the proper subject-matter of the merely natural sciences. Be that as it may, St. Augustine's view got little support amongst the schoolmen of the Middle Ages ; and but for the authority of his great name, it would in all probability have got less. At the same time it is noteworthy that the chief of all the schoolmen—the Angelic Doctor himself—expresses his preference for it in no ambiguous terms. 'Est rationabilior,' he says, 'et magis ab irrisione infidelium S. Scripturam defendens . . . et haec opinio plus mihi placet.'<sup>11</sup> However, it never met with general favour, though down to modern times it was the only interpretation in the field against literalism.

The ideal theory has so little to say to the natural sciences that we may be accused of having dwelt too long upon it ; but its intimate connection with *modern ideal interpretations* is an obvious justification for noticing it carefully in an essay which professes to deal with the relations not merely of the modern *Concordist Theory*, but of the Hexahemeron itself—under all interpretations—with the findings of Natural Science. Moreover, the same principles as were thought to justify the ancient ideal interpretations are nowadays restated to justify the modern ones. Hence the necessity of considering them.

Commentators usually enumerate very concisely, and refute no less concisely, the reasons that urged St. Augustine to abandon the literal and advocate an ideal sense in the account of the Creation. Here are the principal ones. (1) He

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<sup>11</sup> St. Thom. in 2 Sent. 12, 2, corp.

*misinterpreted* two texts in favour of *simultaneous* creation. In Eccles. xviii. 1, 'Qui vivit in aeternum creavit omnia simul' — *κοινῇ* — *simul*, means *pariter*, without reference to time. In Gen. ii. 4, 'In *die* quo' means simply 'quando.' (2) How could there have been three days and nights without sun, moon, or firmament? This is answered by supposing the existence of a diffused, intermittent, cosmic light. (3) How could God have created the seventh day if He completed His work on the sixth?<sup>12</sup> Moreover, it would have no evening. It is answered that God did not create the seventh day at all, and that its evening is not mentioned because there was no work to finish.

Now, St. Augustine himself could have answered the two latter difficulties just as well as we can with all our improved knowledge of Nature; and, consequently, it is exceedingly probable that he was influenced far more by Scriptural reasons and difficulties than by those he perceived in Nature. We cannot help feeling that he, and the many other holy and learned men who thought with him, including St. Thomas himself, imbued as they were with the spirit of the Sacred Writings, must have been influenced by deeper reasons than those usually catalogued by commentators, when they abandoned what appears to be the plain, obvious, literal meaning of the text; that they must have felt convinced they were at least doing no violence either to the doctrine of inspiration or to the historical trustworthiness of the Bible. And this point is strongly emphasised by the rising school of idealist interpreters—a fact which further shows the close connection between the ancient and the modern school. Indeed it will make for clearness to state here plainly that there are and always have been, broadly speaking, two great schools of thought relative to the interpretation of the Hexahemeron. The one advocates the historical truth of the narrative, either fully with the Literalists, or with certain limitations and modifications as set forth by the Diluvianists, Restitutionists, or Periodists; the other advocates an allegorical or ideal sense,

<sup>12</sup> In Genesis ii. 2: 'Complevitque Deus die *septimo* opus suum,'—the Septuagint, Samaritan and Syriac have 'sexto.' In the Hebrew, 'septimo' is a copyist's error.

either with St. Augustine and the Allegorists, or after the manner of the moderns, whether according to the 'Poetry' theory of Clifford,<sup>13</sup> the 'Vision or Revelation' theory of Kurtz,<sup>14</sup> Schæfer,<sup>15</sup> Hummelauer,<sup>16</sup> and others, or the newest theory of 'Critical Literalism,' as it is called, by Guibert<sup>17</sup> in his very excellent book, *Les Origines*. As we proceed to examine the gradual transition from Literalism to Concordism and thence under press of scientific difficulties to Revelationism, we shall learn that the real difficulty is to discern how much historical truth are we to expect in the Mosaic Cosmogony, and how far it is merely—after the nature of a parable or allegory—a setting in language for the conveyance and inculcation of a few important religious truths.

And just as there are two main schools of thought, so too there is recognised by both in common a distinctly two-fold element in the Hexahemeron. There is the religious element about which all Catholics have ever agreed and which the Church will not permit us to call into doubt. All the rest is debateable, and the Church is silent in its regard. To the former domain belong the dogmatic and moral truths embodied in the chapter: that there is One Personal God Who created all things including man himself by the mere expression of His Almighty Will—*Dixitque Deus*; that the works of God are good—*et vidit Deus quod esset bonum*; that the mystical rest of God, sanctifying the Sabbath day, is a type of the Sabbath Law,<sup>18</sup> and expressive of man's obligation to worship his Creator.<sup>19</sup> But besides those great fundamental religious truths, is there any further information or teaching to be expected from the first chapter of Genesis? Is it likely that God should purpose to teach us there, in addition, some

<sup>13</sup> *Dublin Review*, 1881, April.

<sup>14</sup> *Bibel und Astronomie*, p. 72.

<sup>15</sup> Guibert: *Les Origines* ('In the Beginning'), translated from the French by G. S. Whitmarsh. London: Kegan Paul. 1900.

<sup>16</sup> *Commentarius in Genesim*, p. 68.

<sup>17</sup> *In the Beginning*, p. 47.

<sup>18</sup> Exodus xx. 11 and xxxi. 17; Deut. v. 14.

<sup>19</sup> 'In short, it lays the foundations of all theology—it destroys all the errors of the ancient world; it establishes all the fundamental dogmas of religion: the unity of God—creation *ex nihilo*—Providence—the unity of the human race—the dependence of man on his Creator—the condemnation of Polytheism, Naturalism and Materialism.'—Vigoureux, quoted by Guiber., p. 21.

purely natural truths about the formation, development, and laws of the universe? Besides the Sacred Books has He not left us the great Hidden Book of Nature wherein we are to explore and bring to light by the aid of our own natural powers, those wonderful facts and grand majestic laws of Nature that show forth so admirably the splendour of Him Who made them and Who thus *naturally* reveals them to mankind? So those reason who consider themselves justified in denying that the Hexahemeron gives us a historical account of facts that took place in the order of Nature just as they are there described.

On the other side, however, it may be urged with equal show of reason that the Pentateuch is a sacred history, purporting to trace, in outline, the destinies of the chosen people from the very beginning of the world; that we cannot well conceive what could be a more natural introduction to such a work than a historical account of the creation and preparation of the world for the first parents of the human race; that as other ancient nations—the Egyptians, Phoenicians, Babylonians—had their cosmogonies, so must the Jews have had theirs; that when as a matter of fact we find such a cosmogony at the beginning of Genesis, a brief, sententious, condensed narrative of the origin and evolution of this world, a literal statement, on the one hand not poetic but in prose, on the other hand, not of course scientific, but in popular language, intelligible to the plain man; when we find such a statement, circumstantial and detailed in so far as is consistent with its brevity, that the world and the contents thereof were created and fashioned by God in six days, we ought consequently to accept it, like all other historical statements of the Bible, as bearing on it the guarantee of divine inspiration for its historical truth. Then, moreover, if the literal sense be not the sense intended by the Holy Spirit, men have been and are being unavoidably led into error, seeing that there is no indication in the context that a higher sense is the only one intended.

So argue the Literalists. But again the Idealists reply. Even if such an error *were* unavoidable, they say, it would be harmless—concerned as it is with natural truths and not with

faith or morals—but in truth such an error *never was* unavoidable, seeing that many of the great commentators embracing the idealist view *have* avoided it. And, furthermore, even though there be no warning *in the context* that the literal sense is not intended, still are there not analogies throughout the Sacred Books abundantly sufficient to put us on our guard? Are there not, for instance, many parables and allegories, in the New Testament especially, which might be taken for historical narratives, so far as any warning to the contrary in the context is concerned? Are not passages of a like nature quite common in the Prophets? And yet would not an Oriental race, highly imaginative and poetical, and given to allegorical language, perfectly understand all such narratives without the least fear of being misled by them?

There are other difficulties, too, about that alleged popular use of language. But it is needless to adduce them now, when we are merely considering the lines of argument followed by either school. It is well, though, to have noted particularly here the principles and reasons brought forward on the side of the Idealists, because they are practically the same as those adduced by the modern Idealist school, and they will turn up again for discussion later on.

Those old arguments were all well known and time-worn when the new sciences of Geology, Paleontology, and Astronomy—for we may call this latter also a new science though old enough in name—began to shed a new light upon an old subject. Since the Copernican replaced the old Ptolemaic system, especially since it called in the telescope to its aid, Astronomy has made such giant strides and has accomplished such wonderful feats in extending the boundaries of man's knowledge about the vast visible universe that it well deserves the name it has won for itself, and to be designated *par excellence* the 'wonderful science.' Never, perhaps, was such a sweeping and mighty revolution compassed in human thought. We have found this earth of ours to be a veritable speck in the great Universe, a mere unit in a myriad of worlds, a very small, humble part of the solar system, a mere planet of the great Sun, which is, itself, only one of an almost limitless multitude of stars. We may not, however, linger contemplating

those stupendous facts which Astronomy has brought within our ken: our enquiry is concerned with its practical bearing on the interpretation of the Mosaic Cosmogony. Astronomers assure us that this vast orderly universe of ours has been gradually evolved out of uniform, shapeless, nebulous matter. It is a verified fact that such a process is still going on, that new worlds are still being formed out of the rarefied cosmic matter. And the cycles of evolution through which our solar system has passed must be analogous to those that are still going on in all the regions of the starry heavens: a rarefied, revolving spherical system, condensing by centripetal force, and by centrifugal force throwing off flat, concentric, equatorial rings: these break up to form planets: these in turn throw off in like manner other planets. In each and all, condensation produces heat and combustion: each burns on for long ages, like our own Sun, till, gradually extinguishing, it loses its light and heat, and, cooling down, solidifies like our earth and moon. Such is the merest outline of Laplace's theory, now universally received by astronomers. In so far as this theory regards the actual process of formation of our earth it is of course only a scientific hypothesis, and must ever remain such, since the past actual fact can never be verified. *But it is a highly probable hypothesis in favour of which most weighty reasons exist.*<sup>20</sup>

Turning next to Geology, which is as yet an infant science, we find that it has literally thrown open to us the crust of our planet, and has let in an altogether new light upon the probable age of the earth, and upon the process of its gradual development. The evidence borne by the existence and nature of the stratified rocks, although often wantonly misused in the hands of early erratic geologists to throw discredit on the Bible, and although even yet by no means definite or satisfactory, nevertheless seems to point with certainty to *millions* of years during which this earth had been going through its natural process of evolution previous to the appearance of man—that event for which the Bible carries us back only seven or eight thousand years.<sup>21</sup>

<sup>20</sup> Guibert, p. 10.

<sup>21</sup> Dana, for example, supposes the geological phase must have lasted fifty

Finally Paleontology, the sister science to Geology—the science which deals with the fossil remains—has made to us the altogether astonishing revelation that whole cycles of plant and animal life must have arisen, flourished, and gone on developing for millions of years before man appeared on the scene; so that in very truth it would appear that man is but of yesterday on this globe.

Now, in face of all those new and amazing facts, how did the Mosaic Cosmogony fare? At first the light of the novel discoveries almost dazzled scientist and exegete alike. Wild assertions were often made by the former: authenticated facts and warranted conclusions were sometimes denied by the latter. While the former succeeded only in displaying an unholy zeal against the Bible, the latter seemed to forget for the moment that after all scientific certainty is better than doubtful exegesis, and ought to be admitted when proved, *ne Scriptura ab infidelibus derideatur*, as St. Thomas says.<sup>22</sup> But the futility of such action has long been recognised, and nowadays scientist and interpreter work calmly and cautiously in their respective spheres. Although, as I have already hinted, the stratified rocks with their wealth of fossil remains do not furnish the scientist with such *exact* data as would lead *demonstratively* to definite conclusions regarding the approximate thousands or millions of years required for their formation, according to the ordinary working of natural laws as now known to us, still, their cumulative evidence points so distinctly and forcibly to the gradual evolution of plant and animal life through long remote ages, that most interpreters have felt the necessity of revising and modifying in some way or other the old literal interpretation of the Hexahemeron. Some, however, undertake still to defend it unchanged.<sup>23</sup> These question the certainty of modern scientific conclusions, and the reliability of the methods employed. The evidence, however, seems too strong to be thus lightly put aside. The

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millions of years. The duration of the previous astronomical phase can scarcely be conjectured. Lord Kelvin has concluded, from the principles of Thermodynamics, that *life* could not possibly have appeared on our globe earlier than about 15,000,000 years ago.

<sup>22</sup> 1 p. q. 68, a. 1, o.

<sup>23</sup> Cf. Mazzella, *De Deo Creatore*, and others quoted by him, art. 10, § iv.



appeal to our ignorance of the conditions under which the laws of Nature may have operated in the remote past, is, of course, a perfectly legitimate appeal. No doubt, the forces of Nature could have acted so intensely under the absolute power of God as to have formed all the stratified rocks, with their fossils, within a few thousand years; or within a week of six days, for that matter; not, however, without very extraordinary interference on the part of the Creator. Indeed the natural sciences themselves tell us of mighty forces that produced terrific cataclysms in Nature when operating under conditions altogether strange to human experience. Astronomy speaks in eloquent language of grand and sublime revolutions on our own planet, and in the universe of which we form an infinitesimal part. Geology synchronises man's appearance on the earth with the great Glacial Drift, when mountains of ice covered up what are now fertile and smiling countries; and, again, it tells us of an epoch of colossal vegetation—the Carboniferous Period—when a series of gigantic forests, repeatedly submerged by oceans rolling over them, went to form those coal beds which are now dug up to furnish fuel to a new world from the ruins of an old. But, though these things are so, nevertheless, the demand which the old literal theory makes upon our credulity as to the pliability of the natural laws, would seem to be somewhat exorbitant; especially when Nature's own interpreters assure us that any differences they can discern between the past and present modes of operation of her laws, contradict rather than fulfil the requirements of the literal school of exegesis.

There are, of course, scientists who put mighty faith in the potency of Nature when acting back 'beyond the abyss of geologically recorded time,' as do those, for instance, who believe in the unverifiable assumption of spontaneous generation at that distant epoch. But, like the literalists, they have a purpose, though a different one, in eliciting such faith. For our own part, just as our credulity will not reach back to abiogenesis with the scientist, so neither is it inclined to stretch back the whole way with the literalist interpreter of the Hexahemeron. We are also reminded by the literalist that God could have created the world in six days in such a state

of development—as regards stratified rocks and so forth—that the time allowed by the Bible might quite suffice to give us all the *data* that modern sciences have brought to light. This, of course, is also true, but it does not strike one as a *modus agendi*, likely to be pursued by an All-Wise Creator.

Influenced by such reasons, a large proportion of Scripture scholars, feeling the impossibility of defending the old literal view, gradually came to advocate what is known as the 'Period' theory, by modifying somewhat the obvious literal meaning of the language of the text. The transition was marked by the proposal of a few other theories which met with only a passing and temporary popularity. They are known as the 'Diluvianist' and 'Restitutionist' theories. The former sought to explain away the stratified rocks and their fossil remains by referring them to the Noachian Deluge; the latter by referring them to a past order of creation mentioned in Genesis i. 1, and entirely destroyed by some mighty cataclysm at the end of the Tertiary Geological Period, after which 'the earth was void and empty' (Genesis i. 2), and God commenced the work of restoration (Genesis i. 3), which He completed in six ordinary days.

The Period theory, however, soon attracted practically all Bible scholars who still wished and hoped to effect a harmony between the Cosmogony and Science. Hence it is known both as the 'Concordist' theory *par excellence*, on account of the object at which it explicitly aimed, and as the 'Period' theory, because of the chief means by which it undertook to achieve that object—interpreting the six days of Genesis i. to mean not civil days, but *indefinite periods of time*. St. Augustine had abandoned the six days' creation in favour of simultaneous creation. The Periodists abandon it in favour of the creation and development affirmed by Science; but, unlike St. Augustine, they maintain strongly the historical character of the Hexahemeron. They steer a middle course between literalism and idealism. Facing the facts of Science they allege that they see therein a concord with the inspired narrative, and a consequent new proof of the inspiration and divine origin of the latter.<sup>24</sup> Obviously, then, this system

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<sup>24</sup> Without the miracle of Revelation, the miracle of this agreement

demands particular notice in these pages, since their chief purpose is to discuss whether such a relation of harmony between the Hexahemeron and Science can still be fairly maintained. For this purpose, however, it will be needless to go into the many reasons *in favour of* Concordism; it will be sufficient to outline the main difficulties *against* it.

Geology certainly demands very long periods for the formation of the various *strata* of rocks; but Concordism grants it indefinite periods, and hence there can be no difficulty on the score of *time*. Paleontology, however, has revealed momentous facts about the *order* in which the different *genera* of plant and animal life first manifested themselves on this globe. Can this order be in any possible way reconciled with the order found in Genesis?—a crucial question for the Concordist. The subjoined table, showing some of the conclusions of modern research, will, by a little perusal, help to convey an idea of the sort of difficulties Concordists have had to face:—

GEOLOGICAL DEPOSITS.		FOSSIL REMAINS.	
QUATERNARY, after glacial period		Man.	
TERTIARY	(a) Pliocene (b) Miocene (c) Eocene	}	Huge herbiferous quadrupeds now extinct. <i>Our present plant world,—grasses, fruit-trees.</i> First appearance of <i>Bats</i> .
SECONDARY	(a) Cretaceous (b) Jurassic (c) Triassic		
PRIMARY	(a) Permian (b) Carboniferous (c) Devonian (d) Silurian (e) Cambrian (f) Laurentian		Amphibia, Reptiles, Lizards. Wonderful luxuriance of <i>vegetable world</i> that formed the coal-beds; of <i>an entirely different order from present plant world</i> . Ganoid fish; lichens, mosses, ferns and other cryptogamous plants (terrestrial). <i>Flying insects; scorpions</i> (land creeping-things); vertebrate fish; plants (marine or terrestrial?). Marine organic life (invertebrate), molluscs, corals, crustacea, zoophytes (Oldhamia), traces of plant remains of the <i>fungus</i> type. Eozoon Canadense,—disputed whether animal, vegetable or at all organic.
Granite and Crystalline Rock			Azoic; no trace of life.

could not be explained.' (Castelein, *La première page de Moïse*, p. 528). If, this document [the Mosaic writing] be true . . . it follows that it has a divine origin' (Dana, *Manual of Geology*, p. 767).—Guibert, p. 34.

Now, while scientists have been constructing tables, of which the one above will give a very rough idea, Concordists, on their side, have been elaborating their tables of concordance also. Taking the first chapter of Genesis, we find that interpreters agree in main outline upon the following distribution:—

vv. 1-5 describe the astronomical phase of our earth down to the end of the first day.

6-8 correspond with beginning of geological phase ; with *beginning of life* in Laurentian or Cambrian deposits. Second day.

9-10 with Silurian and Devonian deposits. Third day.

11-13 with Carboniferous deposit. Third day.

14-19 with Permian deposit. Fourth day.

20-23 with Secondary Epoch. Fifth day.

24-31 with Tertiary and Quaternary Epochs. Sixth day.

If the reader compare the contents of the above verses of Genesis i. with the fossil remains assigned to the respective *strata* in the foregoing table, he will find, no doubt, a general harmony. But let him look to details. He will soon perceive such discrepancies and contradictions, such a maze of difficulties, as may well set him thinking deeply over the *meanings* of the *words* in Genesis, and doubting whether the alleged harmony may not after all be more apparent than real. It would take a volume to discuss all those difficulties. Indeed volumes have been written discussing them. A few typical ones will suffice here.

Take for instance the plant world. Of that which is mentioned in the language of Genesis i. 10. 11, descriptive of the work of the *third day*, we find no traces earlier than the Tertiary epoch, which corresponds with the *sixth day*. The vegetable world of the Carboniferous deposit is not 'green herb' or 'fruit-yielding tree,' it is of a *totally different order*. Can it be said, in answer, that the inspired author described the earlier one in terms of the later one, its descendant? Perhaps. At least that is the only answer we have heard made by those who hold that Moses *does* refer to the Carboniferous vegetable world in the verses alluded to. And if they are to maintain the historical character of the Hexahemeron, they *must* hold that Moses *does* refer to the Carboniferous age ; for it is certainly the Vegetable age *par excellence*, and their

latest great canon of interpretation is that the Scripture language, descriptive of the work of each day, depicts that work, or rather the result of it, not at the time of its beginning but *at the time of its highest stage of development*. Of this canon more anon: its necessity will be obvious from the consideration of the following further difficulties.

In the second place, then, it will be observed that the *birds* and *reptiles* create no small trouble; especially the latter. And the difficulty is increased both by the obscurity of meaning attaching to the Hebrew words of the original text, and by the variety of translations given them. Of this obscurity hostile scientists have made great capital, as, for example, Professor Huxley did in his controversy with Gladstone in the *Nineteenth Century*.<sup>25</sup> And indeed Concordists have made an equal use of the same obscurity in answering the objections proposed, with what success, however, remains to be told. Huxley's contention, drawn from the early appearance of the insect, the scorpion and the lizard in the geological *strata*, from the late appearance of birds, and such like *data*, was, that, if we are consistent in the meaning we give to Hebrew words, the order of priority amongst living things, as established by Science, does not confirm, but contradicts the order given in Genesis. It will be instructive, therefore, to examine the *data* which Genesis furnishes in reference to the *reptilia*. They may be tabulated as follows:

TEXT.	HEBREW.	VULGATE.	DOUAY.
v. 20 (Fifth day)	' <i>sherets-nephesh-hayah</i> '	' <i>reptile animae viventis</i> '	'the <i>creeping-creature</i> having life'
v. 21, do.	' <i>kol-nephesh-hayah-haromeseth</i> '	' <i>omnem animam viventem atque motabilem</i> '	'every living and moving creature (which the waters brought forth)'
v. 24 (Sixth day)	' <i>behēma-varemes</i> '	' <i>jumenta et reptile</i> '	'(Let the earth bring forth) cattle and <i>creeping things</i> '
v. 25, do.	' <i>kol-remes-haadamah</i> '	' <i>omne reptile terrae</i> '	'everything that <i>creepeth on the earth</i> '
v. 26, do.	' <i>kol-haremes-haromeseth</i> '	' <i>omneque reptile quod movetur</i> '	'every <i>creeping-creature that moveth</i> '
v. 28, do.	' <i>haromeseth</i> ' <sup>26</sup>	' <i>quae moventur</i> '	' <i>that move</i> '

<sup>25</sup> November, 1885, to February, 1886. 'I have great faith,' remarked Huxley, 'in the pliancy of that tongue in the hands of Biblical exegetes.'

<sup>26</sup> In the Heb. this participial form is here predicated of *hayah*, 'animantia' 'living things.' But the *hayah-beasts* of the earth—do not *creep*, and, consequently, it is more likely that in accordance with the Septuagint and v. 36, *haromeseth* refers here to the same class of things as in v. 26—*creeping things*. There is an elipsis in the Hebrew text.—Guibert, p. 17.

Now, in the above extracts there occur two important Hebrew words: *sherets* and *remes*, about whose meaning there has been so much dispute—particularly about the former. It will be observed that *reptile* of the Vulgate translates both *sherets* of v. 20, *i.e.*, the product of the *fifth* day, and also *remes* of vv. 24, 25, *i.e.*, the product of the *sixth* day. Furthermore, the Vulgate is justified in translating by *reptile* the two different Hebrew words, because the word *remes* is applied in its participial form in v. 21 to the products of the *fifth* day—to the *sherets* of v. 20. Hence the two words must have a kindred meaning. Now, the words *remes*, *romeseth*, are from *ramas*, to creep; but what is the meaning of *sherets* in v. 20? Does it include the *scorpion* of the *Silurian* deposits that are contemporaneous with the *third* day? Does it signify land-reptiles as well as sea-reptiles? Let us see what light Scripture usage throws upon the matter. Hebrew scholars tell us that *sherets* is a collective noun from the verb *sharats*, which means to bud, sprout, spawn, bring forth abundantly, *pullulare*, *scatere*.<sup>27</sup> Hence *sherets* means, strictly, creeping, crawling things, *reptilia* proper, such as tortoises, lizards, snakes, creeping things of the sea. But in a wider sense it seems to have been applied to living things which, whether great or small, on land or in the ocean, either really creep or otherwise move *on or near the surface of the earth*. Thus, in Leviticus xi. 29-31, it includes the weasel, mouse, crocodile, shrew, chameleon, lizard, mole, some of which certainly are land animals and mammals, though these latter in Genesis i. are ascribed to the *sixth* day. It is clearly, then, a widely generic term applicable to many classes; and if Moses used it to indicate so many classes in Leviticus, did he use it in a narrower sense in Genesis i.? The context in the latter place seems to limit it to the *water* population as distinct from the *air* population produced on the same (fifth) day, and from the *land* population produced on the following day. But then one would expect that Moses would use the word *sherets* of the creeping things produced on the *sixth* day (*remes* in vv. 24-25), if the word in his mind connoted *land*-creeping things.

<sup>27</sup> Corluy, p. 201. The references are to Ex. vii. 28, viii. 3; Ps. cv. 30; Gen. viii. 17, ix. 7.

Then, if we inquire what *water* population can *sherets* in v. 20 designate, we are met by another great difficulty, namely, that, from the testimony of the Cambrian and Silurian rocks, the waters must have been swarming with life on the *second* and *third* days. Concordists solve this and similar difficulties on the principle already referred to, that Moses does not commemorate the *beginnings* but the *most developed stages* of the different kinds of life to which he refers. And they lay down another principle which helps them in the present and a few other cases. It is this: that Moses, describing the process of creation in broad outline from the point of view of a plain observer stationed on the earth, is not to be expected to mention anything except the main and striking facts. Consequently he has no mention of the production of fish and sea-life proper;<sup>28</sup> and by *sherets* in v. 20 he must mean to indicate the huge *amphibia*, the crocodile and the various other sea-monsters that are usually visible to man, and which he contrasts with the air population spoken of in the same context.

Whether this solution is satisfactory or not, the reader must determine for himself. At all events it raises the other difficulty already hinted at: what are the *fowl*, said to have been produced on this same fifth day? The Hebrew word, translated by *volatilia* in the Vulgate, is *hoph*, and occurs in vv. 20, 21, 22, 26, 28 and 30.<sup>29</sup> If it mean 'birds' proper, then Paleontology is far from testifying that birds were a characteristic feature of the secondary epoch<sup>30</sup>—the fifth day. If it signify or include flying *invertebrates*—insects—the

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<sup>28</sup> *Sherets* evidently cannot mean *fish* proper for the fish are mentioned for the first time in v. 26, under their proper name, *dagah*. Similarly Concordists point out that Moses is silent about the invertebrate water-kingdom of molluscs, cephalopods, zoophytes, etc. They doubt whether Moses would have regarded them as 'living' in the sense of being 'respirantia.' Likewise, to the scientists' contention that *marine* plants are prior to *terrestrial*,—prior even to the appearance of dry land,—they reply that possibly it may be so, that Moses did not concern himself with such obscure, and, from his point of view, insignificant details.

<sup>29</sup> In v. 22 it is translated *avesque*, and in v. 30 *volucres*.

<sup>30</sup> It is answered, I know not with what force, however, that *birds* are not a class whose fossils would have any likelihood of being treasured up extensively in the rocks.

fossils of these are found in the silurian deposit which is contemporary with the *third* day. Concordists emphatically assert that what Moses primarily, if not exclusively, designates here by the word *hoph*, is the immense flying reptile, whose fossils are so numerous in the rocks of that remote 'age of reptiles' as it is called, the secondary epoch. They are, however, referred by their opponents to Leviticus xi. 13, where *hoph* stands for a large class of flying things, amongst which, they remark, is enumerated the *bat* (*vespertilio*), which is a *mammal*,<sup>31</sup> and whose first traces appear not any earlier than the Eocene deposit—the early part of the *sixth* day!<sup>32</sup> Moreover, in the twentieth verse of the same chapter of Leviticus we find the expression '*sherets-hahoph*,' 'flying-creeping things,' translated in the Vulgate: *Omne de volucris quod graditur super quatuor pedes*;<sup>33</sup> from which it would appear to follow that *hoph* like *sherets*, with which it is compounded, is a very wide, descriptive term for flying things in general.

I know not what impression the reader will have formed about the validity either of those objections or their attempted solutions. Even admitting, as all do admit, that it was not the aim of the inspired author to follow any scientific classification but only to give, in popular language, broad divisions of living things, according to appearances that ordinary people could understand, still, in the said popular language, abstracting altogether from Science, there is obviously a good deal of obscurity and uncertainty as to meaning. And this obscurity is, of course, equally efficacious, or equally inefficacious, in proving either a concord or a contradiction between the Hexahemeron and Science. Many of the objections drawn from Science have often been propped up and supplemented by a prejudiced use of this vagueness of meaning in the language of Genesis. But in so far as they were based on such obscurity they were generally as futile as were the exaggerated concordances drawn by interpreters from the same unsatisfactory source.

<sup>31</sup> The secondary age, corresponding to the *sixth* day, is the great age of gigantic mammal remains.

<sup>32</sup> See Prof. Huxley in the *Nineteenth Century*, February, 1886, p. 197.

<sup>33</sup> Not *vespertilionis*, as Corluy has it, p. 201.



Apart altogether, however, from individual difficulties such as we have just examined—difficulties drawn from isolated scientific discoveries—there arises also from the domain of the natural sciences what may be termed a general difficulty against the Concordist theory. It is briefly this. While the text of Genesis represents the *first origin* of the various kinds of life on the successive days, Geology clearly testifies to the *simultaneous* existence of plant life and animal life *from the beginning*. Space forbids us to deal with this objection or to pursue our enquiry further for the present. We have briefly investigated the earlier views on the work of the six days, with the comparatively modern transition to Concordism. The present position of this latter system, its modifications, the latest theories to which it, in turn, is giving place, these will form the subject of a future article.

PETER COFFEY.

## QUORUMDAM CONSCIENTIAE CASUUM RESOLUTIO

JUXTA PATRIS BALLERINI DOCTRINAM <sup>1</sup>

DE ABSOLUTIONE PEREGRINI

### I.

Arcadius, sacerdos alienus, in Hibernia itinerans confessarium quemdam ad confitendum adiit. Peccatis autem rite declaratis confessarius absolutionem illi denegavit, eo quod unum eorum erat in dioecesi sua reservatum et ipse simplex tantum confessarius. Arcadius vero asseverabat vehementer, se injuste tractari utpote peregrinum in patria sua nulli obnoxium reservationi: sed frustra; confessarius enim liti finem imposuit dicendo cum Gury, propriam jurisdictionem limitari.

Quaeritur, an recte egerit confessarius?

R. 1. Si Arcadius erat Regularis, confessarius sine dubio erravit absolutionem illi negando; quia jurisdictio pro hujusmodi absolutione non ab Ordinario dioecesano, sed a Summo Pontifice provenit. In nulla vero hypothese valet ratio Guryana: etenim ratio non est, sed ipsa thesis controversa.

2. Si vero Saecularis erat, haud minus errasse confessarius videtur. Nam si valide et licite absolvere poterat, tenebatur et quidem sub gravi (secluso dilationis rationabilis casu) poenitentem absolvere. Atqui utrumque certum est; quippe intrinsece et solide probabilis est sententia quae docet, jurisdictionem super peregrinum procedere ab Ordinario suo et hic in casu nostro nullam posuit limitationem. Ergo: qui ejusmodi jurisdictione utitur, et valide et licite absolvit.

Objici possit, Synodum Maynutianam statuisse quod 'casus reservatus in dioecesi confessarii non subtrahitur reservationi ea de causa quod non reservetur in dioecesi poenitentis.' Sed respondetur (1), immerito assumi Synodum aut

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<sup>1</sup> I have given no references either to *Ballerini-Palmieri*, to my *Compendium* of same, or to the *Notes* to Gury, as each priest can readily consult whichever of these works he may have at hand.

voluisse, aut quidem potuisse usum legitimum opinionis vere probabilis interdicere. (2) Statutum Synodi de quo agitur ad summum obstringere confessarium quoad subjectos tantum Episcoporum, qui illud inter statuta sua dioecesana inseruerint ; quoad alios vero libertate plena gaudet.

Alia insuper ratione poenitens absolvi potuisset ; scil. propter ejus ignorantiam reservationis, cum reservans aliter non decreverit.

## II.

Altera vice idem Arcadius apud eundem confessarium clavibus subiecit peccatum in patria sua reservatum, non autem in loco confessionis. Sed ecce, iterum absolutio denegetur ! Iratus valde Arcadius confessarium acriter objurgat dicens : olim me absolvere renuisti, quia Ordinarius *tuus* peccatum confessum reservaverat ; nunc vero quia *meus* reservavit ! Quo principio, quaeso, semper in partem deteriorem declinas ? Confessarius tamen ulterius disceptare noluit quam adagia proferendo : pars tutior eligenda, et qui legis commoda sentit, ejus incommoda quoque sentiat oportet.

Quaeritur, an hac vice bene egerit confessarius ?

R. 1. Si confessarius ipse Regularis erat, male fecit negligendo privilegium Clementis X., cujus virtute absolvere potuit poenitentes extraneos a reservatis in suis dioecesibus non vero in loco confessionis, 'dummodo non discesserint in fraudem reservationis : ' quae fraus in nostra hypothesis abest

2. Si vero confessarius Saecularis erat, melius non fecit : quia confessarii saeculares eodem privilegio gaudent.

3. Sed, ni fallor, adhuc alia non deerat absolvendi copia : nempe juxta sententiam S. Alphonsi aliorumque docentium peregrinos hodie judicandos esse secundum leges loci ubi confitentur, et confessarium non teneri de aliarum dioecesum legibus inquirere atque Episcopos amplius prohibere non posse, ne subditi sui extra dioeceses proprias absolvantur. Haec omnia probabilitatem saltem extrinsecam praebent, quae sufficiat ad absolutionem validam.

4. De obligatione autem partem sequendi tutiorem in sacramentorum administratione, non solum tuta sed tutissima est sententia, quae validitati eorum prospicit nec tamen a

tribunali repellit. Quoad vero dictum circa commoda et incommoda, poenitens contra hoc minime offendit absolutionem petendo in casibus diversis.

Postremo venit memorandus modus in necessitate peccatum reservatum indirecte absolvendi, cum onere utique idem dein confitendi alii facultatem habenti. Raro nunc opus erit hunc modum adhibere in reservationibus papalibus; in episcopalibus tamen usus ejus facile accidere possit.

### III.

In lite coram Magistratu civili Episcopum quemdam inter et sacerdotem dioecesis suae circa temporali cujusdam ecclesiae bona, David, presbyter alienigena in jure ecclesiastico versatus, officium causidici huic sacerdoti praestabat. Aestu autem eloquentiae forensis abreptus Rmum. Episcopum *mendacem* publice pronunciare non dubitavit.

Verum peracto judicio Episcopus pro auctoritate sua nostrum David ante curiam suam ecclesiasticam *ob laesam dignitatem* citavit. Sed hic, suo *advocati* privilegio fretus, citationem irrisit adeoque non comparuit. Domum autem reversus ecce iterum citatur et quidem per propriae dioecesis Cancellarium ad comparandum coram Episcopi laesi tribunali. Verum hac quoque citatione spreta tranquillus domi permanebat, nec ulterius in re progressus est Episcopus.

Quaeritur igitur utrum Rmus. Episcopus habuerit necne potestatem pro tali culpa non subditum trahendi in jus coram tribunali proprio?

Resp. Prima facie videretur affirmandum cum S. Alphonso, qui dicit: <sup>2</sup> 'quicumque delinquens sortitur forum illius loci, ubi delinquit.' Sed P. Ballerini ostendit hanc doctrinam, ita universaliter propositam, sustineri non posse; nempe advenam sortiri forum loci in quo delinquit, non ob delictum qualecumque, sed aut ob 'delictum (verba sunt Lugonis) prohibitum lege ecclesiastica de jure communi canonico, vel lege pontificia sub excommunicatione aut aliis poenis a judice eccles. infligendis:' aut ob delictum contra jus commune ubi etiam nulla edicatur censura infligenda, sed quia reus est contumax contra ea quae judex juste ab eo exigere potest (ut in casu sequente).

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<sup>2</sup> l. 7, n. 26.

Itaque vix dubitandum est, quin Episcopus erraverit citando David et vindicando potestatem censuras in eum ferendi. Nemo tamen ideo David ab onere contumeliam publice reparandi liberaret, et proculdubio proprius Ordinarius illum ad hoc sub censura adigere poterat.

## IV.

Eugenius sacerdos per dioecesim alienam transiens Missam ibidem celebravit, invito loci Ordinario, qui sub comminatione suspensionis illum prohibuit in posterum intra dioecesim celebrare. Eugenius vero, se prorsus immunem ab Ordinarii jurisdictione existimans, iterum celebravit, et illico Episcopus in eum, citatum sed non comparentem, suspensionis sententiam tulit et pro suspenso publice denunciavit.

Quaeritur nunc an suspensio haec valida fuerit?

Resp. Non est cur de validitate ejus dubitetur. Agebatur enim de legis Ecclesiae communis violatione et in jure canonico constituuntur Episcopi custodes super omnia ad debitam SS. Sacrificii celebratione pertinentia. Atqui parum efficax ad hoc munus implendum auctoritas eorum esset sine potestate censuras in omnes contumaces adhibendi. Praeterea peregrini ubique legibus Ecclesiae communibus subsunt, et si per censuras ad illas servandas ab Ordinario loci adigi nequeant, hujusmodi leges undequaque violarentur.

Et sic novimus haud longe abhinc in casu omnino simili decisum Romae, reo illuc recurrente. Imo etiam Regulares exempti hac in re delinquentes, v.g. si vagos et ignotos celebrare permittant, censuris per Episcopum puniri possunt.

Isti quidem sunt duo casus, seu potius casuum genera, in quibus solis, teste Ballerini, Episcopi potestate ferendi censuras in advenas delinquentes gaudent.

## V.

Neosacerdos, a muliere Catholica rogatus ut Missam pro anima reginae Victoriae nuper defunctae offeret, stipendium pingue simul oblatum in hunc finem accepit. Postmodo autem de obligationis implendae licetate anceps, consilium parochi sui quaesivit; qui susceptum onus declaravit illicitum, utpote

pro persona quae, licet baptizata, nihilominus extra visibilis Ecclesiae communionem vixerat ac obierat, ideoque, ait, inter excommunicatos *non toleratos* recensenda. Consule tamen, inquit, probatos Auctores.

In limine autem neosacerdos apud Ballerini (*de Excom.*) legit: 'Certum est penes omnes, quod (excommunicatio) privat excommunicatos *non toleratos* omnibus *communibus* Ecclesiae suffragiis, non vero *privatis* . . . Privata vero suffragia dicuntur, quae *praestantur nomine singulorum fidelium*, quo censu comprehenduntur ipsi quoque Ecclesiae ministri, ut particulares personae sunt: ejusmodi sunt oratio, eleemosynae aut cujuslibet boni operis exercitium, et *oblatio quoque actus Sacrificii, quoties privato cujusque nomine ac privata intentione fiant.*'

His itaque contentus indaginem praetermisit ulteriorem atque Missam *de Requie* pro anima reginae privatim celebravit: an licite, jam quaeritur?

Resp. Controvertitur. Quidam enim putant *nunquam* licere Missam pro acatholicorum animabus offerre: quidam vicissim, ut Marc,<sup>3</sup> dicunt pro ejusmodi defunctis licere occulte offerre Missam de die (non *de Requie*), secluso scandalo.

Alii tamen, ut Salmanticenses<sup>4</sup> docent *probabilius* licere, non solum privatim, sed etiam aperte ac publice funera sollemnia, Missas, etc., offerre pro haereticis Germaniae, Angliae et similibus: dum nonnulli, ut S. Alphonsus<sup>5</sup> tenent licere *probabiliter* eadem suffragia pro excommunicatis offerre, minime distinguentes inter acatholicos atque catholicos. Et quidem hodie certum est e pluribus S. Sedis declarationibus *publicam* ejusmodi oblationem pro acatholicis prohiberi quatenus hi distinguantur ab excommunicatis catholicis; secus vero quoad oblationem *privatam*, quia in dictis declarationibus sola ratio alicujus mali extrinseci, nempe scandali, superstitionis, etc., allegatur, non vero intrinseci: e.g., in prohibitione Greg. XVI., 9 July, 1842—'publici funeris causa'—S. Cong. Indulg., 19 Apr., 1837—pro 'Graeco-schismatico *in ecclesia adstante.*'—Et in resp. ejusdem Congregationis, 12 Jul., 1865, permittente

<sup>3</sup> Vol. 2, n. 1601.

<sup>4</sup> *De Cens.*, c 3, n. 59.

<sup>5</sup> l. 7, n. 164.

celebrari pro Turcarum aliorumque infidelium intentione, 'dummodo non adsit *scandalum*, etc.'

Ex his similibusque declarationibus, itemque e facultate data presbyteris in Stat. Foeder. Americae celebrandi, etiam 'praesentibus haereticis, schismaticis, infidelibus et excommunicatis,' liquet solum propter quaedam adjuncta accidentalia communicatio cum acatholicis prohiberi. Et revera major Anglicanorum pars in bona fide versatur, teste Card. Newman; et sic ad animam pertinent Ecclesiae quae jubet Missam offerri 'pro omnibus fidelibus christianis vivis atque defunctis.' Posita itaque recta intentione dantis eleemosynam et secluso scandalo, sicut in casu nostro, non videtur culpandus neosacerdos: nam distinctio inter Missam *de die* et *de requie* non videtur fundamento solido niti. Utique sunt qui putant Missam *in die obitus* aut *anniversarii* non licere propter nomen personae defunctae orationibus inserendum; quasi celebrans forte sic publicus Ecclesiae minister constitueretur et nomen ipsum circumstantibus proclamaretur. At si hoc ita sit, neque hodie licet vel Missam *quotidianam* offerre, cum in ipsa oratio prima debet esse propria animae, pro qua offertur Missa--saltem juxta ritum Romanum.

Praecedentibus jam scriptis, amicus in manus meas dedit opus clari Jesuitae, Benedicti Ogetti, cui titulus 'Synopsis Rerum Moralium, etc.,' in quo p. 479 sententiam nostram plenissime confirmat. Neque censemus aliam fuisse opinionem Patris Ballerini; quia non liquet cur *acatholica*, probabiliter in bona fide defuncta, pejoris debeat esse conditionis quam excommunicati Catholici *non tolerati*.

## VI.

Beatrix, affluens ruricola, in urbe aliquantisper commorans, Severo, confessario doctrina et austeritate apud pietistas celeberrimo, se accusavit, tanquam sola materia absolvenda, de 'ludo chartarum recreationis causa:' propter quod 'vitium flagitiosum' durissime objurgata, primo quidem obstupuit, mox vero sine absolutione a confessionali fugit. Postridie autem Benignum, non minus doctum aut austum, adiit; qui eadem confessione audita sententiam prorsus diversam de poenitentis culpabilitate tulit: etenim, nulla nova prodeunte

materia, 'vade in pace, inquit, ludus chartarum non est peccaminosus,' atque facto super eam signo crucis sic dimisit.

Quaerit nunc Beatrix perplexa utrinam sit credendum?

Resp. Neutri, prout eorum judicia supra exponuntur, videtur absolute ac sine distinctione fides adhibenda. Benignus tamen veritati propius accedit. Nam ludus (chartarum an alius cujusvis speciei non refert) *per se* non est peccatum omnino, nedum vitium flagitiosum. Utique *per accidens* fieri potest ac saepe fit peccatum et quidem gravissimum: sed quamdiu nonnisi *recreationis causa* fit, sine ulla inhonesta circumstantia, *e.g.*, excessu temporis vel pignoris, scandalo, etc., juxta S. Thomam, post philosophos antiquos et Patres, species est virtutis moralis *eutrapeliae* nempe quae limites justos apponit ludis, joci et similibus.

Ex multis, quae de hac re scripsit Doctor Angelicus, sufficiat unum vel alterum referre locum: I '... omne quod est contra rationem in rebus humanis vitiosum est: est autem contra rationem, ut aliquis se aliis onerosum exhibeat; puta dum nihil delectabile exhibeat et etiam aliorum delectationes impedit... Illi autem qui in ludo deficiunt, nec ipsi dicunt aliquod ridiculum, et dicentibus molesti sunt; et *ideo tales vitiosi sunt*, et dicuntur *duri et agrestes*:... sed quia ludus est utilis propter quietem et delectationem, delectatio autem et quies non propter se quaeruntur in humana vita, sed propter operationem...; ideo defectus ludi minus est vitiosus quam ludi superexcessus; unde Philos... 'pauci amici propter delectationem sunt habendi; quia parum de delectione sufficit ad vitam quasi pro condimento sicut parum de sale sufficit in cibo.'<sup>6</sup>

2. 'Cum omnis actus bonus ordinetur in finem alicujus virtutis, in finem caritatis ordinatus remanebit, et ita meritorius erit; et sic *comedere* et *bibere* servato modo temperantiae, et *ludere ad recreationem* servato modo eutrapeliae, quae medium tenet in ludis... meritorium erit in eo qui caritatem habet.'<sup>7</sup> Ipse Ballerini postrema haec verba citat,<sup>8</sup> ut ostendat actus innumeros, qui juxta Scotistas mere sunt indifferentes, in

<sup>6</sup> 2, 2, q. 168, art. 4.

<sup>7</sup> In 2 *Mag Sent.* 40, 5 in corp.

<sup>8</sup> *De Act. Hum.*



Thomistarum sententia aeternae vitae meritorios esse in gratiam habentibus.

Objici possit, juxta haec votum non ludendi esse invalidum, utpote de 're vitiosa.' Sed respondetur, abstinentiam a ludo moderato aut non includi in ejusmodi voto, sicut theologi communiter docent; aut, si includatur, propter finem majus bonum fieri, ideoque aptam voti materiam. Sic *Regula S. Benedicti*, c. 6, prohibet 'verba risum moventia,' et tamen a pluribus SS. Pontificibus enixe fuit commendata.

Quoad confessarios itaque, liquet Severum fuisse, non dicam Catharum, sed nimis praecipitem, pronunciando Beatricem vitii flagitiosi ream: Benignum vero lapsum esse in errorem directe oppositum, eam ab omni culpa immunem declarando, quoniam sola confessio reatum aliquem prodit, saltem ex erronea conscientia. Quare confitentes hujusmodi culpas docendi sunt quid in rebus istis liceat et non liceat—esse 'tempus flendi, et tempus ridendi; tempus plangendi et tempus saltandi'—ne peccare per actus minime vetitos in posterum pergant.

## VII.

Julius, pastor transmarinus in cujus dioecesi decretum Trid. *Tametsi*<sup>9</sup> nunquam fuit publicatum, littori Hibernico una cum Lucio et Sabina membris suae congregationis appulsus, ecclesiam quandam ingressus est, ubi confessiones eorum audivit eosque in matrimonio conjunxit coram duobus testibus, sed inconsulto parochio aut Episcopo loci. Parochus autem casu superveniens atque de his rebus certior factus sacramenta tum poenitentiae tum matrimonii nulla declaravit. An recte nunc quaeritur?

Resp. I Quoad confessiones, videtur parochus illas recte judicasse irritas (nisi forte nulla fuerit materia *necessaria*); cum Julius neque habuerit *beneficium parochiale* neque fuerit *approbatus* ab Ordinario loci, sicut Conc. Tridentinum<sup>10</sup> statuit pro valida saecularium absolutione. Neque prodest quod Julius domi omnibus parochi muneribus fungatur; quia rectores missionum, etsi parochiis lato sensu praesint, jurisdic-

<sup>9</sup> Sess. 24, sec. 3.

<sup>10</sup> Sess. 23, c. 15 *de Ref.*

tionem mere delegatam possident, neque lege aut consuetudine parochis canonicis aequiparantur quoad poenitentiam (et matrimonium), sicut in Hibernia jamdudum ita obtinuit, ut pastores 'qui parochi vocantur' subditos suos ubique terrarum absolvere atque in connubio jungere valeant.

2. Quoad matrimonium, non aliter videtur judicandum; cum Julius neque parochus neque parochi aut episcopi delegatus fuerit, sicut decretum *Tametsi* prorsus exigit. Secus dicendum esset si decretum aliquando fuerit in Julii parochia publicatum; quia tunc juxta Kenrick a Ballerini citatum: 'opus non est, ut jura omnia parochi habeat sacerdos: sed satis est, ut prope ecclesiam commorans, parochi instar, curam animarum gerat.' Et quidem nemini dubium esse debet, ut peregre facere queat quod domi valide facit.

Recte itaque Ballerini notavit: 'de hisce statutum est, si e loco, ubi Trid. decretum non viget, veniant (sponsi) in locum ubi usa receptum est, validum non esse matrimonium, *si contrahatur sine forma a Tridentino praescripta*. Ratio ducitur ex generali principio, quod exemptio a jure communi est localis. Accedit, quod contractus fieri debent secundum leges et consuetudinem loci in quo celebrantur' (*de imped. cland.*).

Quid vero si, non pastor simplex, sed Episcopus ipse sponсорum absolvere, etc., ut in casu attentaverat? Tunc rationes allegatae supra contra sacramentorum validitatem non valerent; quia omnis episcopus dioecesanus jurisdictione ordinaria gaudet, ac proinde ut verus parochus seu pastor proprius subditos suos ubique absolvere atque in matrimonio conjungere potest.

Non sine aliqua diffidentia de casu tanti momenti locutus sum, et eo libentius judicium meum censuris peritiorum magisque expertorum subijcio.

D. A. DONOVAN, O. CIST

## [CORRESPONDENCE]

## IRELAND AND AMERICA—A POSTSCRIPT

REV. DEAR SIR,—It might appear disrespectful to the Rev. John Talbot Smith, L.L.D., of New York, if I passed by in silence his criticism of a paper published by me in the February number of the I. E. RECORD. I was very much pleased when I saw that Dr. Smith had undertaken to write an article on the Irish in the United States, as I naturally looked forward to some valuable information from his facile and practised pen. Great, therefore, was my disappointment when I found no facts whatever in my critic's paper, but only a warm, patriotic effusion, couched, of course, in the graceful eloquence for which the doctor enjoys a high reputation. Not inaptly, perhaps, the doctor puts on a certain *furor theatricus* in dealing with all Europeans who have written an unfavourable word about America, and with myself in particular. Should any real anger stir the doctor's mind against me, I beg to remove some, at least, of its causes by a categoric denial of many of his assumptions.

(1.) I did not go to America to collect, and never did collect a dollar in the country. (2.) I did not direct the shafts of 'an ill-informed and ill-natured criticism' against the Irish Catholics of America, but I lauded them for their piety and their zeal with all the force and energy that I could command. (3.) I did not express or imply the slightest reflection on the earnestness, devotion, and zeal of the American priests and bishops. (4.) I did not use the verb Americanize in the religious sense in which the expression was applied to the late Father Hecker and others, but in the purely political, social, and racial meaning of the word, and I cannot find anything in what I wrote to excuse the misinterpretation. (5.) I never made the remotest reference to the 'heresy of Liberalism' as being 'rampant among American Catholics using the English tongue.' (6.) I never sought, and never found any 'arguments and illustrations' in support of my position from non-English-speaking Catholics, and do not even know the names of the foreign 'leaders' to whom my critic refers. (7.) I did not attribute the falling away

of the Irish immigrant to his using the common language of the country, but I did express my belief that if he had kept to the tongue of his fathers he would have had an additional safeguard to his faith. (8.) I have never read a word of 'the crazy declarations of Parkhurst,' or of 'the lies of Mr. Smalley in the *London Times*.' (9.) I never even thought of 'Cahenslyism' or Cahensly when I was writing my paper for the I. E. RECORD.

The list becomes wearisome and I stop it. Moreover, the charges and the insinuations with which the doctor's article bristles have really little to do with the question at issue. That question is whether there has been an appalling leakage in the Church in the United States—a leakage which for the last fifty or sixty years amounts to 10,000,000 souls? My critic cries out 'No!' emphatically, and almost fiercely. I had answered 'Yes!' with deep repugnance, with infinite sorrow, and with the sincere desire that I could be proved to be in error. He contends that such huge losses are impossible, on account of the perfect organization of the Church in America—a perfection which I for one never questioned. But, as we know from the history of other countries, perfect Church organization cannot prevent men from falling into indifference and agnosticism where the atmosphere is charged with the poison of unbelief. He asserts that the United States is a Christian country, but in that does he not run counter to those, whether inside or outside of the Church, who have made a special study of the subject? I have heard it stated again and again by Americans that, leaving Catholics on one side, you have not more than 10,000,000 people in America who accept the fundamental doctrines of Christianity. Indeed, the doctor seems to admit this charge of agnosticism almost in the same sentence in which he denies it. 'The leaders of American thought,' he says, 'have indeed betrayed their people: editors, novelists, essayists, historians, university professors, scientists, and some preachers, have all gone the agnostic way.' What becomes then of the national Christianity?

My sole object in writing the impugned article was to show the terrible dangers to which the faith of our emigrants is exposed in America. It was impossible to carry out my purpose without going into the question of our Church losses in the country. In round numbers I ventured the opinion—

only an opinion—that these could not be less than 10,000,000. I did not adopt that figure quite so blindly or ignorantly as is assumed. The doctor here comes down from the loftiness of his eloquence and gives me an opportunity of meeting him on the *terra firma* of facts and figures. He quotes me as stating that for the last sixty years as many as 4,000,000 of the Irish people had emigrated to the United States (he could have made his position stronger from one point of view by quoting me accurately as having said 4,500,000). Having satisfied myself as to the correctness of my figures, I asserted, not without good grounds, that there must be now at least 10,000,000 people in America of Irish birth or blood. ‘How the shade of Mulhall,’ exclaims my antagonist, ‘must smile at this manipulation of imaginary figures!’ I really do not know whether ‘shades’ smile, or whether the particular shade of the late Mr. Mulhall would be amused at my statistical innocence. What I do know is that it was Mr. Mulhall himself who supplied me with my emigration statistics. The doctor manifestly thinks that during the period referred to only 4,000,000 emigrated from Ireland, and these millions he distributes over various countries, giving, however, the majority to the United States. But what does Mr. Mulhall tell us? Here is what the doctor will find if he looks into Mr. Mulhall’s *Statistics*, under the heading of Emigration: From 1815 to 1888 there were 5,081,000 emigrants from Ireland. Of these, continues Mr. Mulhall, 4,074,000 emigrated to the *United States*. If the doctor will add the 600,000 or so who left Ireland for the States since 1888 he will see that it was not I who blundered in statistics. I am not a statistician, but I can quote figures honestly, and to so quote them ought not to subject me to the taunt of ‘ignorance,’ or ‘manipulation,’ or ‘slander,’ or even to the mocking ‘smile’ of a ‘shade.’

Dr. Smith, contrary to the universal opinion in America, declares my estimate of 10,000,000 of Irish birth or blood beyond the mark, and indicates some causes which have checked the natural fecundity of our race in America. He instances the disasters of emigration, the distress of settling down in new conditions, the early hardships, the civil war, the scattering of relatives. Admitting that all these causes did exist they could not, I submit, have such a prodigious effect as is claimed in diminishing the growth of the Irish-American

population. In those hateful statistics again I find that in 1880, besides the Irish born in Ireland, there were in the States 4,529,523 persons who had Irish fathers, and 4,448,421 who had Irish mothers. What would the figures be if you go back a generation or two farther? Dr. Smith knows that some of his own countrymen believe that there are as many as 20,000,000 of Irish blood in the States.

According to my critic there are no reliable statistics concerning the Church in America. This is a bold assertion, considering the pains taken by bishops and priests to number their flocks every year, with every desire to be accurate. The *Catholic Directory*, a publication which has the sanction of the whole American hierarchy, gives the Catholic population in round numbers as 10,000,000, 'but to my mind,' avers the critical statistician, 'this estimate is from three to five millions out of the way.' Does the doctor mean us to take him seriously?

Dr. Smith surely knows that it is not 'non-English-speaking foreigners' alone who bemoan the awful leakage in the Church in the States. In the May number of the I. E. RECORD, I quoted an American, Mr. E. T. Eldred, as fixing the losses at 20,000,000, and that at a Catholic Congress in Chicago. In 1874, Mr. Patrick Ford, whom nobody will accuse of being anti-American or anti-Irish, gave it as his conviction that 18,000,000 had been lost to the Church in the Republic. To go back further, the illustrious Bishop England in 1836 estimated the Catholic population of the States as only 1,200,000, which means, he says, a loss even then of three millions three quarters at least. The piling up of such proofs is no more agreeable to me than it is to Dr. Smith, but is it not better to look at facts in the face?

My distinguished opponent girds at me fiercely in the first or second page of his article for having said that the Irish emigrant will be too often found godless, faithless, hopeless, sunk into depths of social misery and spiritual debasement, but in his last page he informs us that 'the condition of the less capable among the Irish becomes wretched, they drift into hopelessness, the saloon takes their small earnings, and in time they join the submerged tenth of the population.'

Dr. Smith thinks I have grossly undervalued the religious labours and sacrifices and triumphs of the Irish in the States. I yield to no man in my love and admiration of my countrymen

whether at home or abroad. I have no divided allegiance. I have but one country, and to that I have been always loyal. What I have written was prompted solely by my love for the Irish people and by my desire to save them from spiritual ruin. Without egotism I may be permitted to add that my attempt has been highly appreciated by Irish-American priests who are quite as much devoted to America and the American Church as my critic. It must have been noticed, too, that many of the best organs of Catholic opinion in America have fully endorsed the views to which I have given expression in the I. E. RECORD.

Because I love Ireland at home I love America, and especially the Ireland in America. I should not care, however, to go so far as to proclaim that the 'United States is the *divinely* appointed political teacher of the world,' or that the 'conditions of labour,' by comparison or otherwise, are *celestial*, or that American citizenship is 'nearly divine.'

'Bottled moonshine,' exclaims the doctor, *à la mode* Carlyle, as he inveighs against the 'vapourings of travellers in America.' May I say in all good humour that the doctor has by his criticism uncorked his bottle and released a considerable amount of the precious commodity?

M. F. SHINNORS, O.M.I.

Rock Ferry, Birkenhead,  
July 1st, 1902.

## DOCUMENTS

**CONFIRMATION OF THE CULT OF IRISH PATRON SAINTS—  
DECREE OF THE SACRED CONGREGATION OF RITES**

DECRETUM ARMACANA CASSILIENSIS DUBLINENSIS ET TUAMENSIS  
CONFIRMATIONIS CULTUS SEU DECLARATIONIS CASUS EXCEPTI  
A DECRETIS SA. ME. URBANI PAPAE VIII. QUORUMDAM DEI  
SEVRORUM SANCTORUM NUNCUPATORUM

Fidelis Hibernia quae religionem catholicam una cum obedientia et obsequio erga Romanam Apostolicam Sedem a S. Patritio Episcopo suo acceptam iugiter servavit, ab immemorabili tempore quosdam Servos Dei sanctitatis et prodigiorum fama celebratos singulari pietatis studio honorat et colit. Quo tamen huiusmodi cultus publicus et ecclesiasticus suprema Ecclesiae Auctoritate firmetur et ampliatur, Rmus. Dnus. Ioannes Healy Episcopus Clonfertensis una cum ceteris Hiberniae Antistitibus a Sanctissimo Domino Nostro Leone Papa XIII per decretum Sacrorum Rituum Congregationis diei 4 Martii vertentis anni 1902, attentis peculiaribus adiunctis, pro hisce Servis Dei, sanctis nuncupatis, inferius recensitis dispensationem obtinuit a forma consueta de iure praescripta seu a singulis Inquisitionibus Ordinariis et a subsequenti relativa sententia, ea tamen sub lege ut idem cultus per authentica documenta sive antiqua sive recentiora in medium proferenda comprobetur. Praedicti vero Servi Dei ad diversas ecclesiasticas provincias Hiberniae pertinet et sunt viginti quinque, ex quibus primi vigintiduo episcopali dignitate fulgent, postremi tres abbatiali honore decorantur, nempe: ALBERTUS — ASICUS — CARTHAGUS — COLMANUS (Cloynensis) — COLMANUS (Dromorensis) — COLMANUS (Duacensis) — CONLETHUS — DECLANUS — EDANUS — EUGENIUS — FACHANANUS — FEDLIMINUS — FINBARRUS — FLANNANUS — IARLATHUS — KIRANUS — LASERIANUS — MACANISIUS — MACARTINUS — MUREDACHUS — NATHEUS et OTTERANUS, Episcopi. — COEMGENUS — CONGALLUS, et FINIANUS, Abbates. Exhibita autem sunt praeloque impressa authentica documenta de inscriptione praefatorum Servorum Dei tum in antiquissimis Martyrologiis nempe Aengusii circiter an. 780, Gormani circ. an. 1167. et Dungallensi circ. an. 1630, tum in



Actis Sanctorum Hiberniae, Colgani an. 1643, tum in recentioribus Actis Sanctorum Bollandianis. Insuper in medium producuntur praesertim Indulta Apostolicae Sedis super Festis fere omnium praedictorum Sanctorum nuncupatorum sub competente ritu cum officio et Missa celebrandis, una cum testimonialibus Rmorum. Antistitum Hiberniae super continuatione et incremento famae sanctitatis et cultus supramemorati apud gentem Hibernam. Haec enim in honorem illorum Sanctorum ecclesias et altaria erexit atque erigit, peregrinationes instituit, dies festos agit, sancti et patroni titulos adhibet, et saepe etiam infantibus in sacramento baptismi eorum nomina imponit. Eapropter instantibus praelaudatis Rmis. Antistitibus Hiberniae una cum eorum Procuratore Rmo. Dno. Guillelmo Murphy Collegii Hiberni de Urbe Moderatore, Emus. et Rmus. Dnus. Cardinalis Vincentius Vannutelli, Episcopus Praenestinus et huiusce Causae Ponens seu Relator in Ordinario Sacrorum Rituum Congregationis Coetu, subsignata die, ad Vaticanum habito, dubium discutiendum proposuit: *An constet de casu excepto a decretis sa: me: Urbani Papae VIII in casu et ad effectum de quo agitur?* Et Emi. ac Rmi. Patres Sacris tuendis Ritibus praepositi, post relationem ipsius Cardinalis Ponentis, audito etiam voce et scripto R. P. D. Alexandro Verde, Sanctae Fidei Promotore, omnibusque diligenter perpensis rescribendum censuerunt: *Affirmative seu constare.* Die 17 Iunii 1902.

Facta postmodum de his Sanctissimo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua sententiam Sacrae ipsius Congregationis ratam habuit et probavit, die decimanona, eisdem mense et anno.

DOMINICUS Card. FERRATA,

*S. R. C. Praefectus.*

✠ DIOMEDES PANICI, *Archiep. Laodicen.*,

*S. R. C. Secretarius.*

L. ✠ S.

**APOSTOLIO LETTER ON THE NEW CHURCH AT LOURDES**

SANCTISSIMI DOMINI NOSTRI LEONIS PP. XIII LITTERAE APOSTOLICAE. DE CONSECRATIONE NOVI TEMPLI BEATAE MARIAE VIRGINIS A SACRATISSIMO ROSARIO AD OPPIDUM LOURDES IN GALLIIS MENSE OCTOBRI MDCCCCI

**LEO PP. XIII**

UNIVERSIS CHRISTIFIDELIBUS PRAESENTES LITTERAS INSPECTURIS  
SALUTEM ET APOSTOLICAM BENEDICTIONEM

Parta humano generi per Iesum Christum Redemptorem immortalia beneficia in nostris omnium animis penitus insident, atque in Ecclesia non modo memoria recoluntur sempiterna, sed etiam earum commentatio quotidie cum suavi quodam amoris officio erga Virginem Deiparam consociatur. — Nos siquidem cum diuturnum Summi Sacerdotii Nostri spatium respiciamus, atque animum ad acta Nostra revocemus, grato et iucundo perfundimur consolationis sensu, conscientia earum rerum, quas, auctore bonorum consiliorum atque adiutore Deo, ad maiorem Mariae Virginis honorem vel suscepimus Ipsi, vel a catholicis viris curavimus suscipiendas ac provehendas. Illud autem est singulari Nobis gaudio, Marialis Rosarii sanctum institutum hortationibus curisque Nostris esse magis in cognitione positum, magis in consuetudine populi christiani invec-tum: multiplicata esse Rosarii sodalitia atque ea in dies sociorum numero et pietate florere: multa litterarum monu-menta ab eruditis viris elucubrata esse et late per vulgata: denique Octobrem mensem, quem integrum Rosario sacrum haberi iussimus, ubique terrarum magno atque inusitato cultus splendore celebrari. Praesenti autem anno, a quo suum saeculum vicesimum ducit exordium, officio Nostro Nos prope puta-remus deesse, si opportunam praetermitteremus occasionem, quam Nobis Venerabilis Frater Episcopus Tarbiensis, Clerus, populusque oppidi *Lourdes* sponte obtulerunt, qui in templo augusto, Deo sacro in honorem B. M. V. a sanctissimo Rosario, quindecim construxere altaria, totidem Rosarii mysteriis conse-cranda. Qua quidem occasione eo libentius utimur, quod de iis Galliae regionibus agitur, quae tot tantisque Beatae Virginis illustrantur gratiis, quae fuerunt olim Dominici Patris Legiferi nobilitate praesentia, et in quibus prima incunabula sancti Rosarii reperiuntur. Neminem enim christianorum hominum

latet, ut Dominicus Pater ex Hispania in Galliam profectus, Albigensium haeresi per id tempus circa saltus Pyrenaeos, veluti perniciosa lues, Occitaniam fere totam pervadenti, invicte obstiterit; divinorumque beneficiorum admiranda et sancta mysteria exponens et praedicans, per ea ipsa loca circumfusa errorum tenebris lumen veritatis accenderit. Id enim apte singulis singuli vel ipsi faciunt eorum mysteriorum ordines, quos in Rosario admiramur; ut christianus quippe animus sensim sine sensu cum crebra eorum cogitatione vel recordatione vim insitam hauriat, combibat; sensim sine sensu adducatur ad vitam modice in actiuosa tranquillitate componendam, ad adversas res aequo animo et forti tolerandas, ad spem alendam bonorum in potiore patria immortalium, ad Fidem demum, sine qua nequicquam quaeritur curatio et levamentum malorum, quae premunt, aut propulsatio periculorum, quae impendent, adiuvandam atque augendam. Quas Dominicus, adspirante atque adiuvente Deo, Mariales preces primus excogitavit et Redemptionis mysteriis certo ordine intermiscuit, Rosarium merito dictae sunt: quoties enim praconio angelico *gratia plenam* Mariam consalutamus, toties de ipsa iterata laude eidem Virgini quasi rosas deferimus, iucundissimam efflantus odoris suavitatem; toties in mentem venit tum dignitas Mariae excelsa, tum inita a Deo per *benedictum fructum ventris* gratia; totise reminiscimur alia singularia merita, quibus Illa cum Filio Iesu Redemptionis humanae facta est particeps. O quam suavis igitur, quam grata angelica salutatio accidit beatae Virgini, quae tum, cum Gabriel eam salutavit, sensit se de Spiritu Sancto concepisse Verbum Dei! Verum nostris etiam diebus vetus illa Albigensium haerisis, mutato nomine, atque aliis invecta sectis auctoribus, novis sub errorum impiorumque commentorum formis atque illecebris mire reviviscit, serpitque iterum per eas regiones, et latius contagionis foeditate inficit contaminatque populos christianos, quos misere ad perniciem et exitium trahit. Videmus enim et vehementur deploramus saevissimum in praesens, praesertim in Galliis, adversus religiosas Familias pietatis et beneficentiae operibus de Ecclesiae et de populis optime meritis, coortam procellam. Quae quidem dum Nos mala dolemus, et gravem concipimus ex Ecclesiae acerbitatibus animi aegritudinem, auspicato obtigit, ut non dubia inde ad Nos profecta sit significatio salutis. Bonum enim faustumque capimus omen, quod firmet augusta

caeli Regina, quum in sacris aedibus de Lourdes tot, ut supra diximus, proximo Octobris mense dedicanda sint altaria, quot mysteria Sanctissimi Rosarii numerantur. Nec quidquam certe ad Mariae conciliandam et demerendam saluberrimam gratiam valere rectius potest, quam quum mysteriis nostrae Redemptionis, quibus illa non adfuit tantum, sed interfuit, honores, quos maximos possumus, habeamus, et rerum contextam seriem ante oculos explicemus ad recolendum propositam. Neque ideo Nos sumus animi dubii, quin velit ipsa Virgo Deipara, et pientissima Mater nostra, adesse propitia votis precibusque, quas innumerae illuc turmae peregre confluentium Christianorum rite effundent, iisque miscere et sociare implorationem suam, ut, foderatis quodammodo votis, vim faciant, et dives in misericordia Deus sinat exorari. Sic potentissima Virgo Mater, quae olim *cooperata est caritate ut Fideles in Ecclesia nascerentur*,<sup>1</sup> sit etiam nunc nostrae salutis media et sequestra: frangat, obtruncet multiplices impiae hydrae ceruices per totam Europam latius grassantis, reducat pacis tranquillitatem mentibus anxiis; et maturetur aliquando privatim et publice ad Iesum Christum reditus, qui *salvare in perpetuum potest accedentes per semetipsum ad Deum*.<sup>2</sup> — Nos interea Venerabili Fratri Episcopo Tarbiensi, et dilectis filiis clero et populo de Lourdes benevolum animum Nostrum profitentes, omnibus et singulis eorum optatis, quae nuper Nobis significanda curarunt, Litteris hisce Apostolicis obsecundare decrevimus, quarum authenticum exemplar ad universos Venerabiles Nostros in pastorali munere Fratres, Patriarchas, Archiepiscopos, Episcopos, reliquosque sacrorum Antistites in orbe catholico existens iussimus transmitti, ut hi quoque eodem ac Nos gaudio et sancta laetitia perfundantur. Quamobrem, quod bonum, felix, faustumque sit, Dei gloriam amplifcet, et toti Ecclesiae catholicae benevertat, auctoritate Nostra Apostolica per has ipsas litteras concedimus, ut dilectus filius Noster Benedictus Maria S. R. E. Cardinalis Langénieux dedicare licet possit nomine et auctoritate Nostra novum templum in oppido Lourdes erectum, sacrumque Deo in honorem B. M. V. a sanctissimo Rosario; ut idem dilectus filius Noster in sollemni sacro faciendo utatur libere Pallio velut si in Archidioecesi adesset sua; utque post sacrum sollemne adstanti

<sup>1</sup> S. Aug. *De Sancta Virginitate*, cap. vi.

<sup>2</sup> Hebr. vii 25.

populo, item auctoritate et nomine Nostro, possit benedicere cum solitis Indulgentiis. Haec concedimus, non obstantibus in contrarium facientibus quibuscumque.

Datum Romae apud Sanctum Petrum sub anulo Piscatoris, die viii Septembris MDCCCci, Pontificatus Nostri anno vigesimo quarto.

A. Card. MACCHI.

### LEO XIII. AND THE MARIAN CONGRESS AT FREIBURG

EX ACTIS LEONIS XIII ET E SECRETAR. BREVIVM.

LEO XIII PROBAT INDULGENTIISQUE DITAT MARIALEM CONVENTUM  
A DIE 18 AD 21 AUG. C. A. CELEBRANDUM IN FRIBURGensi  
CIVITATE

#### LEO PP. XIII.

Universis Christifidelibus praesentes Litteras inspecturis salutem et Apostolicam benedictionem. Cum Nobis nihil antiquius sit neque suavius, quam ut christiani populi pietas erga Deiparam, magis magisque in dies amplificetur, paterno ac sedulo studio ea prosequimur quae ad excitandum Virginis cultum inter gentes bene, prospere ac feliciter eveniant. Et nimirum iam a primis Pontificatus Nostri annis in id curas cogitationesque intendimus, potissimum cum datis Apostolicis Litteris, Catholici Orbis fideles, ad Mariale Rosarium rite recitandum hortati sumus. Nunc autem cum, sicuti ad Nos nuper relatum, auctore dilecto filio Ioanne Klesiser, Protonotario Apostolico et canonico Nostrae Dominae, atque auspice Lausannen. et Geneven. Antistite, Friburgi in Helvetia hoc anno a die decima octava ad diem vigesimam primam adventantis Augusti mensis, solemnis sit habendus in honorem Sanctissimae Virginis Catholicorum virorum conventus, Nos piis hisce coeptis libentissime faventes, dulci quidem laetitiae spiritualis sensu perfundimur, quasi optatum diuturni laboris fructum percipientes. Gratum enim est nobis qui assiduam iugiter Virginis opem imploravimus, in qua suprema mundi salus est, Conventum huiusmodi in civitate agi antiqua in Virginem religione spectata, atque in templo perinsigni septem abhinc saeculis Immaculae Conceptioni dicato, et certam prope spem fovemus, futurum ut fere innumeri ex universis nationibus peregre illuc confluentes fideles, laudes illius con-

celebrent quam beatam dicent omnes generationes. Quae cum ita sint, Marialem sollemnem in Friburgensi civitate hoc anno habendum Catholicorum coetum Apostolica Nostra auctoritate per praesentes probamus, sancimus, et tum auctori supraominato, cum fautoribus ac reliquis omnibus fidelibus qui illius erunt participes, coelestium munerum auspicem Apostolicam benedictionem peramanter impertimur. Cum vero ex auspicio contingat, ut Conventus idem infra octavam peragatur Assumptionis Virginis Mariae, quo sollemnia huiusmodi vel in spirituale christiani populi emolumentum evadant, omnibus et singulis fidelibus tam peregrinis quam in ipsum coetum adlectis, qui uno die ad cuiusque eorum lubitum semel eligendo intra memoratae festivitatis octavam, nempe ex intercedentibus a decimoquinto ad vigesimum primum proximi Augusti mensis diem, admissorum confessione rite expiati ac coelestibus epulis refecti, Friburgense in honorem Immaculae Virginis Sanctuarium visitent, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant de Omnipotentis Dei misericordia ac Beatorum Petri et Pauli Apostolorum Eius auctoritate confisi, Plenariam omnium peccatorum suorum Indulgentiam et remissionem misericorditer in Domino concedimus. Insuper dictis fidelibus tam peregre confluentibus quam qui aderint conventui, quovis ex iisdem septem die, contrito saltem corde, atque ut supra orantes, Santuarium praefatam visitent, in forma Ecclesiae solita, de poenaliu dierum numero ducentos expungimus. Tandem largimur fidelibus iisdem liceat, si malint, plenaria ac partialibus hisce indulgentiis functorum vita labes poenasque expiare. Praesentibus hoc anno tantum valituris. Contrariis non obstantibus quibuscumque. Volumus autem ut praesentium Litterarum transumptis seu exemplis etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus fides adhibeatur quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub Annulo Piscatoris die x Junii MDCCCII, Pontificatus Nostri Anno Vigesimo quinto.

ALOIS. CARD. MACCHI.

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**DECREE OF THE HOLY OFFICE ON PROBABILISM**

S. R. UNIV. INQUISITIONE R. D. P. ASSESSOR S. OFFICII AUTHENTICUM TRADIT DOCUMENTUM EMANATUM A S. O. SUB DIE 26 JUNII 1680 CIRCA PROBABILISMUM<sup>1</sup>

SUPREMA CONGREGAZIONE DEL S. UFFIZIO CANCELLERIA

OGGETTO COMUNICAZIONE UFFICIALE DEL DECRETO DEL S. UFFIZIO  
SUL PROBABILISMO

Roma li 19 Aprile 1902.

Deferita a questa Suprema Congregazione una istanza... per avere comunicazione ufficiale del vero testo del decreto del S. Uffizio sul probabilismo, diretta al P. Thirso Gonzalez, S.J., il sottoscritto Assessore...si onora di trasmettere qui inchiusa copia autentica di detto decreto, con espressa dichiarazione che questo è *l'unico vero testo*, che per conseguenza tutti gli altri, in qualunque modo e tempo, publicati, debbono considerarsi come apocrifi, e che se qualcuno di questi ultimi rechi per avventura segni, anche non dubbi, di autenticità, deve ritenersi esser ciò avvenuto per mero equivoco.

GIAMBATTISTA LUGARI,

Assessore del S. O.

*Feria 4 die 26 Iunii 1680.*

Facta relatione per Patrem Lauream contentorum in literis Patris Thirsi Gonzalez Soc. Jesu, SSmo D. N. directis, Eminentissimi DD. dixerunt, quod scribatur per Secretarium Status Nuntio Apostolico Hispaniarum, ut significet dicto Patri Thirso, quod Sanctitas Sua benigne acceptis, ac non sine laude perfectis eius literis, mandavit, ut ipse libere et intrepide prae-dicet, doceat, et calamo defendat opinionem magis probabilem, nec non viriliter impugnet setentiam eorum, qui asserunt, quod in concursu minus probabilis opinionis cum probabiliori sic cognita, et iudicata, licitum sit sequi minus probabilem,

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<sup>1</sup> Plures vulgabantur versiones circa praedictum textum. Hinc protractae controversiae, quae nuperrime denuo exarserunt inter Ephemeridem *Etudes* (20 Martii 1901, p. 780; item 20 Iunii 1902), et *Ephem. Revue Thomiste* (1 Ian. 1901; item et Sept. Nov. 1901; et Ian. 1902). Ex indubio praedicti authentici Decreti sensu duo certo constant: 1. Innocentium XI. minime prohibuisse doctrinam circa Probabilismum; 2. eundem Pontificem praecipisse P. Generali Societatis Jesu ut integra daretur Alumnis Societatis libertas scribendi pro opinione magis probabili et impugnandi contrariam. In proximo fasciculo *Anal. Eccl.* edetur dissertatio theologica de vi citati Decreti.

eumque certum faciat, quod quidquid favore opinionis magis probabilis egerit, et scripserit gratum erit Sanctitati Suae.

Iniungatur Patri Generali Societatis Jesu de ordine Sanctitatis Suae ut non modo permittat Patribus Societatis scribere pro opinione magis probabili et impugnare sententiam asserentium, quod in concursu minus probabilis opinionis cum probabiliore sic cognita, et iudicata, licitum sit sequi minus probabilem : verum etiam *scribat* omnibus Universitatibus Societatis, mentem Sanctitatis Suae esse, ut quilibet, prout sibi libuerit libere scribat pro opinione magis probabili, et impugnet contrariam praedictam ; eisque iubeat ut mandato Sanctitatis Suae omnino se submittant.

Die 8 Julii 1680. Renunciato praedicto Ordine Sanctitatis Suae Patri Generali Societatis Jesu per Assessorem, respondit, se in omnibus quanto citius pariturum, licet nec per ipsum, nec per suos Praedecessores fuerit unquam interdictum scribere pro opinione magis probabile, eamque docere.

Testor ego, infrascriptus S. Officii Notarius, suprascriptum exemplar decreti, editi feria IV die 26 Junii 1680, fuisse depromptum ex actis originalibus eiusdem S. Congregationis, eisque, ut constat ex collatione de verbo ad verbum facta, adamussim concordare.

Datum Romae ex aedibus S. O. die 21 Aprilis 1902.

Can. MANCINI, S. R. et U. I. Notus.



## NOTICES OF BOOKS

CAMBRIDGE PATRISTIC TEXTS. The Five Theological Orations of St. Gregory Nazianzen. Edited by A. J. Mason, D.D.

THIS is the first volume of a projected series for the use of students of theology. It was a happy thought to commence with St. Gregory Nazianzen, who is amongst the Fathers one of the most learned in dogma, and one of the most cultured in point of style. His excellence as a letter-writer is too well known to need comment. Yet, his epistles, with all their literary charm, are not more beautiful than his discourses, which combine in a remarkably high degree elegance and learning. His teaching on the Blessed Trinity has ever been regarded as a standard of orthodoxy. Even Rufinus says: 'Non esse rectae fidei hominem qui in fide Gregorio non concordat.' Pope St. Agatho calls him 'constantissimum fidei predicatorem,' and St. John Damascene is continually quoting him in *The Orthodox Faith*. Though St. Gregory did not possess the characteristic qualities of his friends, the other two 'great Cappadocians'; though he was neither a man of action as St. Basil, nor an original thinker as St. Gregory of Nyssa, yet he has a better claim than either of them to be regarded as the representative of the belief of the Greek Church at the end of the fourth century. The chief theme of his writings and discourses is the mystery of the Trinity, indeed, we may say he consecrated all his energies to the defence of this truth (its *theology* as distinct from the *economy*, i.e., the doctrine regarding the Incarnation, the human nature of Christ, etc.), and his supreme effort in this respect is contained in these five Theological Orations (against the Eunomians and Macedonians) which have won for him *par excellence* the title of 'Theologian.'

We have left but little space to describe the present edition. Mr. Mason has done his work well; several MSS. have been collated, the Introduction explains accurately the nature and scope of the five famous orations, and the notes are both copious and clear. As the learned editor says: 'The object is to give theological students the same kind of assistance in

reading Patristic works which is so abundantly given to students of the classical authors.' Judging from the present volume, the Cambridge Series will in more than one respect compare favourably with those of either Hurter or Krüger, and we hope that in our theological colleges it will have the wide circulation it deserves.

B. L.

**SOME PAGES OF THE FOUR GOSPELS RETRANSCRIBED FROM THE SINAI PALIMPSEST.** With a translation of the whole text. By A. S. Lewis. Cambridge University Press.

THE discovery in 1892 by Mrs. Lewis of this MS., containing a most ancient Syriac version of the Gospels, attracted the attention of scholars throughout the world. In the following year, when she was at Mount Sinai again, the text of the precious MS. was transcribed by Bensly, Rendel Harris, and Burkitt. The result of their labour was published in 1894. Then, in 1895, Mrs. Lewis and her sister, Mrs. Gibson, read the palimpsest once more, and succeeded in completing the transcription. The present work contains a reprint of 98 pages hitherto defective. Besides this, numerous lacunae existing elsewhere have been silently filled up. For the benefit of those who do not read Syriac, the whole has been translated so that now one of the most interesting and venerable documents in existence is rendered accessible to many. The learned editor gives also a list of the phrases omitted in the *Sinaitic Palimpsest*, but not in Westcott and Hort's edition; and *vice versa* of phrases found in it, but not found in that edition. As regards the first class, it is well known that the palimpsest, or to call it by its accepted designation, the Lewis Codex, agrees with the Vatican and Sinaitic (Greek) MSS. in omitting St. Mark xvi. 9-20; St. Luke xxii. 43-44; St. Luke xxiii. 34; St. Luke xxiii. 38*b*; St. Luke xxiv. 51*b*. It also omits two other portions of this Gospel, and it gives no sign that the last twelve verses of St. Mark's Gospel are left out. In this last, however, it is unlike the great uncials just mentioned. Ever since the time of its publication critics have held divergent views about the relative age of the Lewis, Curetonian, and Peshitta texts. So, too, with regard to the relation existing between the Lewis Codex and Tatian's *Diatessaron*. In 1894, Rendel Harris thought it was the basis of Tatian's work; in 1899, Reubens

Duval believed that the Lewis was later than either the *Curetonian* or the *Diatessaron*, while in 1901 Burkitt was inclined to make the Lewis older than the *Curetonian*. We may observe in passing that Gwilliam, in his excellent edition of the *Tetraevangelium Sanctum* does not enter into the question. Presumably a great deal more must be known with certainty before the matter can be definitely settled, but meanwhile there are many things to be learned from Mrs. Lewis's valuable reprint.

R. W.

THE CHILDREN OF NAZARETH. Edinburgh: T. and T. Clark.

LADY HERBERT has translated this charming work of the Bishop of La Rochelle. His Lordship describes Nazareth, as he saw it for the third time, and especially its children, with whose appearance and manners he was so well pleased. The picture is a vivid one, and enables us to realize what must have been the surroundings of our Lord's early years. In the East there are few changes, so that the ways of the children of Nazareth, their songs and games, are, we may be sure, still such as Mary's Divine Son often witnessed. When we have been told all about the children, the life and daily occupations of the women are described, and we instinctively feel that this was the lot of the Blessed Virgin herself. The artisan's workshop is represented too, just as the Bishop saw it, so that we can easily picture to ourselves St. Joseph engaged in his humble toil. Numerous and excellent illustrations add greatly to the value of the book. With exquisite thoughtfulness the Bishop dedicates it to children, though, indeed, older readers may learn a great deal from it, and we can heartily recommend it as suitable for a present, for a prize, or for a place in parochial libraries.

A. F.

THE LEVITICAL PRIESTS. By S. I. Curtis. Edinburgh: T. and T. Clark.

THIS able work deserves to be more widely known. Its author, who is thoroughly conversant with the theories of Kuenen and Graf, shows in detail their utter falsehood as regards the Old Testament priesthood. As might be anticipated, special care is devoted to explaining in this respect the relations between the middle books and Deuteronomy, and to

proving their complete agreement. We may direct particular attention to the admirable example of textual criticism contained in Appendix IV. (pp. 190-227), where one of Graf's most erroneous and dangerous statements is refuted. At the present day, every such defence of the truth of Scripture is invaluable.

R. W.

TEXTS AND STUDIES (Vol. VII., No. 2). St. Ephraim's Quotations from the Gospels. By F. C. Burkitt, M.A. Cambridge University Press.

THIS number contains abundant evidence of the scholarship which is so characteristic of Mr. Burkitt's other contributions to this series. Its subject, we need hardly say, is an extremely interesting one. St. Ephraim, the great Doctor of the Syrian Church, occupies a unique position, and as his quotations from the Gospels in the Roman edition of his works (1737-1743), agreed with the Peshitta, it was naturally inferred that this version must have existed in his time. In fact his assumed use of it was one of the stock arguments for its antiquity, and no one thought even of investigating the matter till quite recently. But now the old position must be abandoned. Mr. Burkitt has taken the trouble to examine the MSS. that were used for the Roman edition, and he finds that it is utterly unreliable. In the first place, it contains several tracts which really belong to other authors. He says (p. 21): 'As a matter of fact, the passages from the Roman edition which have been brought forward to prove St. Ephraim's use of the Peshitta are nearly all taken either from the *Severus Catena* (A.D. 861), or from the *Homilies* preserved in Cod. Vat. Syr. CXVIII., the twelfth century MS. of which I have been speaking.' Mr. Burkitt then gives a list of works that are genuine productions of St. Ephraim, being all found in MSS. earlier than the Mohammedan invasion. It appears that in these the Gospels are often quoted, forty-eight times, but in not a single instance does the text of St. Ephraim agree with the Peshitta. So the argument based on his alleged use of this version falls to the ground. On pages 57 and 58, the learned editor gives good reasons for his own belief regarding the origin of the Peshitta. This, and his critical discussion of the forty-eight quotations, will be found most useful to all who are engaged in Biblical or in Patristic studies.

B. L. R.

## THE LIVES OF THE POPES IN THE EARLY MIDDLE AGES.

Vol. I., Part II. 695-795. By Rev. H. K. Mann. London : Kegan Paul.

THE second part of the first volume of this important work makes its appearance with commendable promptitude.<sup>1</sup> In it the learned author gives us a description of no less than twenty Pontificates, from that of Vitalian (657-672) to Hadrian I. (772-795), which completes his admirable sketch of the lives of the Popes under the Lombard rule. The account of St. Agatho will be found especially valuable, even where every narrative is interesting to a Catholic, because of his intimate relations with the great St. Wilfrid of York. It was, indeed, a time of strife, when, to protect the discipline of the Church, saints were sorely needed. We are glad to see that in his biography of John VIII., Father Mann avails himself of the information afforded by the recent discovery in the Forum of the Church of St. Maria Antiqua, which this holy Pope decorated. The particularly important Pontificates of St. Gregory II. and St. Zachary receive adequate treatment at the hands of Father Mann. The last biography in this part, that namely of Charlemagne's contemporary, Hadrian I., will be read with great pleasure. Here, as throughout the book, there is evidence of the careful use of all the best and most recent sources of information. We find a concise and graphic description of the great Pope's action in the Iconoclast controversy, and then of his boundless charity and administrative ability in the exercise of the temporal power, which he was the first to possess in reality. We may close this brief notice of Father Mann's work, which is heartily recommended to all, by observing that this second part is in every respect as good as its predecessor, and by hoping that we shall soon have the pleasure of welcoming the second volume.

F. R.

HERMENEUTICA BIBLICA GENERALIS. By Dr. Stephen Szekely, Professor of Scripture in the Hungarian University, Budapest. Herder. 1902.

A THOROUGH knowledge of hermeneutics is a necessary part of ecclesiastical education, for it is obviously impossible to read Scripture profitably, or even to judge of the worth of a

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<sup>1</sup> See I. E. RECORD, June, 1902.

commentary, without understanding the worth of the principles of exposition. In hermeneutics, as in many other parts of theology, St. Augustine led the way, his work, *De Doctrina Christiana*, being the first Catholic treatise on this all-important subject. From his time down to our own innumerable treatises have been written. In the century just passed several excellent ones appeared, among which we may mention those of the famous Hungarian professor, Randoler, Kohlgrueber, Patrizi, and Cornely. Each of them has its own special utility: one explains the universal laws of interpretation better, another treats of the linguistic peculiarities of Scripture more fully, another is valuable for its exposition of the nature of types and symbols, another for its history of interpretation; but for the beginner, we think that Dr. Szekely's work is the best that has ever come under our notice. It is clear and orderly, its synoptic tables are admirable, and while it consults for the desires of advanced students it prints in small type all that they wish to read, and thus it provides for the immediate needs of the beginner by showing him at the first glance what he wants to know. It will make an excellent text-book for ecclesiastical seminaries.

R. W.

INSTRUCTIONS ON PREACHING. By the Rev. Patrick Boyle, C.M. Dublin: M. H. Gill and Son.

THIS little volume, which is given us by the Rev. President of the Irish College, Paris, is a translation of the most famous instructions on preaching and the virtues of the clerical state by some of the great Saints and Fathers of the Church. First in order, a short treatise on preaching by St. Francis Borgia, third General of the Society of Jesus; then the famous letter of St. Francis of Sales, addressed to the Archbishop of Bourges; an outline of the Method of preaching adopted in the Congregation of the Mission, drawn up by M. Almeras, first successor of St. Vincent de Paul, and according to the method recommended by him; a letter of the Congregation of Bishops and Regulars; a treatise of St. Augustine, *De Catechizandis Rudibus*; and in the last place, the well-known letter of St. Jerome, on the virtues of the clerical state, addressed to Neopotion. At the beginning of the volume, moreover, the decrees of the Council of Trent on preaching, together with some extracts from the statutes of Irish synods, 'showing how that duty was fulfilled in times of difficulty,' are very appropriately given.

These instructions are some of the chief sources from which most treatises on Sacred Oratory have drawn their teaching and guidance. Needless to say, they contain the truest principles of preaching ; and in those days when some may be thinking that, all things progressing, there should be a progress in the substance and style of utterances from the pulpit, that the preaching of the Word should be likewise modern and 'up-to-date': when even preachers themselves may have false notions about preaching, and be inclined to trust too much to their own notions therein, a work like the present, we cannot but believe, must be very valuable ; containing, as it does, 'the thoughts on preaching and on the virtues of the clerical state of men whose sanctity, learning, and practical experience entitle them to speak with authority.' It is a book that should be most useful to ecclesiastical students, a book to make and help and sustain the preacher.

J. M.

# The Irish Ecclesiastical Record

A Monthly Journal, under Episcopal Sanction.

Thirty-fifth Year ] SEPTEMBER, 1902. [ Fourth Series  
No. 417. ] Vol. XII.

The Sanctuaries of the Corrib.

*Rev. Dr. Fahey, P.P., V.G., Gort.*

History of Higher Education in Ireland.

*Rev. James M'Caffrey, S.T.L., Maynooth College.*

Lynch's MS. De Præsulibus Hiberniæ.

*Very Rev. Patrick Boyle, C.M., Irish College, Paris.*

The Hexahemeron and Science.

*Rev. Peter Coffey, S.T.L., Maynooth College.*

Documents.

Leo XIII. Congratulates the Bishops of the United States. Indulgence for Prayers for the Dead. An Indulged Ecjaculation. The Wroith of the Holy Ghost. Anglo-Benedictine Abbts. Mission Crosses. Method of Performing the Way of the Cross in Convent Chapels. Matrimonial Dispensations. Leo XIII. on the Festival of Christmas. Celebration of Mass on Board Ship.

Notices of Books.

The Old Testament in Greek according to the Septuagint. The Berkeleys.

*Nihil Obstat.*

GIRALDUS MOLLOY, S.T.D.  
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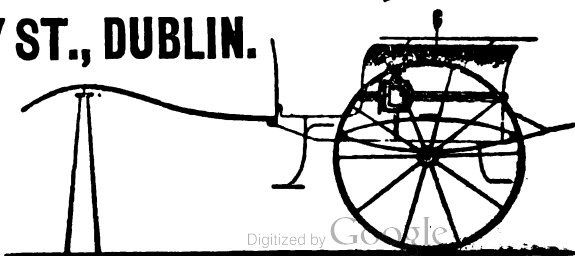
PRIZE MEDAL, PARIS, 1889.

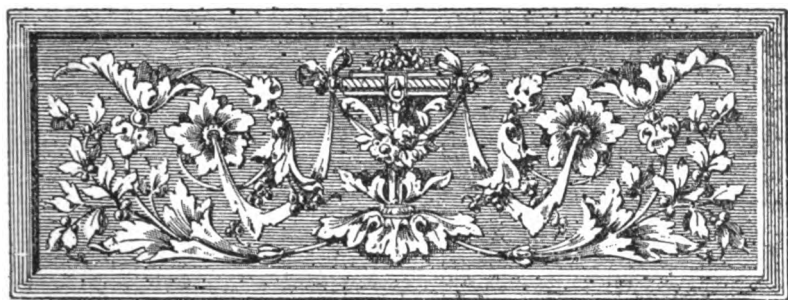
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## THE SANCTUARIES OF THE CORRIB

### INCHIGUIN

**I**T is probable that the inscribed pillar stone which marked the grave of Lugnedon, son of Liamania, was the only memorial raised to his memory at Inchigoil in the opening of the sixth century. But the 'devout foreigner' needed no monument to perpetuate his memory. The light of his sanctity remained, and continued to shed its mellow radiance on the island sanctuary, as the beauties of the sunset may be reflected on the evening skies. It was reflected far on lake and mountain, on the peaks of Ben Levi and the steep summit of the hill of Doon, as a bright glow from a better world. It rested on the lake and its islands, and low-lying shores, with a softness that spoke of rest and religious peace. What wonder that the example of that 'pious foreigner' should even then attract men from afar, to seek for, and find on the shores and islands of Lough Orbsen, that holy peace which he enjoyed at Inchigoil. History attests that the sanctuaries which gemmed its shores and islands in the sixth and seventh centuries, were amongst the most remarkable even in the golden age of Ireland's holiness. We can realise in thought the satisfaction with which the 'holy foreigner' saw from a better world so many religious foundations spring up around his remote hermitage—at Cong and Annaghdown, at Kilfursa and Kilcoona, at Inchicreeva

and Inchiquin. But amongst those sanctuaries that at Inchiquin seems to have been the oldest and, perhaps, the most interesting.

It was the island of St. Brendan's choice, and was also the largest and the most fertile on the Corrib. Its area measures about 229 acres; and its fertility was such, that it had been regularly reserved by the provincial king, as a park for his stud of horses. It lies near the eastern shores of the lake, and is almost enclosed by the sheltering arms of a wooded creek.

There seems to be some uncertainty as to the exact date at which St. Brendan founded his monastery at Inchiquin. It is, however, generally supposed to be about the year A.D. 552. To quote the quaint language of O'Flaherty, 'On that island of Insequin St. Brendan built a chapell and worked divers miracles.' In a note by the Editor we are informed that Brendan was accompanied by St. Moeni, a bishop. He had been his companion in his memorable seven years' voyage, and is now his helper in the foundation on this remote island, where the '*pater laboriosus*' came to seek for rest and repose in his old age. Assuming that the date just given be approximately correct, the monastic establishment at Inchiquin was founded by St. Brendan, after the completion of his laborious and mysterious voyages. It is certain that it was prior to his celebrated foundations at Annaghdown and Clonfert. And if we except a foundation at Clontuskert in Roscommon, it was his first in the west of Ireland. St. Brendan received a grant of the island from Aedh Finn, the provincial king. But we are assured that his majesty soon after regretted his generosity.

The causes of the change in the royal mind are not clearly set forth. However, it is certain that the king became deeply incensed against Brendan and his disciples, and decided to deprive them of the lands which he previously conferred upon them. 'Full of passion he went towards the island' to effect his purpose. But a storm arose which raged for three successive days, rendering a passage to the island impossible. The delay gave the royal mind time for reflection. On the third night the king had a vision in which he was warned that should he disturb St. Brendan, he should quickly die. As he

awoke he found his mind in harmony with the restored calm of the elements, and renewed the grant of the island which he had already made to Brendan and his companions.

In connection with this religious establishment we find that there was also built a hospice—*cella hospitum*—at a place generally known as Rathmath, *i.e.*, the 'Rath of the Field.' The name is frequently met with in our early writers, and was often used to designate not merely the hospice referred to, but also the entire island of Inchiquin. Dr. Wilde appears to assume that it was situated on the island, Dr. Lanigan, Dr. O'Hanlon, and others show that there is some difficulty about identifying its exact site. Some even attribute the erection of the foundation at Rathmath to St. Fursey, on the adjoining mainland.

Dr. Lanigan writes, 'Fursey having remained for some years with Meldan, erected a monastery for himself at, it is said, a place called Rathmath, near Lough Orbsen.' Colgan would identify Kilursa on the adjoining shore as the site of the new monastery. Harris holds this opinion also.

The question is one which presents some room for reasonable doubt. Dr. O'Hanlon well observes that Rathmath is called an island. It seems most probable that the hospice erected on the island of Rathmath was that erected by St. Brendan at Inchiquin. It may have soon proved unequal to the requirements for which it was intended, and a larger hospice may have been erected in connection with St. Fursey's monastery on the mainland, since known as Kilursa, though known then by the familiar name Rathmath. It was here, within view, one might say, of the holy foreigner's grave, that Brendan would seek for repose and retirement in the evening of his days. But the saints who seek for retirement find it difficult to preserve their solitude free from intrusion or encroachment. It was so with regard to St. Brendan at Inchiquin. Accordingly we find him soon surrounded by many disciples who would perfect themselves in the science of the saints under his holy care, amongst whom we find some of the most remarkable men in Ireland in their day.

Amongst the earliest and most distinguished of St. Brendan's disciples at Inchiquin, St. Meldan deserves a leading place. Indeed he seems to have been his most distinguished

pupil, as he was *his immediate successor* in the government of the monastery. St. Meldan is referred to in our Martyrologies with special clearness. In that of Donegal, he is called 'Meallan Mac Ui Cuinn of Inis Mac Ui Cuinn in Loch Oerbsen in Connachta.' 'He was the spiritual father of Fursa who went to Perrone.' In the *Martyrology of Tallagh* he is also referred to as 'Mellan of Inis Mac Ui Cuinn.' The name Mac Ui Cuinn indicates his connection with the royal house of Connaught. It was from this young prince's family that the island received its name, and became known as Inis Mac Ui Cuinn or Insiquinn—the island of the son of Con. Indeed we are told by the learned editor of *Iar Connaught* that the Island became so celebrated 'that the entire lake was often called Lough Insi Ui Chuinn, from it.' It is regrettable that the extant outlines of this eminent saint's career are vague and meagre. But we may hope, with Dr. O'Hanlon, that 'amongst the yet unpublished stores of our manuscript traditions, further discoveries regarding him can be made.' There can be no doubt that he was amongst St. Brendan's earliest pupils at Inchiquin, and that he succeeded St. Brendan as head of the religious community established there.

St. Meldan's distinction as 'spiritual father of Fursa who went to Perrone' is noteworthy; and we shall see that neither time nor death could sever the bond which united the heart of the pupil to his saintly teacher. Inchiquin was in truth the young saint's birth-place.

Even before St. Brendan had left the island to prepare for his dissolution in the adjoining mainland at Annaghdown, we see him raising his aged hands to bless, at the hospice at Rathmath, the holy infant Fursey; and we hear him in prophetic words reveal the secret of his future eminence. Did Brendan see the wonderful future of this wonderful child? Did he, whose voyages were so overlaid with the poetry of Catholic thought, as to excite the admiration of Christian readers in every age, and to inspire even some of our poets of the nineteenth century, know that the visions of Fursey would unveil an Inferno as weird and as awe-inspiring, as that which Dante has depicted in the pages of his *Divina Commedia*. He may have known it, as he seems to have forecast his future

greatness. The prophetic forecast must have done much to console and to encourage St. Fursey's parents who had then sought and found refuge and protection at the hospice at Inchiquin from the persecution of an angry king.

And here it may be noted that the birth of this remarkable child at the hospice at Rathmath naturally arrests attention. And it may be added that the arrival of his parents at St. Brendan's retreat and their reception there, adds a highly dramatic element to the history of the island and its pious occupants. St. Fursey was of royal descent. His father was Fintan, son of Finlog, King of South Munster. Fintan is said to have been remarkable for the many accomplishments which were then supposed to be desirable in men of his high rank. He is said to have left his native province and to have taken service as a soldier of fortune with Aedh Finn, the King of Connaught, to whom reference has already been made. Here he became fascinated by the grace and beauty of the king's daughter, the fair Princess Gelges, and sought her hand in marriage. Despairing probably of securing the king's consent, they were united by a private marriage. When the fact became known to King Aedh, his anger knew no bounds. The legend has it, that he condemned the princess to be burned at the stake. And we are told that when the serpentine tongues of flame began to leap up around her, a fountain burst from the earth beneath the pile, and the rains fell in torrents from the gathering clouds, and extinguished them, and the princess stood unharmed before the cruel father and the pitying spectators. So impressed were the people assembled to witness the dreadful execution that they clamoured for her immediate release. The king yielded reluctantly to the popular cry, but insisted on her departure from his dominions. It was under those circumstances that on her way to the Southern Province, she with her husband sought the hospitality of the religious community at Inchiquin. And here, in the hospitable shelter provided for the fugitive princess and her consort by St. Brendan and his monks, she gave birth to her distinguished son. By such a narrative as the foregoing, are we prepared for the marvellous and the miraculous in connection with his birth.

We are assured that after St. Brendan had received the royal fugitives, and refreshed them with his choicest fare

A light shone forth from the heavens over the dwelling wherein they slept. So bright was it that the master of the mansion thought that the whole house was in flames. Trembling, he told the Bishop what he had seen. The Bishop, inspired by heavenly wisdom, felt that a celestial guard had followed his guests. He summoned his monks, and hastening in silence to the house, he saw the fire, which gave a great light, but did not consume. Listening reverently, he perceived that all were asleep inside ; and he blessed them with the sign of the Cross and then returned on foot to the monastery.

The arrival of the Princess Gelges and Fintan at Inchiquin was quickly noised abroad through the district, and the sympathy of the people for them in their undeserved persecution was quickly manifested. Many of the king's relatives 'dwelling in these parts, as well as the native princes of the country, came bringing costly gifts;' thus testifying their respect.

It is time to inquire in this portion of our narrative, if there were special motives which should have induced the outcast princess and her consort, to seek for protection and hospitality at the hands of St. Brendan and his disciples in this remote island of the Corrib?

The answer is obvious. Prince Fintan, son of King Finlog of South Munster was *brother of St. Brendan*. We have this on the authority of the *Book of Lismore*. We have this important fact also on the authority of the Latin Life of St. Brendan, edited by Cardinal Moran, taken from the *Liber Kilkenniensis*. We find that this opinion is also held by Colgan, and supported by Dr. O'Hanlon. Though Lanigan states that Fintan was son of King Finlog of South Munster, he seems unwilling to admit his close relationship with St. Brendan. He tells us in his text that Brendan was paternal uncle to Fintan, yet he shows in one of his notes, his unwillingness to admit even that. He advances instead the somewhat inconsequent statement, that as St. Brendan as well as Fintan was a native of Kerry, there may have been some relationship between them ; but in either case we see a special reason why Prince Fintan should have sought hospitality at

Rathmath, and why he should have desired that his son should receive baptism at the hands of St. Brendan.

The following is the narrative in which Miss Stokes records these events :—

While those things were happening, his wife, Gelges, bore a son, who was brought to be baptized by the venerable St. Brendan. The Bishop, knowing by revelation that the holy spirit was in the babe, proclaimed a three days' fast, and administered the rite of holy baptism, calling him Furseus, from a Scotie word signifying virtue. This youth he not only supported with the riches of the world, but also instructed in holy doctrine, and the lore of the monks. When Brendan resigned his abbacy, he placed Meldan of the race of Conn, over the island monastery, and he became the tutor of the boy, Fursa, whose father and mother then, after some time, returned to Munster.

The birth of St. Brendan is fixed by Cardinal Moran in the year A.D. 483. As he did not retire to Inchiquin till towards the close of his life, and as the date of his death is about A.D. 576, it is exceedingly unlikely that he could have been St. Fursey's tutor. But as the date of St. Fursey's birth is given to us as A.D. 570, we see no inherent difficulty in accepting the statement, that he had received the sacrament of baptism at the hands of St. Brendan, his uncle. But in the quotation just given the fact that Brendan is referred to as a Bishop may raise a new difficulty, as he is generally referred to only as Abbot. This difficulty might be satisfactorily explained by assuming that the ceremony of baptism was performed by St. Monen or Moonnean, by whom he was accompanied to Inchiquin. But as Cardinal Moran observes 'Some writers have supposed that St. Brendan was Bishop as well as Abbot. And indeed the silence of the martyrologies would not of itself be sufficient to refute that opinion.' O'Clery who styles him Abbot in his martyrology, refers to him as Bishop in his book of genealogies.

There can be no doubt that Brendan's personal influence must have effected much to conciliate the king, and to reconcile him to the fugitive exiles. But the influence of his holy disciple and successor Meldan, to whom the education of Fursey was entrusted, may have done much more in that direction. Meldan Mac Ui Con, being a prince of the reigning



house of the Western Province, and therefore closely united by ties of kindred to the Princess Gelges, must have possessed much influence in effecting a reconciliation. His presence as a member of Brendan's community at the time throws additional light on the course pursued by Prince Fintan and his queen, in seeking the protection and hospitality afforded them in the hospice at Rathmath. From the records which have been preserved by Colgan and the Bolandists, and carefully estimated by Dr. O'Hanlon and others, there can be no doubt that this Meldan was a prince of the royal house of Con ; and that he was the same who afterwards acted as St. Fursey's tutor, that he is the same whose relics were, with those of Boean, subsequently carried by his grateful pupil to Peronne in Gaul.

We are not in a position to fix the length of the stay made at Rathmath by Fintan and his queen. Lanigan would have us assume, that they travelled to Munster soon after the birth of Fursey. Father O'Donohoe, however, implies that the stay was much more protracted. In his *Brendaniana* he states that it was during Fintan's stay on 'the adjoining mainland,' that other children were born to them, among whom were probably Ultan and Foilan, the saintly brothers of St. Fursey, and his companions in many of his apostolic missions in his later life.' And he tells us that Fintan returned to Munster only when the intelligence of his father's death had reached him ; and that he himself had been elected by the Dynasts of the district to succeed him as king.

Though all seem to be agreed that the hospice at Rathmath was under the care and guidance of the monastery at Inchiquin, it has been already noticed that different opinions were entertained as to its actual site. In the estimation of many it was on the island of Inchiquin, others thought it was on the mainland immediately adjoining ; and in the narrative just quoted from *Brendaniana*, we have it expressly stated that Fintan's stay was 'on the adjoining mainland.' Colgan, Harris, and Lanigan also say that it was on the adjoining mainland, and near that particular spot where St. Fursey himself afterwards founded the monastery and church known to our day as Kilfursa.

There seems, however, to be nothing improbable in assuming, that the original hospice at which the fugitives were received by St. Brendan and his community, was on the island of Inchiquin. Under the unusual circumstances of the visitors and of their more or less protracted stay, such a hospice might prove unequal to the needs for which it was unexpectedly required to serve. The special attention which the circumstances of the fugitives might demand, and the birth of an infant which Heaven seemed to have already taken under its care, would, perhaps, disturb the quietude of religious life on the island. And a hospice on the adjoining shore of the mainland which would retain the old name could be built on a scale more suitable to the new requirements. The people of the district could more easily come there and manifest their sympathy and their veneration for their holy and persecuted princess. This arrangement would also protect the religious on the island from the distracting effect of the continuous stream of visitors that would otherwise be continually disturbing the peace of their religious retirement. The assumption thus naturally suggested, would also reconcile the seeming discrepancies between different writers, as regards the true site of the hospice of Rathmath.

It seems to be admitted by all our writers on this subject, that the King Aedh Finn was reconciled to his daughter before Fintan departed for Munster. The influence of St. Brendan and of St. Meldan Mac Ui Con, might have been sufficient to bring about this desirable result. But it is also interesting to find that the influence of his holy grandchild, Furse, did much in effecting this desirable reconciliation. Even in his early life, St. Furse is represented to us as a worker of miracles.

There were at this time twin children, a sister and brother, who had died much regretted by their parents and friends. The sorrowing friends had, without Furse's knowledge, laid the dead bodies of the children before the door of his cell. The Saint when passing from his cell to the church in the early morning, observed the dead bodies, and moved to compassion he besought God to restore them to life. His prayer was immediately heard, and the children were restored to life and health.

They then expressed a desire to be restored to their homes, though ignorant of how they came, and of the direction in which they should return. But Fursej

Touched to the heart by their sorrow led them to the shore, and casting forth upon the waters the scribes' wooden ruler which he carried in his hand, he bade the ruler go forth, and show the way to the tender exiles' home. Then, invoking the name of the Lord Jesus Christ, who walked dry upon the waters, and who granted a like way unto St. Peter, he bade the children to follow the ruler. Behold, a great miracle from the power of the Creator. The ruler, as though it was a reasoning being, was endowed with motion at the holy man's bidding ; and the children following it without any fear reached the port of their own home. Their friends standing on the shore, first hesitating, paused, and then were stricken with wonder when they realised that they were indeed their children, the very children whom three days before they had mourned as dead.

The children name the blessed Fursa as their restorer, and entreat that the wooden ruler which had thus guided them through the perils of the waters might be honourably housed in the church, for the glory of God and in memory of Fursa.

Miracles of this class might be classified amongst those performed of old by the Hebrew Prophets ; no wonder they should have left a deep impression on the minds of the people of the district. Amongst the many who came to seek his prayers and to offer the homage of their respect was the King Aedh Finn, his grandfather, whom he had the happiness of reconciling with the Princess Gelges his mother. The scene between the king and his holy grandchild on the occasion must have been solemn and impressive. He came in state attended by his chieftains and his brethren. All prostrated themselves before the young saint.

They cast themselves on the ground before him ; and the King, folding his cloak around him, poured ashes upon his head, because that in his madness he had driven forth his noble daughter, Gelges. The saint, having sternly rebuked his pride, then spoke holy words of comfort to him. The aged King sought and found pardon of Gelges and her husband, Fintan, and brought them back rejoicing to his house or palace.

The biographers of our saint inform us that it was about

this time that Fintan returned to Munster with his queen.<sup>1</sup> His father, King Finlog had died; and the dynasts of the territory elected Fintan as his successor. And if we accept Father O'Donohoe's narrative which seems exhaustive, he took St. Fursey and his other children with him on his return. But whether St. Fursey accompanied his father to Kerry or not, there can be no doubt that he did travel to Munster, and made a short stay there about this period of his life. But he did not go to sever his connection with Inchiquin. We shall see that he soon returned to place himself again under the guardianship of the friends of his early years.

The venerable Brendan had passed away to his eternal reward at Enachdun, A.D. 576. His pilgrimage was not prolonged to enable him to see how fully his anticipations of St. Fursey's greatness were destined to be verified.

We are not surprised to read that St. Brendan's intermittent stay on the island was made memorable by many miracles. But as the narrative of his whole career is interwoven with the poetry of pious legend, we shall only pause to refer to one miracle, which it was said was commemorated on the island by the monument known as 'Leaba in Tollceand—the bed or grave of the wounded head.' The Leaba existed there at the time of the Ordnance surveys A.D. 1845. Though Miss Stokes gives us this information she does not describe the 'monument which was still in existence there' at that date. As regards the miracle, we find it recorded in the life of St. Brendan, edited by Cardinal Moran. It is also given by Miss Stokes. But as it is given with particular clearness by Dr. O'Hanlon we will quote this interesting narrative.

About that time likewise, St. Brendan sent five monks to the aforementioned island of Detrumna, that they might dwell in it. However, some mutual discord was excited by the tempter, and one of them struck a senior on the head with great violence. He died from the effects of the stroke. When certain monks went speedily to St. Brendan with an account of that transaction he said to them: 'Return and say to him who has been struck, "Brother, arise! for thy Abbot Brendan calls thee."' This instruction they carried out, and the Monk then lying on a bed and lifeless, arose. Afterwards he went to

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<sup>1</sup> Dr. O'Hanlon; *Brendaniana*; etc.

St. Brendan bearing a portion of the weapon of iron with which he had been struck on his head. On seeing him the holy Abbot said, 'Dear brother, do you desire to remain still in this life, or now to possess Heaven?' The religious Monk at once expressed a wish to depart, and to be with Christ. Instantly he happily departed, and he was buried on the island of Inis Mac Ua Cuin. The place of burial was called in Irish 'Lebeyd in Tollcynd,' meaning the 'grave of the perforated head.' It is clear from Dr. Moran's edition of the life of St. Brendan that the monk referred to was buried in Inis Mac Ichumd, that his grave was known by the Irish designation of 'Lebayd in Tollcynd.' The monument or memorial which was raised in this interesting spot should have naturally been regarded with great veneration. It is much to be regretted that every vestige of this monument should have completely disappeared.

It is only about this period that we find references to St. Brendan's holy sister Bryga, to whom he was very much attached. She seems to have been his companion in his early years—when he was privileged to see the angels, who were her faithful attendants and guardians. Early in life she consecrated her virginity to God, and her life to religion—though the particular convent in which she made her religious profession is not mentioned. Some think she was connected with one of the religious establishments in Kerry. Others think that her convent was somewhere in Roscommon.

St. Brendan would have his holy sister associated with him in his apostolic labours amongst the Galway tribes. Now that the tribe of Moy Soela had come to know and love him, and that he had established his great religious community on the shores of the Shannon, and given Hy Maine its first Bishop, he would establish on the shores of the Corrib a community of nuns under the direction of his own saintly sister, who would help him to perfect the work in that district in which he was so successfully engaged. He accordingly selected a little promontory on the Corrib called Eanachduin, and there founded his convent. The King Aedh Finn now reconciled to him and to his religious, made 'to God and St. Brendan, a grant of the site required for the new conventual establishment. Though our annalists tell us of the grant, they do not give the exact date of the establishment of the convent. The site which he selected is a little promontory on the shores of the

Corrib, only a few miles south of Inchiquin. The interesting ruins which are there to our day, speak eloquently of its former religious importance. And now that he had given charge of Clonfert to his friend and associate Bishop Moenu, and had given St. Meldan charge of his community of Inchiquin, he had time to give much of his care to his sister's young community at Annaghdown. Indeed he had foreseen that it was at Annaghdown he was destined to receive from his Divine Master's hands the crown which he had won by his life of wonderful toil. The narrative of his death at Annaghdown is thus given by our hagiologists.

While he was bidding there on a Sunday after he had offered the Holy Sacrifice of the Body and Blood of Christ, the venerable saint said to his sister and to the brethren who were with him: 'My very dear friends, on this day the Lord, my God, summons me to Life Eternal, and I adjure you in the name of Christ to do exactly what I tell you—if you would have my blessing conceal my death here until my body has been carried to my city of Clonfert, for there I have chosen the place of my resurrection.'

And there his prophetic words had their fulfilment. Having imparted his last blessing to his holy sister and his brethren, he raised his eyes to Heaven, and with the words, *In manus tuas Domine commendo spiritum meum*, his soul passed from earth to eternal rest, and his body was borne to its last resting-place in Clonfert, A.D. 577, amidst such a public manifestation of national reverence and sorrow, as Ireland had not witnessed since the obsequies of her National Apostle.

We have seen that Fursey left Inchiquin to visit his kindred in Kerry. The pomp and royal pageantry of his father's palace had no attraction for him. He seems to have devoted himself exclusively to religious exercises and the study of sacred science. Nor did his parents attempt to place any obstacles to the attainment of his pious desires. We are even informed that his father helped to place him under the charge of teachers who were eminent for sanctity and knowledge.

His stay in the Southern Province does not, however, appear to be a protracted one. It is thought that the great

object of his visit was to impart, as well as to receive instruction ; and to inspire with his own heroic spirit as many of his immediate kindred as he could influence to accompany him to his home on the Corrib, and there acquire the science of the saints under the teaching of his master, St. Meldan. In this he seems to have been successful. Having bade farewell to his royal parents he set out for Inchiquin, then regarded in Munster as a remote part of Ireland, and was joyfully received by St. Meldan the guardian of his childhood who had succeeded St. Brendan as Superior of the Monastery.

It was soon after considered desirable that Fursey should found a separate monastery, of which he was appointed superior. Though the new monastery was erected near the old, there is some difficulty about fixing its actual site. As we have seen it is said to be at Rathmath, near Lough Orbsen. This site may naturally have been the hospice on the mainland in which his parents had made their protracted stay under St. Brendan's care. This is the opinion of Colgan and others who recognise the site, as that known in our day as Kil Fursa or Kilursa. We are informed that the new foundation quickly grew into a flourishing establishment, and that St. Fursey had the happiness of receiving there, with some of his brothers, many of his kindred. There can be no doubt that SS. Foilan and Ultan were his brothers, and were inmates of that monastery. And as we find little or no reference to them, till after his return from Munster, it may be assumed that they had accompanied him on the occasion of his return to Inchiquin.

It was about this period that St. Fursey was favoured with those wonderful visions which revealed to him so impressively the condition of the elect and reprobate after death ; which have been noticed with respectful attention by his biographers since the time of Venerable Bede. He was accredited with the intention of again visiting his Munster friends with a view to promoting their spiritual interests, when he was favoured with these revelations. Venerable Bede informs us that it was in the monastery which he built for himself that he was 'favoured with a spiritual rapture,' etc. In this statement there does not appear to be anything inconsistent with the general opinion of our Irish writers, that it was during his stay

at the Corrib that he was favoured with those wonderful visions. Lanigan's testimony on the subject is direct. He says 'St. Fursey is said to have had those visions in the year A.D. 627, which was probably about two or three years after he had finished the monastery of Rathmath.'

The conditions under which he had those visions are given to us at some length by Dr. O'Hanlon and Miss Stokes. They are given at much greater length by the original compilers of his acts.

One day as he left his cell to preach, he appeared to be seized with a sudden illness, and was carried back to his cell where he lay for a considerable time. As he appeared to be deprived of sensation and motion, his religious, who knelt around him, burst into tears thinking him dead. At the early dawn of the morning, however, he was restored to consciousness and health; he then spoke freely to his monks of the visions with which he was favoured by God during his ecstasy. The narrative, as it is handed down to us, reads like one of the visions of the prophets of the Old Law. Angelic bodies of surpassing beauty, but partially revealed in the surrounding darkness, appeared to him, and bore his soul aloft under the shelter of their snowy wings. And the motion of their wings filled the air with a sound of wonderful sweetness, and then there was a sweet chant in which one angel led and the others followed. And then a chorus of many thousands of angels, singing as it were an unknown psalm seemingly in anticipation of the triumphs of Christ and His saints.

This was the first occasion when the invisible was revealed to him. But the revelations were to be repeated.

The indications of his trance on the second occasion were equally impressive. On a sudden the feet of the saint became cold and rigid, while his arms were extended in prayer as if in anticipation of the approaching vision. In his trance he became conscious of the presence of three angelic spirits who stood by to guard him. It was then the horrors of hell, and the hideous forms of its demons, were revealed to him, through which he was safely led by his angelic guards and guides.

After this he was shown the beauty of the mansions of his Heavenly Father's house. The angels with their gleaming



wings passed before him in the 'marvellous bright light' that shone around, and the melody of their song of praise to the 'Thrice Holy' filled his soul with unspeakable joy and sweetness. Here, too, was the saintly multitude, the just made perfect; amongst whom he recognises his friends and masters then dead, Meldan and Boean. Their forms were of surpassing brightness, radiant as angels. They impressed on him the great duty of preaching to the world. When restored to consciousness he saw his weeping friends around him and about completing the preparations for his interment. He is said to have on this occasion engaged at once in the great work of preaching amongst his fellow-countrymen in Ireland. He was blessed with an eloquence that was powerful and persuasive, by which he was able to attract and influence the vast multitudes who continued to throng around him. When we add to this the well known character of his sanctity, and the marvellous character of his revelations, we have more than sufficient motives to account for the multitudes that thronged to hear him during the twelve months of his public preaching in Ireland. There can be little doubt that during this period he visited South Munster to propose once more to his kindred, in the strength and warmth of his charity, the powerful motives for doing penance which he was so specially commissioned to preach.

We are told that the year 627 was the date at which he had those revelations which would be, as Lanigan thinks, two or three years after he had founded his monastery at Rathmath.

On the night of the anniversary of the first of his visions, while many wise and religious men were with him, 'he was caught away from the trouble of the body,' and once more the command to go forth and preach was given to him by God's angel; and on this occasion the duration of the period of his preaching was extended to a period of twelve years.

He had already preached with great success in several parts of Ireland. His natural eloquence, and the distinction of his royal birth should naturally attract his Irish audiences. But his reputation for exalted sanctity, and his visions of the hidden secrets of the spirit world which human eyes have not seen, and human tongue may not disclose, did far more to attract

constantly increasing multitudes around him. But the admiration of his countrymen was more than his humility could bear. He accordingly withdrew for a little time to the retirement of a lonely island off the Irish coast, and there he determined to leave Ireland, and seek some other portion of the Master's vineyard, in which the labourers might perchance be few; there to sow the seed of his heavenly doctrine. He was not, however, to leave alone.

A devoted band of young missionaries, who felt as he felt the desire of forsaking all for Christ, sought earnestly to be associated with him. These were the holy brothers Algeis, Etto and Gobban who had been ordained but a short time previously.<sup>2</sup> St. Fursey approved of their desires. He then called upon his brothers Ultan and Foilan, and said, 'Do you desire to serve Christ with me?' And they said, 'Whither you go we will follow.' And Fursey said, 'Let us follow Christ and offer ourselves a holocaust to Him.' So with this heroic band of ardent and devoted followers he bade a last farewell to his beloved monastery at Inchiquin. To Fursey it must indeed have been a heroic sacrifice; though renouncing all for Christ. Yet there was one treasure to which his heart would cling—one which he felt unwilling to renounce, and which he determined to carry with him from the island sanctuary of Inchiquin. Saints Meldan and Boean had been buried there. He would bear their precious relics with him, he would retain and guard them with ceaseless care, until his hour should come, and his body be laid to rest with them in his far off grave at Peronne.

We do not propose in this paper to accompany our saint and his holy and heroic companions in their subsequent successful labours in England, France, and Belgium. We must terminate our sketch with the briefest reference to that portion of their career.

After leaving Ireland, the missionaries received a most generous reception from Sigebert, the King of East Anglia. At the request of the king, St. Fursey founded a monastery on the coast of Suffolk, at a place known then as Cnobthersburg.

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<sup>2</sup> These saints are respectively patrons of the churches of Algeise, St. Gobain, and Aresnea, in France, Stokes, p. 99.

and more recently as Burgh Castle. Of this religious house King Sigebert himself became soon after an edifying member.

St. Fursey's stay in Suffolk was comparatively brief. The immediate cause of his departure is given so clearly by Venerable Bede, that his words may be given here. 'The country after this, being much disturbed by frequent invasions of enemies from which there was no security even in monasteries, leaving all things in good order he passed over into France. The fame of his sanctity, and the character of his extraordinary visions were known in France, and secured for him a most favourable reception at the hands of King Clovis II. and his virtuous Queen Bathilde.'

Under the immediate patronage of a powerful noble, he founded a celebrated monastery at Lagney, which, as Miss Stokes informs us, was 'close to Chelles, about six miles from Paris, where Clovis and Bathilde had their "Villa Regia," and where this good Queen founded her long-famed nunnery.' The character of the miracles which he is said to have performed here helped to spread his fame far and wide. The holy Princess Gertrude of Brabant, also held him in the highest esteem. His holy brothers Ultan and Foilan she regarded with the same veneration; and we find accordingly that she invited them to Brabant to help in the advancement of religion in that district. Their first religious foundation was at Fosse in the Diocese of Liege. Here Ultan was appointed Superior; while Foilan returned to aid St. Gertrude in the administration of her great Convent at Nivelles. His death in the year 655 is regarded by many as that of a martyr, but by all it is recognised as that of a saint.

At this time a man of wealth and recognised piety named Erchenwald, lived at Peronne, then an important fortress. He was mayor of the fortress and was most anxious to induce St. Fursey to reside there. It was with this purpose that he built or restored its church. He also erected a monastery adjoining it which he wished to place under the saint's authority. St. Fursey's approval of Erchenwald's pious efforts was clearly manifested by enriching that church with the relics of his venerative masters Meldan and Boean. We are informed that it was the saint's own wish that he should end

his days there in the newly erected monastery. But he was summoned to his reward at Lagny before he could realise his wishes ; but it was at Peronne in the same shrine which contained the bodies of Meldan and Boean that his body was laid midst the most touching manifestation of popular veneration and esteem.

As regards the particular day and year of St. Fursey's death, there exists a great diversity of opinion. Dr. O'Hanlon regards it as most probable that he died on the 16th of January. The embarrassing and conflicting character of the dates of his death may be inferred from the fact that they vary from A.D. 630 to A.D. 660. Colgan gives the date as A.D. 652, and Lanigan concludes that it was about 650.

On the death of Fursey his brother Ultan was induced to come from his great Belgian house at Fosse, and take charge of the new foundation at Peronne ; and we are informed that while charged with the administration of Peronne he was not allowed to resign that of Fosse.

The labours of those holy brothers which attracted such general and wide spread attention abroad, were followed in Ireland with the most respectful admiration ; so much so that many of our countrymen followed them in their voluntary exile to be ranked amongst their devoted disciples.

The monasteries at Fosse and Peronne were soon designated *Irish Monasteries*. This was also the case with Lagny, which had St. Emilian, who was trained at Inchiquin, appointed Superior after the death of St. Fursey.

The appointment of St. Ultan as Superior at Peronne had the willing sanction of St. Eligius, Bishop of the Diocese.

In the year A.D. 659 St. Gertrude passed to her reward. When ill

She sent to tell Ultan of her condition and inquire whether God had revealed to him at what time she should die, for the thought of death ever present with her filled her heart at once with joy and fear. The Saint told her that on the next day she should die, but that she need have no fear and suffer no distress, because St. Patrick and the angels chosen of God were ready to receive her into glory.

St. Ultan survived his holy brothers many years. Though

the date of his death is not fixed with certainty, Miss Stokes thinks it was about the year A.D. 680.

His memory is revered at Peronne and elsewhere on the 2nd May. He is honoured as patron of Courcellette. And we are informed that his statue, with those of St. Foilan and St. Fursey, his holy brothers, was erected on the porch of St. Fursey's church at Peronne. He was represented with a crown at his feet—a fitting emblem of the holy heroism of men who sacrificed the perishable honours of earth in order to secure crowns that cannot fade.

J. FAHEY, P.P.

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## HISTORY OF HIGHER EDUCATION IN IRELAND

TILL YEAR 1843

THE opening years of the thirteenth century were marked by a wonderful literary revival. Hildebrand's policy had at last succeeded; and the Church was rescued from the bondage of State control under which she had lain helpless for ages. Her ministers were full of new life and vigour, while the friendly rivalry provoked by the appearance of new competitors in the persons of the Mendicant Friars contributed much to promote the cause of learning. Under the fostering care of ecclesiastical authorities, the mediæval schools of western Europe were transformed into the great *studia generalia*, or universities which have continued ever since to enlarge their fields of labour, and to suit their studies to the requirements of the different ages. Popes blessed these rising institutions and guaranteed them many valuable privileges; kings and princes proved themselves munificent patrons; bishops encouraged their clerical students to attend their lectures; while the laity, filled with the spirit of faith, bequeathed them money and lands, asking no return save the prayers of the scholars.

But, alas, the Irish schools did not share in this glorious

transformation. They had flourished and sent forth from their halls accomplished scholars long ere the names of Bologna, Paris, Alcala, Oxford, had been so much as heard of in the world of Science. Still, the day of their glory had passed for a time ; let us hope that it may not have gone for ever. While these younger institutions became centres of life and learning, round which flocked thousands of the brightest intellects of England and the Continent, the Irish schools were deserted and forgotten ; the grass soon grew over the grounds that had been hallowed by the footsteps of generations of saintly scholars, and, to-day, only the walls remain silent witnesses of the past and its possibilities.

Many causes contributed to bring about their dissolution. The Danish invasions by which the country was periodically disturbed, the fratricidal strife between Ard-Righ and Righ, province and province, chieftain and chieftain, must needs prove disastrous to the schools. Learning cannot long find patrons in a land resounding with the clash of arms and the war-cries of restless clansmen. Nor was the situation improved by the arrival of the English invaders. They came to plunder and enrich themselves, not to promote the cause of education. Only too frequently the ties of a common religion were not sufficient to guarantee the scholar from violence and oppression. The once famous schools of Armagh, Lismore, Bangor, and Glendalough, though not completely extinguished, had fallen from their high estate, and ceased to influence the nation.

Still, there were some of the stranger ecclesiastics who could prize learning and scholarship. They saw that unless Ireland was to be a land of barbarism, and not the land of scholars as she once had been, an effort must be made to found a university on the model of the recently founded Continental institutions. In the year 1311 John De Lech was Archbishop of Dublin. He hastened to lay before the Holy See his hopes and his fears for the future of Irish education ; nor was he long left in doubt about its decision. Clement V. immediately forwarded a Brief empowering the Archbishop to erect a university in Dublin in every Science and Faculty and for all time.

We, therefore [says the Pope], giving a favourable ear to the supplications of the said Archbishop, and desirous that out of (Ireland) men may proceed skilful in learning and fruitful in the sciences, who will be able by wholesome doctrines to sprinkle the country like a watered garden to the exaltation of the Catholic Faith, the honour of Mother Church, and the profit of all the faithful, do, by our Apostolic authority, ordain that in the city of Dublin (if the consent of the Suffragan Bishops be had) a University in every Science and lawful Faculty be established to flourish there forever, in which Masters may teach freely and Scholars be auditors in the said Faculties, and such as may be thought worthy of being called to the Doctorate in any of the Faculties may obtain license for that end.<sup>1</sup>

Unfortunately De Lech died and the project fell through for a time. Seven years later his successor, De Bicknor, continued the work, and in a letter issued with Papal sanction, on February 10th, 1320, he laid down the constitutions for the new university. The Chancellor was to be elected not by the Government, as has been so often insisted upon in this country, but by the masters-regent with whom also rested the appointment of proctors—two in number. On his appointment the chancellor was empowered to draw up statutes for the government of the university in consultation with the masters-regent and non-regent. The graduates might obtain their degrees according to the votes of the different faculties—a bare majority being sufficient to ensure their success. Nor did the university forget to provide for the instruction of the faithful. A regent in divinity was to be appointed to lecture publicly on Holy Scripture in the Church of St. Patrick, so long as the university continued to exist. The Dean of St. Patrick's was appointed as first chancellor, whilst two Dominicans and one Franciscan were created doctors of divinity.<sup>2</sup>

The new university appears to have started work immediately, probably in buildings attached to the old Church of St. Patrick. But there were numberless difficulties to be overcome. In the first place, the Papal Bull had ordered that the consent of the suffragan bishops be obtained; and there is no proof that this clause was ever fulfilled. De Bicknor was

<sup>1</sup> Harris' *Ware's Antiquities; Hibernia Dominicana*, De Burgo.

<sup>2</sup> *Vide ut supra; The Office and Work of Universities*, by Newman.

an ambitious man, and soon became involved in bitter contests not alone with the Primate of Armagh, but even with his own suffragans, notably the Bishop of Ossory. Hence very little assistance could be expected from these quarters.

Again, the State was not generous in its contributions. The rulers sent to govern Ireland were too much engaged in providing for themselves and their families to do much for the welfare of the nation. They looked upon the struggling young university as an institution that might prove dangerous to their class; whilst, at the same time, the native Irish, the men of the soil, would hardly have been welcome had they elected to come. They were treated as a barbarous and a conquered race, and naturally they had no love for what they regarded as a Saxon school.

Such were a few of the causes that tended to destroy the prospects of the university, and however we may account for it, students from Ireland continued to flock to Oxford and other places in search of higher education. Unfortunately this was not the last occasion during the history of this question when the same tale of shameful desertion might be repeated. The clergy and scholars of Ireland appealed to Edward III. in 1358—thirty-eight years after the foundation—for assistance to continue the studies in divinity, canon and civil law, and other clerical instructions. The king replied by founding a new lectureship in divinity, and granted letters of safe conduct to students whilst going to or returning from the university and during their stay there. Further pecuniary assistance was given a few years later.<sup>3</sup>

Still, however, success did not come. The bishops were too much engrossed in their civil duties to give it the necessary support; and it is not improbable that William De Hardite, the Dominican who had obtained the first doctorate, was appointed rector.<sup>4</sup> The schools of the Franciscans and Dominicans had been from the beginning affiliated to the university, and it is remarkable how when all others seemed to have deserted it, the Dominicans continued the undertaking.

Their priory of St. Saviour's stood in Oxmanstown, over-

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<sup>3</sup> Harris Ware's *Antiquities*.

<sup>4</sup> *Hibernia Dominicana*.



looking the Liffey, on the very site where now stand the Four Courts. The grounds were leased from the Cistercian monks, but the rent—the presentation of a candle each Candlemas Day—would hardly be considered excessive by the most extreme opponent of dual ownership. Their schools of philosophy, which were placed under the protection of St. Thomas of Aquin, were erected in Ussher's Island, farther up on the other side of the river. Not unfrequently when the Liffey was swollen, the masters and scholars found it difficult, if not impossible to cross; and so they set themselves to remedy such a grave inconvenience. At the advice and with the assistance of their supporters the Dominicans resolved to erect a stone bridge—the first ever erected in Dublin—to connect their priory with the schools. It was soon finished and popularly known as the Old Bridge; and to defray expenses a lay-brother stood daily exacting toll of all vehicles passing that way. A holy water font hung by the side in which the passers might dip their fingers and invoke God's blessing on themselves. The bridge with its font stood as the Dominicans had built it till the great floods of 1802, when they were swept away, and a new structure erected. It is interesting to remember that the first stone bridge ever built in the metropolis of Ireland was built by ecclesiastics in the cause of Education.<sup>5</sup>

In the year 1462 the Earl of Desmond was appointed Lord Deputy by Edward IV. He seems to have wished the welfare of the country, and the people looked to him as a protector and friend. He founded and endowed a great college at Youghal to instruct the people of the district; and the next year a parliament was called at Drogheda to prepare the way for a university. The Primate of Armagh and Dublin were jealous of each other's jurisdiction. Both wished to be supreme. Drogheda had been for years the seat of the Archbishops of Armagh; and so, Drogheda insisted on being placed on equality with Dublin in educational matters. The statutes of the Parliament, written in French, the legal language at the time, are still preserved in the 'Records of

<sup>5</sup> This is the story as given by De Burgo from Dominican Records, but Gilbert, in his *History of Dublin*, does not agree in this account of 'Old Bridge.'

Chancery,' and would well deserve perusal by some of our modern legislators.

Because the land of Ireland [they say] has no University or place of General Study, a work of which sort would cause a general increase of knowledge, riches, and good government, and would prevent riot, evil government and extortion within the said land, it is therefore ordained, established, and granted by authority of Parliament, that there be a University in the town of Drogheda, in which may be created Masters, Bachelors, and Doctors in all Sciences and Faculties, as they are made at Oxford; and that they may also have, occupy, and enjoy all Privileges, Liberties, Laws, and Customs which the said University of Oxford hath occupied and enjoyed, so that it be not prejudicial to the Mayor, Sheriffs, or Commonalty of the said town of Drogheda.<sup>6</sup>

Unfortunately, however, Desmond, the founder of the university, was superseded by an Englishman, and serious charges were urged against him—amongst the rest that he had been too kind to the native Irish, and had encouraged rebellion against England. Hardly two years passed from the time when he had begun to arrange for the university when he was hanged on a gibbet outside the gates of the very town wherein it was to have been erected, and his lifeless body was consigned to the care of the Dominican fathers, while his head was carried to Dublin to be spiked at the city gates. Yet Drogheda must have long continued a centre of liberal education, because we find in the records of the Inquisition, made by orders of Henry VIII., 'that every man of any standing in the country sent his sons to be educated in that city.'<sup>7</sup>

If the attempt failed it had at least one good effect. It roused the people of Leinster to make one other effort to continue the work of the old Dublin university. The Dominicans and Franciscans appealed to Sixtus IV. in 1475, pointing out to him that there was no place in the country where degrees might be obtained, and that consequently those anxious to prosecute their studies were forced to cross the seas at great peril and expense. Sixtus IV. issued a Brief empowering them to erect a university. Some people say the

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<sup>6</sup> D'Alton's *History of Drogheda*; Ware's *Antiquities*  
<sup>7</sup> Wyse, Pamphlet on Irish Education.

work was never undertaken ; but either a new university was founded, or else, which is most likely, the old university, under control of the secular clergy, began again to make itself felt. Lectures were continued, as we can see from the fact that the provincial synod, presided over by Walter Fitzsimons in 1496, an agreement was entered into that the Archbishop and his suffragans should contribute fixed sums for seven years to maintain the lectures of the university. The parties assenting to this arrangement were the Archbishop of Dublin with his chapter and clergy, and the bishops, chapters, and clergy of Ossory, Ferns, Leighlin, and Kildare.<sup>8</sup>

This closes the first chapter in the history of higher education in Ireland since the fall of the monastic schools, and we cannot say that the story has been one of success. Still those who sneer at the failure should bear in mind the obstacles that had to be overcome. The nation was divided into two hostile camps—the native and the Anglo-Irish—by whose disputes the land was kept in almost perpetual turmoil. The broad acres with which the Irish had endowed their ancient schools were seized by the invader and converted to less generous uses ; nor did any of the rulers appointed to govern Ireland show themselves zealous benefactors of the university. While Oxford and Cambridge were allowed to develop in comparative peace and affluence, while in later years Trinity College was enriched by the lands of Catholic nobles attainted on account of their religion, Dublin University was left to struggle in a land torn by conflicting interests, uncared for by those who should have been its patrons. Still, it should be noted, that upon whomsoever the blame is to be laid for the failure, the ecclesiastics can hardly be held responsible. They were the first to organise the work ; they stood by it in its darkest days, and, as is evident from the action of the Dublin Synod, they were the last to abandon the cause as hopeless.

In a few years the country was disturbed by the reforming policy of Henry VIII. He endeavoured to force his royal supremacy upon the Irish people, but despite his bribes and his persecutions the nation as a whole remained loyal to the See

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<sup>8</sup> Ware's *Antiquities*.

of Rome. While Parliament was determining the religion according to the pleasure of the different rulers, while new forms of prayer and articles of belief were being drawn up, the people remained unshaken in the faith of their fathers.

In times like these there seemed little hope for the university. Yet in 1560, two years after Elizabeth had succeeded to the throne, Father Wolff, the Jesuit, was sent into Ireland as Apostolic Commissary, and the Cardinal Protector of the Propaganda besought him when leaving Rome to leave no effort untried to establish grammar schools throughout the country in order to pave the way for means of higher education. Four years later a Brief was sent to Richard Creagh, and this same Father Wolff empowering them to erect colleges in different parts of Ireland which might confer degrees and enjoy all the privileges of a university. But the English Government were resolved to frustrate their efforts, and Creagh and Wolff were arrested and sent out of the country.<sup>9</sup>

We come now to deal with the efforts made by Elizabeth and her Government in the same direction. From the very beginning of her reign she and her advisers were clever enough to perceive the advantage that must accrue to the English power by having complete control of the higher education of the country. In 1571 when Sir Nicholas Malby was sent as Governor of Connaught, the queen commanded him to found a college in some central town in Ireland for the instruction of the people. She recommended Clonfert on account of its healthy and convenient situation, and the governor was ordered to examine were there any suitable buildings already erected, also what would be the amount of the united revenues of the Sees of Elphin and Clonfert because she intended to suppress these two bishoprics and start the university with the funds so acquired. 'We find,' she concludes, 'that the runagates of that nation, who under pretence of study beyond the seas do return fraught with superstition and treason, are the very instruments to stir up our subjects to undutifulness and rebellion.' For some reason or other these commands were not fulfilled. Passing over similar attempts of which Campion

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<sup>9</sup> *Hibernia Ignatiana*, Hogan. <sup>10</sup> Moran's *Archbishops of Dublin*.

speaks in his History of Ireland, we shall come to deal directly with the foundation of Trinity College.

Before doing so, however, it might be well to sketch briefly the position of the Catholic party in Ireland at the time, as it will enable us to understand better the early history of Trinity. It is a serious mistake to imagine that Catholics were completely crushed during the reign of Elizabeth, and that they held no positions of trust and emolument. In the Parliament which Elizabeth summoned after ascending the throne, to discuss the royal supremacy, out of the forty-two Lords who answered to their names nearly every single man was Catholic. The House of Commons had been packed by the Lord Deputy, but despite all his tricks the Catholics were here, too, in the majority. Stanihurst, the Speaker, clearly perceived that the Royal Supremacy could not pass in such an assembly, and so recourse was had to a most dishonest dodge. George Dillon, himself an eye-witness, tells us how it was done. The Speaker sent private notice to those members whom he knew to be in favour of the Royal Supremacy, that Parliament would sit on a certain day—probably the feast of St. Brigid—on which the Catholic Party thought no business would be transacted, and before they became aware of the proceedings, the Act had been placed on the Statute Book. As soon as the matter was discovered there was a general protest against the fraud, injustice, and deliberate treachery of the proceedings. But the Lord Deputy and others having solemnly sworn that the law would never be carried into execution, the remonstrants were caught in the dexterous snare, and consented that the enactment should remain on the Statute Book. As a matter of fact during the whole reign of Elizabeth the oath of Royal Supremacy remained almost completely in abeyance.<sup>10</sup>

In the next Parliament called by Elizabeth, in 1569, the Lords were again Catholic, but the most unfair means were adopted to secure a Protestant majority in the Commons. On the very first day of the session the Catholics protested against the elections. So determined were they that when some of

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<sup>10</sup> *Vide* Tracts Relating to Irish (Arch. Soc. of Ireland); Moran's *Archbishops*; Dr. Kelly in *Rambler*, Jan., 1853; *Cambrensis Eversus*.

the Protestants referred incidentally to the royal prerogatives, they created such a scene of uproar that the Deputy feared to introduce the question of religion and fled into England to seek the queen's advice. In the Parliament of 1585 their position remained practically unchanged.

Besides, Elizabeth looked to the Catholics for support. The war with the great Earl of Desmond had just concluded, while it could hardly have been a secret to the Court that O'Neill and O'Donnell were marshalling the forces of the North for a struggle. Elizabeth turned to the Catholic party for assistance, and to their shame, be it said, many of them drew their swords against their co-religionists. O'Sullivan fortunately supplies us with the list of Queen's Catholics, as he calls them. There you find the names of Butler, Earl of Ormond; Viscount Barry of Buttevant; Butler of Dunboyne; Burke of Castleconnel; Henry, William, and Gerald Fitzgerald, Gormanstown; Nugent of Delvin, and Fleming of Slane; Barnewall of Trimleston, and the Plunketts of Louth, Dunsany and Killeen; Donogh O'Brien of Limerick, and McCarthy of Carbury; Lord Inchiquin and The O'Connor Don.<sup>11</sup> Elizabeth, then, could not well afford to violently offend the Catholic Party.

Now for Trinity. Adam Loftus, a Yorkshire priest, came to Ireland to uphold the religious opinions of Elizabeth. Being a gifted and accomplished courtier he rose gradually, till at last he found himself as Archbishop of Dublin in possession of many important offices in Church and State—so many that the Dean and Chapter of St. Patrick's forced him to promise that he would never ask anything more for himself or for his friends. Though he had previously opposed the efforts of Sir John Perrot, yet he now resolved to found a university of Dublin; and so, at the Quarter Sessions of John the Baptist, he called a meeting of the citizens in the old Tholsel, and in an eloquent address, still preserved, he laid before them the many advantages of having a university in their midst. His argument prevailed, and the Corporation of Dublin granted as

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<sup>11</sup> *Vide Harris' Ware's Antiquities; Stubbs' History of Trinity College, Heron's History of Trinity College; Stubbs' Appendix of the Speeches of Loftus.*

a site for the new university the grounds of the old Augustinian priory of All Hallows, for the priory was now deserted. Whatever Loftus may have thought of the Protestant character of the new institution, it is certain that he must have carefully concealed his views; for, be it remembered, that the majority of the citizens of Dublin who applauded his address in the old Tholsel were Catholics, and most of the Corporation who granted the site professed the same religion.

Henry Ussher, Archdeacon of Dublin, and Lucas Challoner were despatched to London to obtain a mortmain lease of the land as well as a charter for the new university. By letters issued on the 29th December, 1591, and by others of more solemn form on the 3rd March, 1592, the license and charter were granted by the Queen. In these letters she declares:—

We will grant and ordain for ourselves, our heirs, and our successors, that their be and shall be a College, the *Mother of a University*, in a certain placed called All Hallows, near Dublin, for the education, training, and instruction of youths and students in arts and faculties to last for ever, and that it be and shall be called the College of the Holy and Undivided Trinity, at Dublin, founded by Elizabeth.<sup>12</sup>

Now, in these, days when the Protestantism of Trinity College is regarded as sacred and almost inviolable, it may not be out of place to examine on what grounds this opinion is based. We have already noted that the site for the new university was the lands of the Augustinian Priory granted for the purpose by the Catholic citizens of Dublin. The obtaining of the charter was the next step in the undertaking, and not a word is said in the charter of Queen Elizabeth about upholding the Protestant religion or the exclusion of Catholics from the privileges of the institution. 'The want of a university in the kingdom of Ireland,' 'the better education, training, and instruction of scholars in that kingdom,' are dwelt upon, but nowhere is it hinted that these benefits were to be kept from the majority of the people and reserved for a few thousand individuals.

Remember, we say nothing about the intention, we take only the charter as we find it, and we assert that according to

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<sup>12</sup> Ware, Heron, Stubbs, *ut supra*.

the terms of that charter by which Trinity College was called into life, it should have been a university for the nation at large, and not a Protestant stronghold.

But there is still more astonishing evidence that Catholics were by no means excluded; for, amongst the first scholars named by the queen in this very charter we find the name of Stephen White, the son of an old Catholic Waterford family, and himself destined thirty-five years later to hold a prominent place in Catholic educational circles. That the afterwards famous Jesuit, White, was the person mentioned in the queen's charter there can be no reasonable doubt, because no other person of that name is anywhere mentioned; all traces of this student have disappeared from the records of Trinity, while, as if to settle all doubts, we find that James Ussher, one of the other scholars named in the charter, and Stephen White were fast friends, often corresponding with each other, and even in after years when Ussher was using all his powers to crush the Catholics, White was a welcome guest at his table, and had access to his collection of manuscripts.<sup>13</sup>

Now that the site and charter had been obtained it became necessary to seek funds for the erection of suitable buildings, because Elizabeth had practically confined her assistance to her good wishes and blessing. In this difficulty the Lord Deputy, Fitzwilliam, resolved to appeal to the gentry of Ireland, and a circular letter was drawn up and despatched to the sheriffs of the different counties. Religion is never mentioned in this address. He beseeches them for the sake of their children and their children's children to lend their aid in an undertaking which could not fail to confer incalculable blessings on the whole country. Again and again this national character of the university is insisted upon, but its Protestantism is entirely forgotten.<sup>14</sup>

Nor is this to be wondered at when we remember that many of those to whom the circular was addressed and most of those who responded to it were devoted Catholic men who may have been more loyal to their queen than to their country, but who for all that suffered the loss of possessions and life

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<sup>13</sup> *Waterford Journal of Archaeology*, April, 1897.

<sup>14</sup> Heron's *Hist.*



rather than deny their faith. There you may find the names of the Taaffes of Louth, the Nugents, the Tyrrels, and the Walshes of Westmeath ; of Sir Turlough O'Neill and the men of Tyrone ; of Sir Hugh M'Guinness and his clansmen of Down ; of the landowners of Limerick and Munster generally ; of the gentry of Connaught, and notably of the town of Galway ; of the inhabitants of the corporate towns of Drogheda and Dublin.<sup>15</sup> All these hastened to subscribe their money to found a university where their children might be trained, but only to find that they had been grossly deceived, and that the bigoted clique led by Loftus who had assumed control of Trinity, had determined to make the attendance of Catholics impossible. Yet, in the beginning, before this was clear to all, Catholic students did go up to Trinity to receive their education ; but, when they found their religion was in danger, no inducements could keep them there, and many of them fled to the Irish Colleges in Spain.<sup>16</sup>

The religious intolerance of the Trinity authorities became more and more manifest, and the Jesuits found it necessary to warn the Catholic parents not to permit their children to attend the university lectures—a course of action which the college deeply resented.<sup>17</sup>

During the opening years of Charles I., the courage of the Catholics revived. They looked to him as a friend, nor were there wanting reasonable grounds for their confidence. He was married to a daughter of the Catholic king of France, herself a devoted Catholic ; he had promised them fifty concessions known as 'the graces,' in return for the assistance which they guaranteed, while the Lord Deputy Falkland was well known to be their sincere friend.

The Jesuits resolved to seize this opportunity to found an Irish Catholic university. Trinity had already clearly adopted its policy of exclusion, while of the Catholics who flocked to foreign universities, many of them sought in other lands the honours denied to them at home, and so their abilities and their services were lost to the country. The Jesuits

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<sup>15</sup> *Book of Trinity College ; College Calendar, 1833.*

<sup>16</sup> *Hibernia Ignatiana.*

<sup>17</sup> *Life of Father Fitzsimons.*

determined to apply a remedy by providing higher education at home.<sup>18</sup>

They had splendid prospects of succeeding. Many of the Irish province were famous all over Europe for their learning—men, like Stephen White, who had already proved his worth as Professor in the universities of Salamanca, Ingolstadt, Dillingen, and Pont-a-Mousson. All these were summoned home to man the new institution. Besides, they were closely connected with the great Anglo-Irish families who relied so much on the royal protection. The superior in Ireland was Father Nugent, a kinsman of the Countess of Kildare, and Lords Westmeath and Inchiquin, his assistant was a Dillon, brother of the Earl of Roscommon; and amongst the Fathers we find the unmistakable names of Nugent, Netterville, Plunkett, Talbot, Segrave, and Eustace. They could well trust to the generosity of their kinsmen for the funds required to begin the work.

Nor were their hopes misplaced. The project was warmly taken up by their friends and by some of the bishops, and money was freely contributed to erect the necessary buildings. The site selected was in the street then and now known as Back Lane, situated in the very centre of old Dublin. Despite the warnings of the Superior-General they persevered in the undertaking, and in 1627 the new university empowered by Papal charter to give degrees in all arts and faculties was declared open. The Lord Deputy, Falkland, if he did not actually approve of the work, certainly must have connived at it. 'I know well,' writes Bedell, the Provost of Trinity, to the Earl of Strafford, 'that his Holiness hath erected a new university in Dublin to confront his majesty's college there, and to breed up the youth of the kingdom to his devotions.' Nor was the university a mere hedge school, as some people seem to imagine. Sir William Brereton, a Cheshire gentleman, thus speaks of it in 1635:—

I saw the Church which was erected by the Jesuits and made use of by them two years. There was a College also belonging to them, both these erected in Back lane. The pulpit

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<sup>18</sup> *Vide Waterford Journal of Archaeology*, July, 1897: Gilbert's *Hist. of Dublin*.

in this Church was richly adorned with pictures, and so was the high altar, which was advanced with steps and railed out like a Cathedral; upon either side thereof were erected places for Confession; no fastened seats were in the middle or body thereof, nor was there any chancel; but that it might be more capacious there was a gallery erected on either side and at the lower end of the Church.

The Protestants were alarmed at this unheard of audacity, and Ussher warmly exhorted the Government to crush the new university. They waited till the Jesuits had completed their houses, and then, owing to some disturbances in the city, they seized the Catholic university and handed it over to the authorities of Trinity College, who placed in it a rector and scholars, and arranged that a public lecture should be given every Tuesday in the church at which the Lords Justices not unfrequently attended. Looking over the Trinity Records as given in Stubbs' History we find that in the year 1630—the year in which the University was seized—there was a rector and nine or ten scholars resident in Back Lane or Kildare Hall as it was named, and a special sum is put down for the expenses of the Christmas dinner from the years 1630 to 1634, in the latter of which there were as many as *ten Fellows* and twenty-two scholars distributed between Kildare Hall and the confiscated Carmelite house in Bridge Street.<sup>19</sup> The college appears to have been restored to the Jesuits; for, amongst the charges brought against the unfortunate Earl of Strafford, the fact is mentioned that he restored these places to be Mass houses. No further attempt, however, was made to continue the university, and the place having changed hands, was used as a public hospital down till the reign of Charles II.<sup>20</sup>

The cause of higher Catholic education seemed irretrievably lost. Trinity College, with all its Protestant restrictions alone remained, and unless the Catholics cared to enter it, they might either grow up in ignorance or seek instruction in foreign colleges—a course adopted by many. Soon, however, affairs had changed. In October, 1641, Sir Phelim O'Neill raised the standard in Ulster, and in a short time the Irish Catholics of the other provinces rallied to the defence of the

<sup>19</sup> Stubbs' *Hist. of Trinity*,

<sup>20</sup> Gilbert's *Hist. of Dublin*,

King, their country, and their religion. The Confederates met at Kilkenny, and a Provisional Government was established. Never for years had Catholic prospects been so encouraging.

While the nation was thus struggling for life or death the Catholic university was not forgotten. A General Council of the Dominican Order met in Rome in the year 1644, at which Father Terence Albert O'Brien, afterwards the martyred Bishop of Limerick, attended as the Irish representative. The state of Irish education was laid before the assembled Fathers, and it was unanimously resolved that five universities should be opened—one in Dublin for Leinster, in Cashel for east Munster, in Limerick for west Munster, in Clonfert for Connaught, and in Coleraine for Ulster. But, unfortunately, the state of affairs in Ireland had changed considerably in the meantime. Disunion had brought misfortune on the Catholic arms, and in a short time the Dominican houses were blackened ruins, and the Fathers fugitives from the cruelty of Cromwell's ruthless soldiery.<sup>21</sup>

So matters stood till the accession of James II. The Protestants felt that their ascendancy was in danger, and the authorities of Trinity hastened to present their congratulations to the new king; but he showed clearly that their exclusion of Catholics was not in accordance with the royal wishes. It is a curious fact that the first open quarrel between King James and Trinity was over the appointment of the Professor of Irish. The king commanded the fellows to appoint a Mr. Green to the place of Irish lecturer, which he declared had been founded and endowed by Sir Turlough O'Neill. The Board met to consult, and a characteristic reply was despatched namely, that there was 'no foundation for any Irish lectureship in any of the College Registers nor in any way whatsoever.' A year later another mandamus arrived commanding the Board to elect a Catholic, Bernard Doyle, to a vacant Fellowship. Doyle had been a student of Trinity and had taken his M.A. in 1685. Afterwards he became a Catholic and was then teaching in a school at Drogheda. James had ordered that no oath be administered, and when Doyle appeared he refused to take

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<sup>21</sup> *Hibernia Dominicana*. Vide Stubbs and Heron.

the customary oath. Explanations were made, an inquiry was instituted, and the matter seems to have been amicably arranged.

Meanwhile it was clear that things were hastening to a crisis in England, and Tyrconnell began to prepare for war. King James landed in Ireland in March, 1689, and the Provost and Fellows of Trinity hastened to pay their respects, and implore his Majesty's protection. A few months later the college was seized by the Catholic troops, and the scholars were disbanded. The old chapel of Trinity was sprinkled with holy water and dedicated to divine service, and for the first time the holy Sacrifice of the Mass was offered up. The bishops met and petitioned James that he should hand over Trinity to the Catholics. They reminded him of the old Dublin University which had been open to the nation, and whose place was occupied by Trinity; they point out the fact that many of their body were educated in foreign universities and were quite competent to assume control, and in response to their appeal the king appointed Dr. Moore, Provost of Trinity, and Dr. M'Carthy, Librarian. In these days of war and pillage the task of the provost and librarian was not an easy one, but even their enemies agree that these men fulfilled their perfectly, protecting the college books from destruction. To show that Dr. Moore, the nominee of the bishops, was a competent man, we need only indicate the fact that when he was forced to leave Ireland he became Rector of the Paris University, Principal of the College of Navarre, and Regius Professor of Philosophy, Hebrew and Greek. He founded a college for the instruction of Irish students, and on his death in 1726 he bequeathed his library to the Irish College in Paris.

Soon, however, the adherents of James were defeated and betrayed. The rights that had been solemnly guaranteed by treaty to the Catholics were denied; their own schools were closed; they were forbidden to seek education abroad; and the only refuge left to them was Trinity College. The history of Irish education during the eighteenth century must ever bring a blush of shame to the cheeks of any honest English Protestant. Though on account of the Crth of Supremacy and Transubstantiation no Catholic could obtain a degree or

any of the university emoluments, yet they were permitted to enter Trinity, to even live in residence, and receive their preparatory training. Such permission, as is evident, was nothing more or less than a terrible temptation to Catholics to conceal their faith if not entirely at least for a time. As Mr. Heron so well puts it: 'Trinity College was thus managed on the principle of a net. All Catholics were permitted to enter; the smaller fry, the lesser talents were allowed to escape, but the good fish were detained for ever.'

Lest these statements might appear to be exaggerated we shall refer to the evidence given at the Parliamentary Inquiry of 1791.<sup>22</sup> The Hon. Francis Hely Hutchinson, a son of the Provost, was one of the candidates for Trinity, and was elected. A petition was lodged by his defeated rival and the case was heard before a Committee of the Irish House of Commons. We will only say that the corruption and venality, proved at this inquiry to have been connived at by some of the authorities of Trinity, from the lowest official up to the Provost himself, was sufficient to destroy all confidence in its administration for years. Here we deal with it only as regards Catholic interests.

Mr. Toomey, a Trinity student, swore that he was a Catholic, that as Catholics were not permitted the elective franchise Hutchinson's electioneering agents—amongst them the Junior Dean—had urged him to conform that he might support the Provost's son, that Lord Doroghmore, the eldest son of the Provost, had personally waited upon him to tender the same advice, adding that his (Hutchinson's) ancestors had been Catholics, and yet that he was now a Protestant, and were he now in a Catholic country he would still be a Catholic. Toomey, however, to his credit be it said, refused to abandon his religion for the favours of the Provost.

Not so, however, with some others. Two students, Casey and Hely, had voted for Hutchinson, and to do so they must have been professedly Protestants. Yet it was sworn on the inquiry that Casey's parents lived at Buttevant in the Co. Cork, that they themselves were Catholics and had reared their children in the same religion, and that Casey, when at

<sup>22</sup> Report of Proceedings in case of Borough of Trinity, Dub., 1791.

home, was seen attending Mass on Sunday in the parish church of Buttevant. On the other hand, it was admitted that Casey on his arrival at Trinity had been appointed roll-keeper, an office which ensured his attendance at the Protestant service and his reception of the Lord's Supper ; nor had he ever been censured for neglect of these duties. His vote was allowed.

Hely's case was still more peculiar. He was from the Co. Limerick, and it was proved that his father and mother were Catholics, that he himself was a Catholic and went to Mass. But on the trial a certificate was produced signed by the curate of the Protestant church of St. Werburgh's, declaring that Hely had made his recantation in presence of witnesses, and conformed to the Protestant religion. Yet there was deception somewhere, for this same curate and witnesses appeared in court to swear that the certificate had been given without Hely's being obliged to take the oaths prescribed for such occasions. His vote was allowed.

But bigotry was at last forced to yield a little. The English difficulties abroad made then anxious to conciliate the Catholics, and in response to the demands of the Catholic Committee a Relief Bill was passed in 1793 by one of the clauses of which it was enacted that any person seeking degrees need not make any oath or declaration except the oath of allegiance. These privileges were confirmed by Royal Letters of George III. in 1794. They were still excluded from the Provostship and Fellowships of Trinity, but, we should note that they were permitted to hold any professorship in, or be members or fellows of any college in this kingdom, provided that such college shall be a member of the University of Dublin.

An extraordinary scene occurred at Trinity on degree day, 1793. The Bill abolishing the obnoxious declaration had just become law, but the Vice-Chancellor, Lord Clare, maintained that since before this act Catholics had no legal standing at Trinity, they could not, therefore, receive any degrees that day. According to the forms observed it is the University Caput consisting of the Vice-Chancellor, Provost, and Senior Master non Regent who confer the degrees, each of whom has the power of absolute veto. The ceremony began and Lord Clare ordered the Senior Proctor to read the customary declaration,

but before he could do so, Miller, the Senior Master, warned them that if they persisted he would veto every single degree, and so Lord Clare was forced to give way, and Catholics for the first time could receive the Trinity honours without violence to their faith.

Still, however, the Scholarships, Fellowships, and other university emoluments remained closed to the Catholics. No one ever dreamed of putting them on a level with the Protestant minority. At last an incident occurred which exposed unmistakably the injustice of their treatment. In 1843 Mr. Caulfield Heron—a man afterwards distinguished in Irish law circles—was a student of Trinity. Sixteen scholarships were open for competition. He entered the lists and by his answering at the examination stood fifth on the list according to the marks. It was then pointed out that for the two Sundays immediately following the examination he had not made his appearance in the college chapel, nor received the Sacrament according to custom, and he was asked for an explanation. He replied that he had stood for the scholarship without the slightest intention of becoming a Protestant, and, furthermore, that he did not consider his religion a sufficient reason for his rejection. But the Trinity authorities decided otherwise; Heron's name was erased from the list, and that of the seventeenth was added on. An appeal was made to the Visitors under a mandamus from the Queen's Bench; the case was ably conducted by Heron's counsel, but the visitors ratified the decision of the Board.<sup>23</sup> But though the legal result was unfavourable everybody felt that something must be done to remove such a glaring injustice, and soon new measures were introduced. With the decision of Heron's case closes the second chapter of university education, and a new one opens for the Irish Catholics. Let us hope that before the third chapter closes they may have obtained that equality for which they have so long struggled. Let us hope that Newman's words may be fulfilled.

I look towards a land both old and young; old in its Christianity, young in the promise of its future. I contemplate

<sup>23</sup> *Vide* Report of Heron v. Provost of Trinity, *Freeman's Journal*, Dec 18th, 1845.



a people which has had a long night and will have an inevitable day. I am turning my eyes towards a hundred years to come, and I dimly see the Island I am gazing on, become the road of passage and union between two hemispheres, and the centre of the world. I see its inhabitants rival Belgium in populousness, France in vigour, and Spain in enthusiasm. The capital of that prosperous and hopeful land is situated in a beautiful bay, and near a romantic region, and in it I see a flourishing University, which for a while had to struggle with fortune, but which, when its founders were gone, had successes far exceeding their anxieties. Thither as to a sacred soil, the home of their fathers and the fountain-head of their Christianity, students are flocking from East, West, and South, from America and Australia and India, from Egypt and Asia Minor, with the ease and rapidity of locomotion not yet discovered, and last, though not least, from England—all speaking one tongue, all owning one faith, all eager for one large true wisdom, and thence when their stay is over going back again to carry peace to men of good will all over the earth.

JAMES M'CAFFREY.

## LYNCH'S MS. DE PRAESULIBUS HIBERNIAE

A.D. 1672

**I**N the Mazarin Library in Paris, there is preserved a manuscript volume, entitled 'Historia Ecclesiastica seu de Praesulibus Hiberniae; potissimis Catholicae Religionis in Hibernia serendae, propagandae, et conservandae authoribus.' Its author is John Lynch, sometime archdeacon of Tuam. In the various published accounts of the life of that learned and distinguished ecclesiastic no mention is made of this valuable Manuscript. It has, therefore, occurred to the present writer that it would be of interest to give an account of it. He purposes, then, in the present paper, to give—1st, an account of the Manuscript itself; 2nd, some details respecting its author; and 3rd, an outline of what the Manuscript contains.

### I

The Manuscript is thus described in the Catalogue of Manuscripts, at the Bibliothèque Mazarine, Vol. II., p. 270, No. 1869 (2871):—

De Praesulibus Hiberniae, potissimis Catholicae Religionis in Hibernia serendae, propagandae, et conservandae authoribus. Début de la Préface. Scitum est plurimorum scriptorum calculis approbatum. . . . .

Papier. 1081 pages, haut 296; large 183 millim. xvii siècle; Oratorii Sammagloriani.

Of this Manuscript at least two other copies exist. One is to be found in the library of Trinity College, Dublin. It is thus described in the Catalogue of Manuscripts at Trinity College, edited by T. K. Abbott, B.D. Dublin. 1900:—

560 fol., chart S. xix.

Lynch (Joh.) Historia ecclesiastica Hiberniae.

Copy from MS. in the Bodleian Library.

The other is to be found in the Bodleian Library, Oxford. The courteous librarian, Mr. E. W. B. Nicholson, in reply to a

letter of inquiry, describes it thus:—‘The Bodleian copy is in MS. Carte, 172, and according to our catalogue it is a copy of the original, and was written about 1700. It belonged to Carte the historian.’

It is thus described in the Catalogue of Western Manuscripts in the Bodleian Library, Vol. III. Oxford. 1895:—

10,617. In Latin, on paper. Written in about 1700. 14 $\frac{3}{4}$  x 9 $\frac{7}{8}$  in. C + 716 pp.

Title. Authore Joanne Lynchæo, nuper archidiacono Tuamensi, with Praefatio and Prolegomena. This is a copy of the original. Now, MS. Carte 172.

The Mazarin Manuscript, there is good reason to believe, is the original. The following are the arguments which lead to that conclusion. The Manuscript bears on the title page the words ‘Oratorii Sammagloriani,’ which indicate that it formerly belonged to the Oratorian Monastery of St. Magloire. That monastery was the novitiate of the Congregation of the Oratory. It was situated in Rue St. Jacques, Paris, and its buildings and garden are at present occupied by the Establishment for the Deaf and Dumb.<sup>1</sup>

At the Revolution the libraries of the religious houses of Paris were confiscated or scattered. A portion of that of St. Magloire made its way to the Mazarin Library.

How the Manuscript came to belong to the Monastery of St. Magloire may be explained by a statement which the author himself makes in the preface. He tells us that he was encouraged to undertake the composition of the work by one of the Fathers of the Oratory.

Pluribus [he writes], amice lector, ab hujus operis lectione te non morabor, ad quod aggrediendum, et quoddam ingenii mei (quod hujusmodi studiis unice capitur) impetu latus, et venerandissimi patris Abelis Ludovici Sammarthani, Congregationis Oratorii, dignissimi nunc Generans, dum adhuc decessoris assistens esset monitis incitatus fui.

Now the person here referred to, namely Father Louis

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<sup>1</sup> ‘La Maison de St. Magloire etait le noviciat de la Congregation. Elle etait sise à Paris, rue St. Jacques. Les bâtiments et le jardin sont occupés presentement par l’Institution des Sourds Muets 252bis.’—Letter of the Rev. P. Chauvin, Superior of the Oratorians. Paris, 11th May, 1902.

Abel de Sainte-Marthe, was superior of the House of St. Magloire, until the death of Père Senault, General of the Oratory on 3rd August, 1672, when he was elected General. This distinguished man is thus referred to in the history of the College of Juilly.<sup>2</sup>

Le Père Louis-Abel de Sainte Marthe né à Paris en 1621 ; entré dans la Congregation en 1642 ; et mort à la maison de l'Oratoire de Saint-Paul-aux-Bois près Soissons le 8 Avril, 1697, appartenait à une famille considerable dans l'histoire des lettres et des sciences, et était fils de l'historiographe Scevole de Sainte-Marthe. Lui-même, il avait concouru à la redaction de la *Gallia Christiana*, et dans les loisirs que lui laissaient l'importante direction de la maison de Saint-Magloire, et ses fonctions de premier Assistant, il travaillait avec son frère, à l'*Orbis Christianus*, ouvrage immense, qui devait embrasser l'histoire de toutes les eglises du globe, lorsqu'il fut élu Général de l'Oratoire. C'était un homme recommandable par sa vie exemplaire, son profond savoir, et sa grand piété.

From the fact, then, that the Manuscript was written by the advice of the Superior of the monastery of St. Magloire, and that it bears the mark of having belonged to that establishment, we may without rashness conclude that it was confided to the Fathers of the Oratory by the author himself.

A second reason in favour of the view that the Mazarin Manuscript is the original, is to be found in the Manuscript itself. It is written throughout in Latin, and in a clear hand, evidently that of a professional writer ; but here and there are lines cancelled, and in one case nearly two whole consecutive pages. In other places there are corrections in the margin in the hand, to all appearance, of an old man, and in various places slips, and sometimes entire pages of paper are pasted in, written in the same hand as that in which the corrections are made. It would seem that the author had employed a professional writer to copy out the Manuscript for him, and that, then, he had gone over and corrected it carefully, either obliterating what seemed not sufficiently accurate, or adding details which were necessary to complete the narrative.

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<sup>2</sup> *Histoire de l'Abbaye et Collège de Juilly*, par Charles Hamel, page 130. Paris, 1868.

The Manuscript itself furnishes clear evidence of the date at which it was written. In speaking of Dr. John Molony II. of Killaloe, Lynch says that he was consecrated in the chapel of the Archbishop's Palace in Paris, on the 6th March, 1672, and that, 'nuper in patriam profectus est.' Again, at page 798 he writes, 'Dominicus Rochaeus, decanus Corcagiensis in illius officii exercitio ad hunc annum 1672, sedulo perstitit.' And at page 1081, referring to the death of Fr. Oliver de Burgo, O.P., he says, 'tandem hoc anno 1672, Comiti Clanricardiae a sacris mortuus est.' Moreover, in the preface he refers to Father Louis Abel de Sainte-Marthe as now General of the Oratory. Father de Sainte-Marthe was elected General after the death of his predecessor in August, 1672. The Manuscript must therefore have been completed late in the year 1672.

## II

So much for the Manuscript itself. Let us now go on to speak of the author of it. The authenticity of the Manuscript cannot be questioned. On the title-page the name of the author is not mentioned, but after the preface and prolegomena, the title of the work is repeated with the words, 'Auctore Joanne Linchaeo, nuper archidiacono Tuamensi.' Later on the author refers to the *Pii Antistitis Icon* as his own work; and in giving the list of the Archdeacons of Tuam he gives his own name thus: 'Joannes Linchaeus, hujus libri scriptor, archidiaconatu fere 40 annos potitus, eum resignavit Francisco Joyce, S. Theologiae doctori.'

The main outlines of Dr. Lynch's life are well known.<sup>3</sup> He was a native of Galway, and received his education in France. After his return to Ireland he was appointed Archdeacon of Tuam, and assisted in that capacity at the Provincial Synod of Tuam, held in 1640.<sup>4</sup> His sympathies were with the opponents of Rinuccini, and in favour of the policy of the Duke of Ormond. After the surrender of Galway in 1652 he withdrew to France, where he published his well-known

<sup>3</sup> See Brennan, *Ecc. Hist.*, vol. ii., edit. 1840, p. 275; *Dictionary of National Biography*, art. Lynch, John; Rev. M. Kelly, Introduction to *Cambrensis Eversus*.

<sup>4</sup> Renchan's *Archbishops*, Append. D., p. 499.

works. The first of these was published in 1662, under the name of Gratianus Lucius, and was entitled, *Cambrensis Eversus, seu potius Historica fides in rebus Hibernicis Giraldo Cambrensi abrogato*. This valuable work was re-published with an English translation and a learned introduction by Rev. Matthew Kelly, of Maynooth College, in 1848-52.<sup>5</sup>

On this work Lynch's reputation as a historian chiefly rests.

His next work was, *Veridica responsio ad Invectivam mendacii, falacii, calumniis et imposturis foetam in plurimos antistites, proceres, et omnis ordinis Hibernos*. This was a reply to a pamphlet by Father Farrel, a Capuchin, and was published under the name, Eudoxius Alithinologus.

In 1667, he published a Supplement to his Alithinologia; and in 1669 his life of Dr Francis Kirwan, Bishop of Killala, under the title, *Pii Antistitis Icon*. This latter work was printed at St. Malo, whence some writers have inferred that Lynch spent the last years of his life in that town.

The Manuscript which we are now considering gives some details concerning him which seem to have escaped notice. In speaking of Dr. Eugene Sweeney, Bishop of Kilmore,<sup>6</sup> he writes as follows:—

Ille literis humanioribus in patria plusquam mediocriter imbibitus, peregre profectus, studiis philosophicis 1618 Rathomagi operam dedit, ubi ego contubernalis ejus in Hibernorum Seminario, quod pridem esse desiit, fui. Postea Parisios eos in haurienda Theologia progressus fecit et doctoris theologiae laurea decoratus fuerit, quo cumulatus honore, in patriam mox concessit. . . .

We learn, therefore, from this passage, that Lynch made his philosophical studies at Rouen. There was an Irish seminary in that town in the seventeenth century, and as but little is known of its history we may be pardoned for inserting here some details concerning an establishment which in the seventeenth century gave to the Church three such distinguished men as Dr. O'Dwyer, Bishop of Limerick, Dr. Sweeney, Bishop of Kilmore, and Dr. Lynch, Archdeacon of Tuam.

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<sup>5</sup> *Cambrensis Eversus*, 3 vols. Dublin: 1848-1852.

<sup>6</sup> MS p. 280.

The earliest mention of the Irish College in Rouen is found in two letters of Cardinal Borghese; and for which we are indebted to the learned Canon Bellesheim's valuable history of the Church in Ireland,<sup>7</sup> and which we here insert by his kind permission. The first of these is dated Rome, 16 March, 1613, and is addressed to the Nuncio at Paris, Mgr. Bentivoglio. It is to the following effect:—

Presuppongo che a Vossignoria sia così noto il frutto che riceve la religione cattolica dal collegio della nazione Bernese (Ibernese) in Rovano; come il bisogno in che si trova di sussidii, essendo per se molto povero. Onde se bene crede sua Santità che l'arciduca serenissimo non manchi di mostrare verso detto Collegio gli effetti della pietà, et liberalità sua, desidera nondimeno che Vossignoria le ne aggiunga stimolo con i suoi officii, accioche si disponga tanto più volentieri a questa opera degna della sua pietà. Et Dio la conservi et prosperi.

The second is dated Rome, 15 March, 1615, and is addressed to Mgr. Ubaldini. It is as follows:—

Il collegio della nazione Ibernese in Rovano nutrice di molti alunni che per vivere nella religione cattolica hanno lasciato ogni altera cosa più cara; ma perchè detto collegio e poverissimo ha bisogno di mano aiutrice, et di quella in particolare della Regina, alla quale, haverà Sua Santità caro che Vossignoria lo raccomandi efficacemente, affinchè li porga qualche sussidio conforme a la pietà sua, et alla speranza che hanno tutti di quel luogo, nella somma benignità et liberalità della Maestà sua; et a Vossignoria di cuori mi offero et recomando.

These letters bear witness to the existence of the College at Rouen, and to its poverty; and at the same time they testify to the courage of the students who abandoned all for sake of the faith, as well as to the zeal of the Holy Father to obtain assistance for them. But they tell us little of the number of the students. Information, however, on this point may be gathered from a work entitled, *Hiberniae sive Antiquioris Scotiae vindiciae adversus immodestam parechbasim Thomae Dempsteri. Auctore. G. H. Veridico Hiberno*, published at Antwerp in 1621.<sup>8</sup>

<sup>7</sup> *Geschichte der Katholischen Kirche in Ireland*, vol. ii., p. 729.

<sup>8</sup> The reply to Dempster above referred to was printed at Antwerp. From Lynch's *MS.* we learn that a reply to Dempster was published by

The writer states that he visited Paris two years previously, and he gives an account of the Irish Colleges in Paris, Bordeaux, and Rouen in the following terms (page 25):—

In urbe Parisiensi, orbis compendio, Seminarium habemus viginti quatuor ad minus sacerdotum et studiosorum, magni L'Escalopii olim sumptibus sustentatum, et viduae ejus modo, aliorumque timentium et amantium Deum beneficentia sublevatum sub aequo moderamine viri nunquam satis laudati, D. Joannis Ley in quem tu scurra insurgis. Aliud apud Burdigalas, sub auspiciis purpurati Principis, Illustrissimi Cardinalis de Surdy, non paucio numero et frequentia. . . . Praetermitto istam quam in Rothomagensi civitate Nostrates habent residentiam quae licet praedictis Collegiis equiparanda non sit; Parisiensis tamen tuo [the Scotch College] longe praeferrenda est.

Here we have evidence of the extent of the Rouen College. It was less important than the colleges at Bordeaux and Paris, at a time when the number of students at the latter was about twenty-four. The number then at Rouen was relatively small. At a period later than 1621 it was still in existence. Lynch tells us that Dr. Edmund O'Dwyer, subsequently Bishop of Limerick, made his philosophical studies at Rouen. But towards the end of the seventeenth century it had ceased to exist; for, as has been already mentioned, Lynch, in speaking of his having made his philosophical studies in the Irish College in Rouen along with Dr. Sweeney in 1618, adds that it had ceased to exist when he was writing his Manuscript. 'Quod pridem esse desiit.'<sup>9</sup> From Rouen Lynch went to Dieppe, whither he was induced to go by Dr. Kirwan, as we learn from the following passage in the *Pii Antistitis Icon*<sup>10</sup>:—

Ibi Congregationis Oratorii aggregatum (Kirwan) Dieppae

Dr. Roche, Bishop of Ferns, in 1621. Whether it be the same as that printed at Antwerp it is difficult to determine. Lynch writes as follows:—

'Dum vero (Dr. Roche) Parisiis in itinere anno 1621, subsisteret, contigit parchbasim Thomae Dempsteri, quae scurrilibus conviciis Hibernos laceravit, e prelo educi; quam ille protinus libro intra triduum elaborato, ita plane profligavit, ut sordes a Dempstero Hiberniae genti oblitae, orationis facundiae verriculo abstersit, tantaeque malidictionis auctorem intra modestiae fines aculeata reprehensione eloquentiae floribus aspersa multaverit.'—MS., p. 453.

A treatise by another Irishman, Dr. Rothe of Ossory, on St. Brigid, published in 1620, was the occasion of Dempster's attack.—MS., p. 501.

<sup>9</sup> MS., p. 280.

<sup>10</sup> Page 32, edit. 1848.



anno salutis 1618 studium philosophicum docendo percurrentem vidi: eo per ipsum Rothomago ductus ut studiis humanioribus incumberem, illo curante ut sumptus subministraretur.

No doubt, like his friend Dr. Sweeney, Lynch in due time proceeded to Paris to make his theological studies and take his degree.

With regard to the time and place of Lynch's death nothing certain is known. The Abbé Henegan, in the Dictionary of Moreri, quotes the statement of Dr. Nicholson, Protestant Bishop of Derry, that Lynch was, shortly before his death, appointed Bishop of Killala. The same statement is made by Rev. P. B. Gams, in his *Series Episcoporum Ecclesiae Catholicae*.<sup>11</sup> The date he assigns is inconsistent with the fact that in his Manuscript in 1672 Lynch merely styles himself late Archdeacon of Tuam. Dr. Kelly, in his Introduction to *Cambrensis Eversus*, considers the appointment of Lynch to the See of Killala improbable; and Dr. Brady in his *Episcopal Succession*, makes no mention of him amongst the Bishops of that diocese. Anyhow the Manuscript furnishes proof that he was alive in 1672, and that his relations with the Fathers of the Oratory in Paris were of the most intimate kind. His acquaintance with them was of long standing, dating back to 1618, when Dr. Francis Kirwan was a member of that body.<sup>12</sup> It is, therefore, not improbable that Dr. Lynch spent the closing years of his life in Paris amongst the Oratorians of St. Magloire. His epitaph, composed by the historian O'Flaherty, was as follows:—

Occidit Armoricis pius, heu! Lyncheus in oris,  
Lyncheus patriae lux columenque suae;  
Asseruit famam, commenta refellit Iernae,  
Eruit e tenebris gesta vetusta stylo.  
Gallia habet tumulum, cunabula Galvia jactat,  
Scripta vigent terris, spiritus arce poli.<sup>13</sup>

### III

Let us now proceed to examine what the Manuscript contains. It is professedly a history of the Bishops of Ireland; and no doubt had the *Orbis Christianus*, which Father Louis

<sup>11</sup> Ratisbon, 1873.

<sup>12</sup> '(Fr. Kirwin) in Galliam trajecti ubi studia sublimiora permenus patribus Congregationis Oratorii se adscripsit, apud quos eum philosophia discipulos 1618 excolentem vidi.'—MS., p. 1042.

<sup>13</sup> See Introduction to *Cambrensis Eversus*, p. xiv.

Abel de Sainte-Marthe contemplated, been completed, Dr. Lynch's work would have found a place in it, as giving the history of the dioceses of Ireland. The title-page gives the title of the work as already quoted above. Below the title is the following sentence :—

In hoc opere pleraeque res Ecclesiasticae per omnis praeteritae praesentisque memoriae tempus gestae referuntur.  
Oratorii Sammagloriani.

Underneath is the motto :—

Mementote praepositorum vestrorum, qui vobis locuti sunt verbum Dei, quorum intuentes exitum imitamini fidem.—  
Heb. xvii. 7.

Then follows the Preface, in which are stated the scope of the work, the sources on which the author relied, and the motives which led to its composition. Next come the Prolegomena, six in number, and filling ninety pages. In the first of these the question of the possibility of the faith having been preached in Ireland by St. Peter and St. Paul is examined. In the second the alleged mission of St. James the Apostle to Ireland is discussed. In the third the author inquires how far it may be admitted that Christianity was known in Ireland in the interval between the time of the Apostles and the third century. In the fourth, he considers the question of the existence of Christianity in Ireland in the third century, and he quotes authors who assert that St. Ursula and her companions were Irishwomen. In the fifth prolegomenon, from the fact that Celestius, the companion of Pelagius, was an Irishman, and from the statements of certain historians regarding Saints Albaeus, Declan, Ibar, and Kieran, he infers that Christianity was not unknown in Ireland in the fourth century. In the sixth prolegomenon he treats of the wonderful spread of Christianity in Ireland in the fifth century.

Then follows a dissertation on the name of Scotia as applied to Ireland.<sup>14</sup>

<sup>14</sup> In O'Flaherty's *Ogygia Vindicated*; edited by O'Connor, 1775, (Appendix) p. 299, there is to be found a letter addressed by Lynch, about 1664, to M. Du Boulay (Bulaeus), author of a History of the University of Paris, in which he remonstrates with that writer for his having assumed that *Scotia* meant Scotland, and *Scoti*, inhabitants of Scotland.

To this letter M. Du Boulay replied as follows :—

'Scriptum illud tuum ingentis literaturae et eruditionis eximiae cum  
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At the close of the prolegomena the title of the work is repeated with the signature:—‘Auctore Joanne Linchæo, nuper Archidiacono Tuamensi.’

Then commences the history properly so-called. First there is given the history of the diocese of Armagh, commencing with its foundation by St. Patrick,<sup>15</sup> and ending with the appointment of Oliver Plunket. The history of the several dioceses of the ecclesiastical Province of Armagh follows. After these the history of Dublin, Cashel and Tuam with their respective suffragan sees, is narrated. In no case does the narrative come down later than the year 1672. But, though the order of succession in each diocese is in general faithfully adhered to, in the case of prelates translated from one see to another, the author sometimes gives the whole account of a bishop's career under the title of the diocese to which he was first appointed. For instance the account of the life of Dr. Redmond O'Gallagher is given under the diocese of Killala, of which Dr. O'Gallagher was bishop before his appointment to the see of Derry.

Under each diocese is also given a list of the more remarkable ecclesiastical dignitaries whom it produced.

But what were the authorities on which the author relied in the composition of his work? We cannot answer this question better than in the words of Lynch himself. He tells us in his preface that he followed in the footsteps of Ware. Referring to Ware's *Bishops*<sup>16</sup> he writes:—

Hic quidem illius ingenii partus aditum ad tam impervium recessum plurimarum difficultatum sentibus obsitum aperuit. Illo nobis viam ad elucubrationem hanc aggrediendum sternente quæ ab illo prætermisssa sarcire, et contractius laconismi studio insinuata uberius enarrare subinde conatus seriem Episcoporum ab illo textam multis aliis authoribus in quos ille

lego, incredibili voluptate afficior; et si locus redibit extollendæ meritis dignis patriæ tuæ, nec voto tuo nec officio meo deero. Dum docere lectores affecto, doceri vicissim cupio, nec dedoceri erubescio scio enim quam verum sit, in materia præsertim tot sæculorum, tot negotiorum, personarum, et rerum, quod plus vident, oculi quam oculus.’

<sup>15</sup> Lynch states that St. Patrick's birthplace was Scotland.

<sup>16</sup> The title of Ware's work is:—*De Præsulibus Hiberniæ Commentarius a prima gentis Hibernicæ ad fidem Christianam conversione ad nostra usque tempora*. Dublin, 1665. It is worthy of remark that in the copy of Lynch's MS. at Trinity College, Dublin, the portions which he takes from Ware are left out. The Preface and Prolegomena are also omitted.

non incidit, auxi; aliquos ex annalium monumentis plerumque depromptos adjunxi qui dignitates Episcopis inferiores in Cathedralibus Ecclesiis exercuerunt, ut non solum ecclesiae nostrae capita, sed etiam nobiliora membra in ecclesiae ministeriis identidem desudasse, ac in Ecclesiae Hiberniae castris ordinatam sacrorum militum aciem in speculis continenter vigilasse constaret. Alias etiam additiones infra passim occurrentes accumulavi, ita tamen ut in Waraei narrationibus nisi aliunde mihi lux effulserit verba ut plurimum non mutaverim.

It is evident from the foregoing passage that Lynch relied to a large extent on the work of Sir James Ware. But his work is not a mere repetition of Ware. The narrative is fuller and more ornate, and enriched by details drawn from our native annalists of Ireland, and from Roman documents. In one important feature he differs from Ware. The latter, from the period of the Reformation gives only the history of the Protestant bishops who occupied Irish sees, as if the legitimate succession was continued in them. Lynch, on the other hand, regarding the Protestant prelates as devoid of orders, gives the Catholic succession only. From this period to the end of the seventeenth century his Manuscript is particularly valuable. When about to compose his history he wrote, he tells, to the heads of the various dioceses of Ireland asking for information. From some he says he received much information; from others little; from many none. In addition to contemporary information he possessed what was still more important. He was himself a witness of many important events in the ecclesiastical history of the country in the seventeenth century. He speaks then, as a living witness. His work presents a vivid picture of the state of the Church in Ireland during that period. We learn from it what was the standard of ecclesiastical education, what was the state of discipline, what were the abuses which existed, and what were the remedies employed for their correction.

The work is written in correct and elegant Latin. In the Mazarin copy the references to authorities are given in the margin. In various places, as has been already mentioned, corrections are made and lines, and in a few cases an entire page is cancelled. No doubt these corrections refer to statements which the author did not consider to be accurately expressed or sufficiently authenticated.

But the style of the work will be best understood by presenting a specimen of it to the reader. For this purpose the account of the lives of Dr. John Molony I. and of Dr. John Molony II. of Killaloe is perhaps the most appropriate. In the former we have an interesting account of the career of an Irish bishop in the seventeenth century, as well as a good specimen of the author's style. In the account of the latter we have a specimen of the corrections made in the Manuscript.

Episcopatus Laonensis a Vicariis Generalibus diu administratus ad Joannem O'Mollony tandem devenit ; eâ familiâ procreatum quae genus ad O'Brianorum stirpem refert, et amplius in Tomoniae regionibus possessionibus olim locuples erat ; nunc etiam latifundiorum vi, variis Tomoniae regionibus, et plurium virorum nobilitate insignium non expers ; inter quos. Glanmoloniae Baro eminere videtur. Ille vero in una scuti genitalitii areâ quae argentea est, duos leones aureos nodosum scipionem utrinque sustinentes, in aliâ aureâ, pharetram minutam sagittis refertam praefert. Porro Joannes Noster, literis humanioribus in patriâ ; philosophicis Galviae, ab Alexandro Linchaeo excultus est, ad cujus scholam ex omni Hiberniae regione multa juvenus confluxerat, ita ut, aliam, nostra patrumque memoriâ, vel numerosiorem aut praestantiori ordine in classes distributam, aut litterariis exercitiis cumulatus informatam, aut accuratori disciplina administratam Hibernia non viderit ; utpote in quâ, scholasticis concertationibus ad progressum in studiis faciendum discipuli assidue incitebantur, ludis theatralibus ad audaciam acuebantur. Sed, proh dolor ! fontis hujus ex quo tantum nationi nostrae commodum emanavit cursum Cancellarius Jones coercuit. Datâ enim operâ, Dublinio Galviam veniens, scholae dimissionem indixit, quia, lege post haeresim exortam latâ, Catholicis praeceptoribus ludum literarium, ad juventutem literis imbuendum ; Juliani Apostatae more, aperire non licuit.

Dum autem Joannes Galviae studiis incumbens moraretur, ab Andreae Linchaei nunc Episcopi Finniborensis patre, hospitio exceptus est, quem tum puerum Joannes in Galviam proficens comitem itineris et in sequentes annos contubernalis et disciplinae suae alumnum Parisiis habuit ; qui postea luculentam orationem de institutoris sui gradibus academicis initiandi encomiis, in praeli lucem dedit. Joannes, autem, studiorum Theologicorum stadia tandem permensus, Aureliam, peste Parisios infestante concessit, inde post animam Jurisprudentia non tenuitur tinctum, Parisios reversus ad discipulos philosophicis disciplinis in Collegio Becodiano et Grassano excolendos curam vertit. Postea Parisiis diu moratus liberalem se, cum aliis, tum

praecipue popularibus suis praebuit, ac nominatim iis adolescentibus qui ad litteras capessendas animum adjuxerunt; militiam quoque secutis crebro subveniens. Per omnes denique honorum academicorum gradus ad Doctoratus in Theologiâ fastigium elatus, dignitatibus etiam ecclesiasticis ornari, et a suâ Sanctitate in Episcopum Laonensem adsciri promeruit, Domino Disourre, Antissiodorensi Episcopo a duobus aliis Episcopis adjuto, apud S. Victorem Parisiensem, munus ei consecrationis, mense Novembre, 1630, impendente.

Post Sacros ordines, mense Martio, sequentis anni Parisiis collatos in patriam se recepit; ubi 20 deinde annos episcopalibus quibuscumque muniis accuratissime functus est. Clerum ecclesiasticis disciplinis, populum salutaribus institutis, omnes virtutum exemplis expoliens, et ut rectae institutionis initium a domo sua duceret, memor suum esse ut suae domui bene praepositus esset (1 Tim. 3) domicilium sibi familiamque comparavit, cui alendae, cleri et populi benignitas, non episcopales proveniunt, quos Protestantes Episcopi percipiebant, sumptus frugaliter suppeditabat; quod quibusvis eum convenientibus hospitio excipiendis expendebat. Foeminam in ministerio nullam habens; in colloquium cum nullâ nisi quando necessitas, et quamdiu urbanitas exigeret, venit; nullam in suis aedibus pernoctare, praeter sororem eum subinde invisentem passus. Ubi strato expeditus veste se induebat; mox in genua procumbens, integram horam, obeso licet et infirmo corpore, praecationibus impendit, et cubitum abiens orationem genibus innixus ad tantumdem temporis protraxit; nec sacras meditationes mente sibi ante excidere patiebatur quam somno corripiebatur; sacrum quotidie faciebat etiam in itinere, omnia arae ornamenta ita tenuia, ut pugno includi potuerint in sarcinis vehi curans, praeter calicem cochleâ sic versatilem ut in exiguum involvi formam posset, prolixis precibus Missae praepositis et postpositis, in Rosario recitando assiduus fuit. Nec magis de officio suo adimplendo, quam de animarum salute gregi suae comparanda sollicitus erat. Ad quem bonis institutis excolendum, pio doctoque clero dioecesim suam exornare nitebatur.

Proinde omnibus ad sacros ordines aditus obstruebat quos morum probitas, et scientiae apparatus ad ordinis ejusque ministerium obeundum idoneus non commendabat. In synodis tam crebro habitis, quam jura praescribunt, decreta ferebantur ad parochos erudiendos accommodata.

Dioecesim annuis itineribus permensus omnes, concionibus eruditione conditis, ad fugam vitiorum et virtutum amorem excitabat. Diaconatus cujusque praefectos, sive vicarios foraneos accurate consulebat, quomodo singuli parochi se gesserint. 'Sollicita enim circumspectione providit, ut ait Gregorius (de Cura Pastoralis, lib. 2, c. 6), ne aut districtio rigida, aut pietas remissa fuerit: nam erga subditos inesse rectoribus debet, et

juste consolans misericordia, et pie saeviens disciplina. Is igitur lenitatem cum severitate miscuit, et quoddam temperamentum fecit ut neque asperitate exacerbarentur subditi neque, benignitate solverentur. In incontinentes clericos gravissime animadvertere non dubitavit. 'Sicut enim, ut ait Petrus Damianus (de Coelibatu Sacerdotum, lib. 2), benedictione digni sunt qui culpas corrigunt, ita nihilominus maledictioni obnoxii sunt qui peccantibus blandiuntur.

Nec in victu superfluus, nec in vestitu spectabilis fuit; ita ut ocreas non nisi aliquantulum a famulo tritas tibiis induxerit; ut ex ocrearum novitate gestiendi ansam non arripuerit. Ab aliis lacessitus non ad vindictam exasperatus sed ad se tuendum peritus fuit. Adversariorum labes tacere, laudes enuntiare consuevit.

Exorto jam pro religione bello, ubi duo cujusvis proventus terniones ad sumptus bello subministrandos communi Universae Nationis assensu destinati sunt, e reddituum Episcopatum ternione illi obviente, tantum hausit emolumentum, ut, adhibita frugalitate, non solum uberiore hospitalitate quam antea usus fuerit; sed etiam memorabilem praeterea pecuniae, pro illis temporibus, summam in numerato habuit; quae tamen sexcentarum librarum sterlingarum seu sexies mille Turonensium numerum non excessit; quam illi Ormonius, Regis in Hibernia Optio, ad bellicae cuidam expeditioni e vestigio tum faciendae, tempestive subveniendum ademit, vectigalibus publicis ad eam illi summam persolvendam designatis, e quibus eam ille postea recepit.

Tandem urbe Limericensi a Cromwellianis obsidione cincta inclusus, stipendio militibus persoluto, ad 15 dies obsidionem protraxit, et vasa sacra ex argento, pignori sibi data variis Ecclesiasticorum coetibus restitui curavit; ea solum conditione adjecta ut ejus animae Dei gratiam precibus conciliarent, et a Deo in aeterna tabernacula reciperetur. Quae res a speculatoribus hosti nuntiata tantam invidiam ei conflavit ut inter eos relatus fuerit, quibus impunitas ab hoste denegata fuit. Itaque ad vitam supplicio finiendam destinatus fuit. Sed mors ex levi morbo proveniens, certo moriendi per furcam periculo illum subtraxit. Illo S. Augustinum imitante, Hippone a Saracensis obesso, precabatur ut ecclesiarum profanationi superstes non esset. Exauditus, igitur est pro sua reverentia, nam biduo vel triduo ante deditionem urbis, per noctem intempestam sacro pridie facto, animam septuageno major exhalavit; martyris titulum, licet placida morte sublatus, inde promeritus quod martyrio destinatus elapsus fuerit, pro veteri Ecclesiae consuetudine [Epit. Baronii, an. 223, n. 1]; et quamvis tyrannus ultra mortem Laonensis furere non potuit, in ejus tamen scripta omnia et libros incendio saevit.

Joannes alter Molonius, cognatione decessorem attingens, juvenilis aetatis institutionem in ejus aedibus et comitatu nactus est, qui eo charior huic fuit, quod ei cognominis fuerit. Hic, igitur, perspecta juvenis indole, quae sponte ad pietatem et literarum studia rapiebatur, eruditis et piis praeceptoribus, doctrina et moribus imbuendum tradidit: provectumque non tam aetate quam scientia sacris ordinibus inauguravit, (Joannes Clonfertensis), et idipsum ardentissime cupientem Lutetiam Parisiorum misit, ut Sacrarum literarum eloquia altius et velut e fonte hauriret; nec conceptam ille de se spem fefellit. Brevi enim in humanâ divinaque sapientia sic progressus est ut omnium in se oculos et ora converteret ingenio, modestia, et studio inter aequales eminens, quarum virtutum commendatione probatus, primum magno omnium consensu suorumque laetitia, magisterio artium insignitur; mox etiam doctoralem lauream pari Almae Universitatis applausu meretur. Integritas ejus primae Nobilitatis animos illi conciliavit inter quos Franciscum Harlaeum tunc Rothomagensem, nunc Parisiensem archiepiscopum, ita sibi comitate morumque dulcedine devinxit, ut eum in Canonicorum Rothomagensium numerum retulerit. [Quem honoris et opum accessionem ille non ad elationem sed ad opem Hibernis in exilium a Cromwello pulsus ferendum convertit; et quos opibus non poterat, industria juvabat ab opulentis impetrans quod calamitate oppressis elargiretur plurimis, varios honorum gradus in Ecclesia Republica et militia consecutis, hujusmodi curitate subveniens.

Multos rei familiaris inopia ad deserendae musarum, et sequenda Martis castra coactos cum adhortando, tum opportune succurendo ad prosequendum litterarium disciplinarum cursum revocavit. Author etiam fuit seminarium Hibernorum Juvenum studiis incumbendum in Collegio Divae Barbarae Parisiis instituendi, ne adolescentes quibus Deo serviendi animus esset a tam sancto instituto rei familiaris angustiae abstraherent. Sacerdotes quoque profugos dispersosque in unum collegit, seditiones et intestinas [?]<sup>17</sup> discordias male inter se conviventium variis scissorum factionibus plus simplici vice pacavit. Spiritualia exercitia frequentari curavit, e quorum consuetudine instructi Christi milites paterno solo vexillum crucis inferrent. Deinde militum eorundem tyrones pios exercebat praeludiis et umbraticis exertationibus ad vera et seria praelia. Docendum [?] usum aliquamdiu turbarum incidentium molestiis intermissum postliminio restauravit postea multo fructu et profectu. Ipse nimirum aderat concionantibus, timidos hortabatur, conantes laudabat tardis stimulos adigebat, praecipites retinebat; superflua recidebat, incongrua emendabat, defectus arguebat, nec verbis modo, sed etiam exemplo quid fugiendum

<sup>17</sup> Words marked thus [?] very indistinct.



quid amplectendum erat ob oculos ponebat. Ex hac sacra schola multi praeclari Juvenes jam se in patriam contulerunt a quibus nihil non egregium sperandum est.

Sed non satis habuit sacris initiatos ad obeundas sacras functiones erudire. Zelus ejus se latius effudit; cum enim animadvertisset suos populares qui sub Christianissimo Rege merebantur, militari licentia dissolutiusque agere, quosdam probatos viros sibi adscivit qui a laxa vitae consuetudine abstractos ad pietatem informarent. Hinc effectum est utqui paulo ante in commensationibus pernoctabant per diu nocturnam crapulam obdormiebant, popinas frequentabant; simul cum vino blasphemias execrandas evomebant, et omnibus se flagitiis coinquinabant, intra breve tempus peccata cum fletu et gemitu apud conscientiae moderatores deponerent, ad mensam sacratissimam certatim accederent, precibus vacarent veterem denique hominem exuentes novum plane induerent.] Tot igitur et tantis virtutibus Joannes noster exornatus ad Episcopalem apicem ascendit, cui consecrationis munus impendit Episcopus Tornacensis, assistentibus Angulesmensi et Cenomanensi episcopis in Palatii Parisiensis archiepiscopi sacello 6 Martii, 1672. Nuper in patriam profectus est administrandi episcopatus initium bonis avibus facturus, ita ut ex egregiis his exordiis omen capere posse videamur eum praeclari praesulis partes olim adimpleturum.

In the foregoing extract, the sentences from 'Quem honoris,' etc., down to 'Tot igitur,' which we have enclosed in brackets, are carefully cancelled in the Manuscript, and in some places are almost illegible. In the margin there is a sentence to all appearance a correction, also cancelled, which runs thus:—

Quem honoris et opum accessionem non ad elationem sed ad meliora charismata comparanda convertit. Sacerdotes profugos et dispersos in unum collegit; spiritualia exercitia frequentari curavit non sine multo fructu profectuque nec verbis modo sed etiam exemplo quid fugiendum quid amplectendum ob oculos ponebat. Tot igitur, etc.

It is not improbable that the author considered that the statements made in the obliterated sentences were either inaccurate or indiscreet. These sentences are omitted in the copy of the Manuscript at Trinity College.

Anyhow, the foregoing sketches of the lives of these two Irish Prelates will serve to show how full of interest is this Manuscript history of the Bishops of Ireland. More recent

researches may have brought to light facts and documents unknown to Archdeacon Lynch; yet his work remains a valuable source of information respecting the ecclesiastical history of Ireland and it is matter for regret that it has not been printed and thus made accessible to students.

PATRICK BOYLE, C.M.

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## THE HEXAHEMERON AND SCIENCE

### II

AT the conclusion of a previous article<sup>1</sup> on the above subject we pointed to the existence of a general difficulty against the theory of Concordism. It may be thus briefly restated here. Evidently, if we are to take it that the work set forth in Genesis for each day of the Hexahemeron represents *the first origin* of the special kind of life indicated in the text, we should expect to find, in the stratified rocks, the fossil remains of *animal* and *vegetable* life, *side by side*, back to the Permian deposit, to the beginning of the fourth day, and, farther down, to find the remains of *plant life alone*. But the fact is that almost before Paleontology had passed the stage of its infancy as a science it had firmly established this important general truth: that *from the beginning* plant life and animal life, starting simultaneously—perhaps as the outcome of a pre-existing type of life neither animal nor vegetable—*developed concurrently* up through all the Geological epochs, each of these having its own characteristic *fauna* and *flora*. Nay, even Botany and Zoology affirm that such is the nature of some types, so mutually interdependent are they that the one could not have existed or flourished without the other. Certain sorts of flowers, for example, are fertilized and propagate their species solely because they are frequented by certain kinds of insects which carry the fertilizing dust from flower to flower, just as also

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<sup>1</sup> I. E. RECORD, August.

certain species of animals cannot subsist without feeding on certain forms of plant.

The Concordist easily met this general truth with his avowed principle that the sacred writer in Genesis describes each form of life at its highest stage of development, teaching nothing about its first origin at all. Now this principle is not only plausible, it is a fair and reasonable principle on the supposition that Moses writes from the point of view of a dweller on this earth, and especially so if we assume that he got his knowledge from a series of revelations or visions vouchsafed to him by God. Unfortunately, however, such a principle sacrifices not a little the obvious meaning of the words of the text. The plain man would certainly carry away from Genesis i. the impression of a grand series of successive divine acts, each productive of certain forms of life for the first time on our globe. Once admitted, however, the principle goes a long way towards solving all conceivable difficulties arising from Science against the order of the various works described, difficulties which are drawn from discrepancies in details.<sup>2</sup> It also affords a firm basis for enlarging on the marked concordance which exists *in main outline* between the discoveries of Science and the Sacred narrative.

But may it not be questioned whether Concordists have not been obliged to sacrifice too much in order to preserve even such a general parallelism as they advocate nowadays?

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<sup>2</sup> Besides the difficulties urged against the *order* of production of living things given in Genesis there are others urged against the *means* by which God is represented in Genesis to have brought the various species of living things into existence,—difficulties from the point of view of evolution, as, for instance, that birds, being as a class more highly organized than mammals were evolved from the latter and must have appeared later. We have abstained from noticing such difficulties because—(1) the principle given above will meet *them* also; (2) *transformation* of species is a hypothesis still unproven; (3) the language of the Hexahemeron throws no light on the *manner* in which species first arose,—does not say whether God directly formed the *plants* (or their *seeds*) from non-living matter, or gave the latter the extraordinary power of producing the first plants without seeds at all,—whether He *directly* formed *all* the different species of animals, or *only some* from which He caused others to evolve, giving them all afterwards that special stability they now seem to possess. From what astronomy tells us, the inanimate world certainly seems to have been fashioned after a law of evolution that is simply grand in its sublimity,—a law which gives an altogether new force and value, hitherto unknown, to the *Argument from Design*. One effect of proving the actual extension of that law to the animate world would be to enhance still more the value of that ever popular argument.—Cf. Guibert, pp. 1-8.

Attenuated and meagre as it is, it seems to be the sum of historical truth, which, over and above modern idealists, the advocates of Concordism endeavour to preserve intact. What if it turned out to be a parallelism that is more apparent than real? When all is said the hard fact remains that, as Guibert well puts it, 'Genesis shows a series of successive objects; Geology presents them to us as a series of parallel objects.'<sup>3</sup> It is no easy matter to make what is successive synchronise with what is parallel. Had the geological strata borne other testimony, or the author of Genesis followed a different order of works, would it not be still just as possible to make out a concordance by means of the above principle?<sup>4</sup>

Besides, the days of Genesis have no exact counterpart in Geology, no divisions at all so definite, nor exactly identical on different parts of the earth's surface. Finally, the principle itself, laid down by Concordists, does not seem to have any firm support from Science, because 'neither the commencement ~~nor~~ the culmination of any scientific fact corresponds exactly with the "day" in Genesis.'<sup>5</sup> And then, moreover, even if the principle be accepted, the difficulties of language already alluded to in the case of plant life still retain considerable force. Suppose that of two classes of living things, *a* and *b*, *a* appeared first on the earth, but *b*, developing more rapidly, became its dominant feature earlier than *a*, then Moses could ascribe the production of *b* to an earlier day than that of *a*. The substratum of historical truth which a principle of that sort leaves behind it in the Hexahemeron, appears sufficiently slender.

Such observations as the above are directed against Concordism mainly from the point of view of Science. It must be confessed that there are some considerations equally telling from the point of view of Exegesis. When, for example, we are asked to take the word day in two entirely different senses<sup>6</sup> in the same breath, we naturally look around for some other alternative. No doubt we have no alternative if the sacred

<sup>3</sup> Page 37.

<sup>4</sup> Guibert points to the possibility of 120 such concordances.—*Ib.*

<sup>5</sup> Guibert, p. 38.

<sup>6</sup> 'Appellavitque lucem *Diem* (12 hours) et tenebras noctem: factumque est vespere et mane, *dies* unus (indefinite period).'—Gen. i. 5.

writer is giving us the actual history of the earth's formation. 'He is doing so, therefore we must give the two senses to the word,' say the Concordists. But what about the alternative: 'we cannot, therefore he is not'? An impartial examination of all the texts quoted in favour of the 'period' interpretation of the word 'day' does not discover in them satisfactory grounds for believing that the word has such a meaning in the Hexahemeron, circumscribed as it is there by its 'evening' and 'morning.'<sup>7</sup> It would be satisfactory, no doubt, if a person could convince himself that the word in Genesis i. can bear such a meaning, for on it the whole system of Concordism rests. But though one may be at first attracted by the plausibility of the system, there is no doubt that difficulties grow in proportion as one studies it. Almost the same violence has to be done the remaining words of the narrative as to the word 'day.' 'Fiat lux' means not that light was then first made, but then for the first time reached the earth in a diffused and scattered manner. 'God made two great lights,' means that the sun and moon, already long existing, then became clearly visible from the earth. The firmament, dividing the waters above from the waters beneath, is the atmosphere or the expanse of the heavens, and not rather a solid vault according to the ideas of the ancient peoples. 'And God made the beasts of the earth,' etc., means not that He then made them, but that, though existing long before, they then multiplied exceedingly. It is not for a moment to be denied that all this may be quite justifiable. But still one cannot help asking himself, does it sound like a true reading of the text?

The assumption of the point of view of an imaginary observer on the earth, and of the condensed narrative in popular language, is also perfectly legitimate. But whither will it lead us? The Concordists' contention is that the inspired writer has given us a true historical *résumé* of the modern cosmogony—assuming as they and we do, that the modern is the correct one. Now, out of this two questions arise. First, could an ordinary Jew of the time of Moses or

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<sup>7</sup> See, on the one side, Corluy, vol. i., p. 185, *sqq.*: on the other Hummelauer, p. 60, *sqq.*

since have got the faintest idea of the true cosmogony by reading the Hexahemeron? Could a Christian of our own time, without a special training in the natural sciences, gather from the original, or from any faithful translation, a knowledge of the true cosmogony? And if not, does it follow that the modern cosmogony is *altogether read into* the text? But, secondly, supposing that the true cosmogony does lie there in outline, concealed somehow or other in the language of the Hexahemeron, the further question arises: was the inspired writer himself aware of the fact? And if so, why did he choose such a misleading word as 'day' (*yôm*), rather than 'epoch' (*eth*)? And, furthermore, how did he come by his knowledge?—since it is out of the question that he could have got it by natural means.<sup>8</sup> These questions are of absorbing interest from the point of view of Inspiration; and, moreover, an outline of the answers given by the Concordists will show how very nearly many of these approach the system of 'Revelationism' that will come up for notice a little later on.

We find Corluy stating<sup>9</sup> that in all probability Moses had the day-periods revealed to him in a series of visions, akin to those we read of in the Prophets; that he knew the number revealed to have been specially intended as a type of the Sabbath rest; that, supposing he knew their real duration, he accommodated himself to the plain intelligence of his people by calling the periods days (*yôm*) instead of epochs (*eth*); but that it is more likely he did not know their real duration. Now, to deal with this last point first, is it not strange to think that the inspired writer could have been ignorant of the meaning, even of any part of the meaning, which the Holy Spirit intended to convey by his instrumentality?<sup>10</sup> No doubt, the inspired writers did not understand strict mysteries

<sup>8</sup> I. E. RECORD, August, p. 155.

<sup>9</sup> *Spicilegium*, vol. i., p. 193, *sqq.* Corluy follows largely Reusch's well-known work, *Nature and the Bible*. Reusch was amongst the ablest of the early Concordists; and it is, therefore, a significant fact that in the fourth edition of his book he abandoned Concordism and advocated a more or less pronounced Idealism.

<sup>10</sup> We are told in a footnote, by Corluy, that Hansard, in his French translation of Dr. Molloy's *Geology and Revelation*, supposes Moses to have had knowledge of the duration of the periods. So too Castelein, and Concordists generally.

when they wrote them, nor did the prophets, perhaps, understand the full significance or mode of fulfilment of their prophecies, but it is a long step in advance to suppose that Moses could have been ignorant of the historical fact or any portion of the historical fact which the Holy Spirit intended to reveal, and did reveal and describe, in the inspired language of the Hexahemeron. Is it likely that the Holy Spirit, unknown to the inspired writer, conveyed historical truths in language of whose real meaning the writer was, consequently, unconscious? There is a passage in the Pope's Encyclical which says that the Holy Spirit 'supernaturali . . . virtute ita eos [sacros scriptores] ad scribendum excitavit et movit, ita scribentibus adstitit, ut ea omnia eaque sola quae ipse juberet, *et recte mente conciperent* et fideliter conscribere *vellent* et apte infallibili veritate exprimerent.'<sup>11</sup> This would certainly seem to be more natural, that God should use human instruments in a human way—*modo humano*. However, it is a point of minor importance in the present context. If Moses had the knowledge in question we must suppose that he was moved to conceal it from his hearers, judging from the language he was inspired to make use of.

On the above supposition, then, would it not appear that a true cosmogony was revealed to the people, intentionally revealed by the Holy Spirit, and yet in such language as not only hid away the true one, but in all likelihood expressed a false one to any Jew or Christian who might not happen to be particularly versed in the latest discoveries of astronomy and the other sciences? Now, the answer given above<sup>12</sup> by Idealists to a similar difficulty from the Literalists, cannot here be made use of by Concordists; for *these* suppose that the true cosmogony *is* revealed in Genesis, and that the error of reading a false one out of the language of Genesis *is* unavoidable, except, indeed, by falling into what they believe to be the greater error of thinking with St. Augustine and the Idealists that Genesis contains no cosmogony at all, true or false! Allowing, then, that the error of reading a false cosmogony

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<sup>11</sup> Italics ours.

<sup>12</sup> See above, I. E. RECORD, August, p. 150.

out of the Hexahemeron, though it contained the true one, allowing such an error to have been inevitable down to our own times, Concordists answer that the error is a harmless one<sup>13</sup> and that Sacred Scripture is in no way responsible for it, nor the Holy Spirit in any way the author of it. And they refer us, by way of illustration, to the well-known passage in Judges (x. 13), where it is said that 'the sun stood still in the midst of the heavens and hasted not to go down the space of one day,' while Josue was fighting against the kings. It is, then, evidently assumed that the two cases—Judges and Genesis—are exactly parallel, and that the same principle solves the difficulty in each.<sup>14</sup> But let us see are they.

In explanation of the difficulty arising out of Judges x. 13, Exegetists say, and with perfect justification, that it is not the scope of Sacred Scripture to teach profane science; that here evidently the sole intention of the Holy Spirit is to narrate *historically* a certain *phenomenon* in nature; that, in doing so He could and did, with perfect justice, take and use the ordinary language of the people, even though that language was as a matter of fact *based on erroneous scientific concepts*, and without *dispelling those erroneous concepts or modifying the modes of expression based on them*. And Exegetists further maintain, with equal truth, that by such a use of popular language, the Holy Spirit neither confirms nor gives any guarantee whatsoever to the scientific notions that underlie it.

They remark very pertinently also that even now with our changed scientific ideas, we still retain the popular expressions that the sun *rises*, and *moves round from east to west and sets*.

This principle is so important and applies with such justice to the case of Judges x. 13, *and to all parallel cases*, that it

<sup>13</sup> See above, *ibid.*, p. 150, where same answer is given by Idealists to Literalists.

<sup>14</sup> Thus Corluy say: ' . . . siquidem usque ad nostra tempora, ob modum loquendi Moysis, longe maxima pars fidelium admisit creationem infra unius hebdomadis spatium fuisse perfectam, . . . sic etiam modus quo Scriptura narrat miraculum Josue, per plura saecula omnes etiam eruditos confirmavit in erronea opinione de motu diurno solis . . . '—Page 194.



may be well to quote a few very clear passages bearing on it. The first is from Guibert<sup>15</sup>:—

The sacred writings are intended directly only for instruction in religious truths ; but science studies the natural phenomena for their own sakes, in order to ascertain their laws and to discover their courses. The sacred writer speaks of things concerning the universe *only according to appearances*, and in conformity with the language used in his time ; the man of science, on the contrary, seeks exactness, and the precision of scientific wording ; he wishes to discover *the truth hidden under outward appearances*, and his desire is to dissipate errors which come from a too hasty interpretation formed on the testimony of the senses.

It follows, therefore, that the Bible is a religious, and not a scientific document ; it cannot be invoked as an authority on matters connected with the natural sciences ; *it reflects the ideas which were current in the ages when the sacred writers lived.* For the *history* of the sciences it is of great value.

The inspired author of Judges is therefore justified in his use of language, because his evident intention is to describe *appearances*, and *not* 'to discover [or teach] the *hidden truth* under the outward appearances.' But if the latter *were* his aim, would not his language convict him of erring and leading his hearers into error ? And now let us ask the Concordists what do they claim to have been the inspired author's aim—or at least the Inspirer's aim—*relative to the cosmogony*, to the cosmogony itself, as distinct from the *religious truths* which it was meant to embody ? Confining ourselves to the inspired author, we ask was his aim merely to chronicle what *was revealed* to him in a series of *visions*, abstracting altogether from what may have actually taken place *in ordine rerum* ? No, surely, for that would be the vision theory of Kurtz, pure and simple. Do they not rather contend that if the inspired author got his knowledge in visions, these represent what actually took place ; that they mirror forth objective, ontological, historical truth ; that *what appeared* was a faithful image of *what took place* ; that even if the inspired author was not himself aware that he was writing down not merely visions but objective historical truth, still the Holy Spirit was aware of it ; and that the Holy Spirit meant to convey it, and did convey it, so that we of the twentieth century can, by the aid of

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<sup>15</sup> Page 20. Italics ours, except on last word.

Science, find and recognise it there? Can such a contention be sustained?

The following passage is from the Theology of Father Hurter, S.J., as quoted by Guibert<sup>16</sup> :—

Advertendum est, 1° Moysis scopum non fuisse tradere praelectiones . . . de disciplinis naturalibus sed institutionem tradere voluisse *religiosam vulgi captui accommodatam*, . . . 2° de hisce loquiter non more physicorum et doctorum sed *concupiendi loquendique morem sequitur populi*. . . 4° Inde sequitur longe pauciora esse themata seu argumenta communia cosmogoniae mosaicae et disciplinis naturalibus, ac plures contenderre solent. Aliud tractat Moyses, circa aliud occupantur disciplinae naturales; ille disserit de rerum *initiiis* de quibus scientia naturalis suis observationibus innixa nihil certi statuere potest; haec observat phenomena, inquit in leges, secundum quas ordo praesens regitur, de quibus non est sollicitus Moyses; quare ipse, ut nonnemo acute loquitur, *praefationem* veluti scripsit ad disciplinas naturales, exponens rerum exordia; quae haec insecta sunt, relinquit indaganda physicis peritis, secundum illud Ecclesiastis: *Mundum tradidit disputationi eorum*.—Eccle. iii. 11.

Now, it seems to us that the Concordist cannot admit point 1° above in its universality; for is it not precisely his contention that though as a rule God does not directly reveal natural truths in the Sacred Scripture, nevertheless, He does so in the case of the Hexahemeron; that there He gives us the *true cosmogony*; not only teaches us certain spiritual truths, but gives us also, as a fitting prelude and preface to the history of His chosen people, the natural history of the world's origin and evolution as well? To point 2° above the Concordist must enter a similar *caveat*. For if God had intended to tell His people how He had made this world He would surely have used language that would convey to their minds true ideas and not false ones. Otherwise He would be deceiving them, at least if they understood Him as intending to teach or enlighten them on the matter. And this certainly is as impossible with God relatively to a natural scientific error as to an error in faith or morals. The man in the street may say that the sun moves from east to west and he will deceive nobody. But if the teacher of astronomy use the same language in the

<sup>16</sup> *Les Origines*, p. 20.

lecture-room, who will say that he is not deceiving his hearers unless he has previously so explained himself that they understand him to speak of a motion that is apparent and not real?<sup>17</sup>

Either the Concordist advocates and defends objective truth—historical, natural truth, as apart from religious truth merely—in the Hexahemeron, or he does not. If he *does*, we do not see how he can admit that the inspired author may use without correction the popular language to convey such truth to the people, if that very popular language necessarily involves and supposes an error that is directly opposed to that truth, an error in precisely the same matter as that on which the inspired author wishes to enlighten them. Nor is it clear how the Concordist can apply the principle which solves the apparent difficulty in Judges x. 13, to the Hexahemeron at all; nor how *on his hypothesis* the two cases are parallel. And if the Concordist does *not* hold that in the Hexahemeron the Holy Spirit teaches us with the infallibility of Inspiration *some* natural truths about the origin of our world, *some* historical truths about the manner of formation of this universe, then either we have failed to understand Concordism, or at least fail to see wherein it differs from the ‘Revelation’ or any kindred ‘Ideal’ theory.

Point 4° of the above quotation is instructive in this connection. Referring back to it we may ask: are not the ‘*initia rerum*’ natural truths? Is it quite true to say of them ‘*scientia naturalis suis observationibus innixa nihl certi statuere potest*’? Is a ‘preface’ to the natural sciences something altogether apart from and beyond the reach of the latter? Perhaps. But then if so it only remains that Concordists have been wasting a great deal of time and labour attempting the impossible. ‘*Inde sequitur longe pauciora esse themata seu argumenta communia cosmogoniæ mosaicae et disciplinis naturalibus, ac plures contendere solent.*’ Yes, ‘*longe pauciora,*’ far fewer, perhaps, than anyone calling himself a Concordist would be obliged to claim.

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<sup>17</sup> Corluy writes (p. 185): ‘*Ipsi astronomi hodierni in suis libris adhuc de solis motu diurno passim loquuntur nec tamen ideo mendacii arguuntur.*’ This is true only provided that people generally understand what is really meant by such language: it would not hold of an astronomer who would use it unexplained in teaching people liable to be misled by it.

One other passage may be quoted here with profit, this time from Corluy:<sup>18</sup>—

In eis [per se naturalibus, scientificis] rebus exponendis sinit Spiritus Sanctus ut auctor sacer vulgari loquendi vel concipiendi modo se accomodet dummodo *quoad id quod prae-cise dicere intendit, falsum non dicat*. Ita ubi narrat stetisse solem in coelo, donec Josue hostes expugnasset, vult prae-cise intelligi lucem diei fuisse solito longiorum, et in hoc verum omnino asserit ; sed quoad modum loquendi accomodat se errori populari, quia ejus scopus non est Hebraeos astronomiam docere.

We would beg to call attention to the italics, which are in the original text. The question then is: *quid prae-cise intendit dicere Moyses?* What exactly did Moses intend to say? The answer could not be expressed any more lucidly than above as regards Judges x. 13. Moses intended to chronicle the fact that the day was longer than usual, and his language aptly and truly conveyed that information. He merely described a *phenomenon* and had not the least pretension to be ever credited with having attempted anything further. Now let us turn to the Hexahemeron. Moses intended to teach a number of *religious* truths: that all admit. Did he intend<sup>19</sup> to teach further a number of *natural* truths in which he embodied the former? The distinctive contention of the Concordists, in opposition to all shades of Idealists, is that *he did*. Now, notwithstanding this, is it not true, nevertheless, as we have already shown,<sup>20</sup> that down to comparatively recent times—till the true cosmogony was discovered by scientific research—so far from having been put on the right lines, as one would imagine they ought to have been, by reading the Hexahemeron, which ostensibly contains the true cosmogony, men have been positively led astray and confirmed in their belief in a false one? Does the Concordists' appeal to Judges x. 13, meet this difficulty, seeing that though *there* Moses is supposed only to chronicle a *phenomenon* in popular language ; *here* the Concordists themselves suppose him, or Him Who inspired him, to be *teaching the truth* about the *actualities*

<sup>18</sup> *Spicilegium*, p. 185.

<sup>19</sup> Or at least did the Holy Spirit intend it?—we may ask those who think that Moses did not know the full import of what he saw and wrote.

<sup>20</sup> See above, p. 255.

*that lie behind appearances*, to be describing visions if you will, but visions that are *revelations and representations of objective realities*?

This, therefore, seems to be their final position: that primarily God intended to teach certain religious truths, and that in doing so He could neither lie nor lead into error: that secondarily He intended not to teach explicitly but only to reveal obscurely a certain amount of natural truth: that in doing this He could not indeed lie—*dicere falsum*—but could and did use language so obscure that only after centuries of false interpretation would its true meaning be brought to light by the aid of natural scientific research: that while in Judges x. 13 and similar passages the Holy Spirit meant to reveal nothing whatsoever about the natural order of the universe, here in Genesis i. He wished not indeed to *teach men anything explicitly* that would of itself correct their erroneous notions or give them new knowledge about natural things, but only *so to reveal the truth* that when men, by natural means, acquired the knowledge of it, they would find it corroborated in the divine revelation itself: that, finally, the language chosen even confirmed many in their erroneous notions, till Science came to the rescue.

Whatever be the value of Concordism as a system of interpretation, these considerations are certainly calculated to raise a doubt as to whether after all we have here in the first chapter of Genesis a revelation of historical truth about natural things, as to whether there is really sufficient reason to think that the Holy Spirit departed from His usual custom (if we may so speak with reverence) in this case, to give us such a revelation. That the Hexahemeron is inspired we know; that it contains a revelation of natural truths we are not obliged to hold. Furthermore, the old question recurs: *how much* historical truth is the present-day Concordist prepared to vindicate for the Hexahemeron? The practical answer is: as much or as little as the established conclusions of the natural sciences allow him. We have seen already that this has been a diminishing quantity. It is scarcely contended nowadays that the Hexahemeron gives the order in which the different forms of life first appeared. It is left to the natural sciences to deter-

mine whether the order of the work of the six days is chronological or merely logical.<sup>21</sup> And that part of the Hexahemeron which is now admitted not to have an historically true sense, and which is still not directly religious, but only part of the setting for the religious truths, how is it to be accounted for? And may not the one great historical, and at the same time dogmatic fact, Creation itself, on which the whole Hexahemeron is based, may not it be equally well defended outside the lines of Concordism as within them? May it not be indeed the only historical truth inculcated in the first chapter of Genesis? These questions and observations lead us naturally to the modern Idealist systems into which many have passed from the ranks of Concordism of late years.

Literalism had followed too closely the literal meaning of the text. Concordism clung tenaciously to the historical sense. Modern 'Idealism'—like the old, in this as in many things—sacrifices both alike. It recognises, indeed, in Genesis i. the great historical fact of Creation, but denies that we have there a historical account of it. It also necessarily departs from the literal meaning of the words, giving a figurative meaning to all of them. It has not, however, followed the lines of the old Allegorical School of Alexandria, nor those of St. Augustine, but has inclined more and more towards the 'Revelation' hypothesis. There are, of course, some exceptions marking the transition from Concordism and the rise of the new school of thought. Some of those have been already referred to in connection with the old Idealism.<sup>22</sup> There is, for example, Dr. Clifford's view, that Genesis is a *liturgical hymn* consecrating the various days of the week to God by allotting to each some special divine work, and that it is in no sense or measure historical. This latter idea was taken up and widely developed: that the framework of the religious truths contained in the Hexahemeron is purely artificial. The former idea about the lyrical or liturgical character of the Hexahemeron attracted but few followers, because the Hexahemeron is *prose*, not poetry. This point, in fact, was always emphasised by the Literalists; but, nevertheless, there is no

<sup>21</sup> Corluy, p. 186.

<sup>22</sup> See above, I. E. RECORD, August, pp. 146-9.

doubt that the Hexahemeron is a peculiar kind of prose—sublime, majestic prose. What is more important, however, there is the clearest possible internal evidence that the narrative was composed after a set design. It is perfectly symmetrical and orderly. It naturally divides itself into two parts: the first describes the production and preparation of the earth for life; the second the peopling of the earth with living things: the first takes three days; so does the second: the first and second day contain a work each, the third day two works; the fourth and fifth day a work each, the sixth day two works. The part of the universe prepared on each day of the first triduum is peopled on the corresponding day of the second triduum. Then there is for each work the divine edict, its fulfilment, the description, the praise and blessing of the result. No point is wanting in the perfect symmetry of an evidently pre-arranged plan. This whole scheme is fully developed by most of the modern defenders of 'idealist,' or 'visionist' views<sup>23</sup>; great stress is laid upon it by all of them as giving a clear indication of the *artificial* character of the setting in which the religious truths of the Hexahemeron are conveyed. Thus Michelis, who may be regarded as the forerunner of modern idealists,<sup>24</sup> following St. Augustine, vindicates the logical three-day parallelism just outlined. Güttler, passing over from Concordism, subordinates the chronological order to the exigencies of the logical plan. Reusch has been already mentioned as finally embracing an idealism which regards the days of Genesis as mere symbols of the week which must end by the repose of the Sabbath day.

The 'Vision' theory of Kurtz may be here recalled as marking the transition to 'Revelationism' proper. According to the view of Kurtz, Moses narrates in the Hexahemeron the different *stadia* or scenes of a vision vouchsafed him by the Almighty: he narrates them according to the order in which they were revealed to him, this order being not chronological but merely logical, according to the ascending grades of perfection in the various classes of creatures mentioned.

The 'Revelation' theory proper differs but little from the

<sup>23</sup> See, for example, Hummelauer, p. 84.

<sup>24</sup> *Circa*, 1850.

one just mentioned. It was first proposed by Schæfer,<sup>25</sup> and is ably defended by Hummelauer in his learned commentary on Genesis. It claims this advantage over the mere idealist theories just indicated, that it makes an honest effort to trace the genesis and the causes of the cosmogony which we find at the head of the Sacred Books.

It is evident to the impartial reader that the first chapter of Genesis purports to contain a cosmogony of some sort, a history of the formation of the universe. Such as it is, where did it come from? Evidently by *Revelation*; since before Adam was created there was no one to observe and hand down to posterity an account of the manner in which the world was formed. It was revealed by God to Adam himself in a vision analogous to those vouchsafed to the Prophets. The order of the works is that of the successive pictures which formed the whole vision, each work or vision being represented by a day. This tradition was faithfully handed down from Adam to Moses, who was inspired to take it and place it at the head of his Sacred History. The order of revelation is intellectual, not identical with the actual order in which things were produced. The Hexahemeron is, nevertheless, in a certain wide sense historical inasmuch as it is based on the great historical fact of Creation. Thus Hummelauer<sup>26</sup> writes of it :—

Licet . . . Cosmogonia utique sit documentum *aliquo sensu historicum*, non tamen est strictissimo sensu historicum. . . . Consuere historiographi communiter adhibere documenta latiori sensu seu non stricte historica, ubicunque documenta stricte historica eos deficiant. Ita fecere quicunque populorum initia describere, Herodotus, Livius alique, narrationi temporum stricte historicorum praemittentes quaedam ex populorum legendis et mythis deprompta. Noster igitur auctor, ubi eum documenta stricte historica deficiebant, praemisit Cosmogoniam non ex mythis sed ex revelatione petitam. Sicut vero historici, quamdiu soli fluunt fontes mythici, non possunt in eorum narrationibus ad amussim elementa historica a mythicis segregare, ita neque in Geneseos auctoris potestate erat, in Cosmogonia revelata discernere, quid stricte esset historicum quid intuitu religiosae potius institutionis a Deo esset adjectum.

<sup>25</sup> *La Bible et la Science*, Münster, 1881.

<sup>26</sup> Page 69.



All this seems plausible enough, but it is difficult to see what more historical truth it allows the Hexahemeron than any purely Idealist theory. And, of course, the *prima facie* difficulty against the old Idealist and Vision theories applies with equal force here: how could an inspired writer have set down revelations as historical facts, and their logical order as the chronological order, without giving the slightest hint that would save us from falling into the serious error of mistaking for *inspired history* what is not history at all? We have seen already<sup>27</sup> some of the answers given by old Idealists to this difficulty. Moderns meet it very fairly and satisfactorily by appealing to the principles which guide the Exegetist in that very difficult and obscure department, the interpretation of prophetic visions.<sup>28</sup> These visions are of three classes. Some are historically accurate in every detail, as Acts ix. 12. Some are purely symbolic, as Jeremias i. 13. Most, however, are partly symbolic, partly historical. Perhaps the most notable example of this class is that which Isaias x. 28 records concerning the invasion of Jerusalem by the Assyrians,<sup>29</sup> where the substantial fact is historically true, though the line of march described is not the one actually pursued. To this latter class belongs the cosmogony, and it is to be interpreted accordingly.

It is needless for us to delay longer on this theory. The reader will be able to weigh its worth from what has already been said in discussing the ancient theories. So far, we have endeavoured to touch on all the leading systems of interpretation that have been broached by Catholic exegetists. We have done so with a view to discovering what light each might throw on the relation between Science and the Inspired Text and sense of the Hexahemeron itself. In conclusion, one other system—the newest—calls for at least some measure of notice. Its exponents point out to us that no Biblical scholar can fail to perceive a certain degree of resemblance between the Mosaic cosmogony and some of the contemporary ones, particularly the Babylonian. Hummelauer accounts for those resemblances by claiming for the cosmogonies a common

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<sup>27</sup> I. E. RECORD, August, pp. 150, 151.

<sup>28</sup> See Hummelauer, p. 70.

<sup>29</sup> Cf. 2 Mach. xv. 12.

origin, and regards the Gentile cosmogonies, with all their polytheistic extravagances, as so many corruptions of the one cosmogony primitively revealed to man. To this it may be said that the natural curiosity of man, his desire to pry into the secrets of nature and discover the ultimate causes of all things, might have been quite sufficient of itself to give rise to speculations and theories about the formation of the world, altogether independently of any primitive revelation. However, notwithstanding this, there seems to be a good deal of likelihood about the conjecture that such a primitive revelation did actually exist, and did actually come down to Moses through the chosen people, faithfully preserved from error by a special divine providence. At the same time we cannot close our eyes to the difficulty arising from the fact that before Abraham there was no 'chosen people' as such, and that although there may have been a special providence guiding the line of descent from Adam to Noah, and from Noah to Abraham, still it was not 'special' enough to preserve from polytheism and idolatry Abraham's ancestors—even his own father, Thare.<sup>30</sup> Was it 'special' enough then to preserve from all error and corruption the traditional cosmogony of those people? There are Catholics who prefer either to abstract altogether from the question of the *origin* of the Jewish cosmogony, or to admit, if questioned, that it may have arisen by natural speculation and theorizing on the origin of the universe, without any revelation at all. These simply assert the fact that the Jews of Moses' time had their cosmogony, wherever they got it, just as neighbouring nations had theirs. They admit even that it may also have been mixed up with polytheistic notions, and religious errors. Their contention is that Moses was simply inspired by God to take that cosmogony, representing as it did the scientific ideas of his age; to purify it from *religious* errors if it contained such; to recast it, if necessary, into seven sections, so as by means of it to inculcate the Sabbath Law and the other religious truths it teaches; and so to place it at the head of his Inspired History.

This view has not met with favour. It is relegated by Guibert to a footnote<sup>31</sup>—one, however, that gives it a very fair

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<sup>30</sup> Cf. Judith v. 7.

<sup>31</sup> Page 47.

and lucid presentation. We venture to take the liberty of quoting it in full :—

For some years [he writes] certain Catholic exegetists have given a new form to Idealism. It is well known that the Sacred writers, as well as the Fathers of the Church, have adopted the scientific ideas of their own times, and by their means supported the religious truth which they sought to transmit. These data, borrowed from the physical world, and the science of cosmogony, do not become of more objective value from the fact of the inspired writers having utilised them. But amongst the ancients there were also cosmogonic ideas ; and a history, as well as a description of the universe had been made. When the sacred writer affirmed and propagated the dogma of God the Creator, he thought he could not do better than borrow from his surroundings, and use the received cosmogony ; he purified it from polytheism, and adapted it to his ends, but communicated no new scientific value to it. According to this hypothesis, the tale of the Creation should be taken in the literal sense, but without its scientific and strict historical setting. This *critical literalism* is thought by many to go too far. As it has not been taught in the Catholic schools we abstain from developing it ; it is mentioned only to show that its existence is known. The elements of it may be found in many authors. Father Lenormant, *Les origines de l'histoire d'après la Bible et les traditions des peuples orientaux* ; Loisy, *Les études bibliques* ; d'Hulst, *La question biblique* ; Lagrange, '*l'Hexaméron*,' in the *Revue Biblique*, July, 1896.

'This *critical literalism* is thought by many to go too far.' So at least Hummelauer thinks in his commentary on Genesis, where it is designated as '*Systema mythistarum*,' and meets with very scant courtesy. Here are his words<sup>32</sup> :—

Primum [systema] est *Mythistarum* qui Cosmogoniam nostram mythum esse adstruunt mythis ethnicorum affinem indeque figmentis hand immunem. Quam sententiam ex catholicis nuper defendebat F. Lenormant (Origines I.). Ea non est catholica, liber in indicem librorum prohibitorum relatus est, auctor se laudibiliter submitit.

We cannot undertake to judge of the justice of this language as applied to Father Lenormant's book ; but it seems somewhat severe, to say the least, if we apply it to the system as outlined above. The language of the book in question

<sup>32</sup> Page 65.

must have been *male sonans* to the Catholic notion of Inspiration, or, if not, some other way aggressive or exaggerated. Hummelauer's designation '*Myth-System*,' scarcely describes with fairness the system which Guibert calls '*Critical Literalism*.' The word *myth* has an evil meaning in connection with the Bible. It reminds one of the '*Higher*'(?) Criticism, and it is a title that would condemn any Catholic system.

Would the Jewish cosmogony contemplated by the '*critical literalists*' be a myth? As it seems to us, the cosmogony would have, first and before all, the *scientific* element adopted by Moses, whether it were true or false; and it *might have had*, in addition, a mythical element, *i.e.*, an element of false religion, polytheism for example, *which however, if present, would have been rejected in its entirety* by the inspired writer, when redacting the document or tradition in question.

When thus understood, it may be interesting to enquire in what does this system differ from the '*Revelationism*' of Hummelauer himself. For he too compares the Hexahemeron with the myths and legends that preface the histories of Herodotus and Livy.<sup>33</sup> And he points out the difference between them—that the former is revealed while the latter are not. But how can this difference influence in any way their respective *historical* values, since, *ex hypothesi* neither the inspired writer who redacted the document,<sup>34</sup> nor anyone else since his time, has ever had any means of knowing how much of it was strictly historical, how much merely added '*intuitu religiosae potius institutionis*'? If he and they were thus left in the dark, they might, indeed, have guessed and speculated how much of it was historically true, might, indeed, have guessed and believed too much. Was its mere *revelation* a guarantee of its historical truth? No revelationist claims that it was; yet Moses could have been inspired to take and incorporate it, as it stood, in his Sacred History—was, in fact, so inspired, they contend. Why, then, could he not have been inspired to take and incorporate the current cosmogony, with the same or more or less historical truth in it, *even if it had not been revealed*? For, remember that, on the one hand, the Church is silent and leaves us free to discuss the question

<sup>33</sup> See extract above, p. 263.

<sup>34</sup> *Ibidem*.

whether the non-dogmatic part of the Hexahemeron *was revealed or not*. All she insists on is the *Inspiration* of the whole. And, on the other hand, we admit the principle that an inspired writer can adopt the scientific ideas of his own time without adding any objective value whatsoever to them. It is on that principle we have agreed to meet the difficulty of Judges x. 13. But, the reader may say, surely you cannot apply that principle here, since you have maintained<sup>35</sup> that there *is not* a parity between Judges and Genesis? This difficulty is more apparent than real. We have, indeed, maintained that *on the Concordists' hypothesis* there is no parity: neither is there,<sup>36</sup> for *their* supposition is that in Genesis God is making a revelation of natural scientific truths. But *our* present supposition, that of the 'critical literalists,' abstracts altogether from the assumption of any such revelation of natural truth, and simply affirms that Moses took the current cosmogony for what it was worth scientifically. In this view there is plainly a clear parallel between Judges and Genesis: the inspired author acted in precisely the same manner on both occasions. And if he could so act in Judges consistently with the Catholic idea of Inspiration, why not in Genesis? If in the former case he could legitimately use language that was scientifically false, why not in the latter case also?

Perhaps it may be that in this view a satisfactory answer cannot be given to the old difficulty which has turned up so often already. It may be said, namely, that, while in Judges it is clearly evident from the context that the inspired writer had not the least intention of teaching any natural truth about the universe, in Genesis, if anything at all is evident from the context, it is quite the reverse. The text of the Hexahemeron is so far from indicating that its author is *merely* making use of current scientific ideas, that it leaves quite the opposite impression on the reader's mind. We have seen how the Idealists and Revelationists have met this difficulty by appealing to Scripture analogies, to prophecies, allegories, parables, etc.,<sup>37</sup> and to received principles of exegesis. How are the

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<sup>35</sup> See above, pp. 258 and 263.

<sup>36</sup> See above, p. 260.

<sup>37</sup> See above, p. 264.

supporters of the present hypothesis to answer it? Perhaps they can answer it just as satisfactorily as it has ever yet been answered, by appealing to one of those very principles: by reminding us simply that it is not the aim of Scripture to teach Science, that it is futile to look for scientific revelations there,<sup>38</sup> that all passages dealing *per accidens* with scientific subjects are to be submitted to the same canon as Judges x. 13, and that we are not to assume a right, until we have proved it, to make the Jewish cosmogony *an exception* to that *general rule*.

It must be confessed, at least, that the whole matter is sufficiently obscure and debatable. It is of deep interest, though, on account of its bearing on the development of the Catholic doctrine on Inspiration. All that we have just said about this new theory of 'critical literalism' is meant neither as a defence nor as a refutation of the theory, but is thrown out for what it is worth, and simply with a view to promoting further enquiry. The theory itself is novel; but so was every theory once. It may have been unduly pressed; it has not met with favour. At any rate it behoves us in prudence to be cautious in applying general principles of exegesis to the interpretation of obscure and difficult portions of the Sacred Text; it is so easy to press those general principles too far. And above all, we must be ever careful to enquire diligently what is the mind and feeling of the Church, and to permit ourselves to be guided with dutiful submission by her teaching and her spirit. In conjecturing new systems of interpretation, especially, the Catholic will do well to keep his mind firmly fixed on the divine origin, infallibility, and Inspiration of the Sacred Text. It will be well, in this connection, to have before our minds also those significant words of the Pope's Encyclical<sup>39</sup>:

... at nefas omnino fuerit aut inspirationem ad aliquas tantum Sacrae Scripturae partes coangustare, aut concedere sacrum ipsum errasse auctorem. Nec enim toleranda est eorum ratio, qui ex istis difficultatibus sese expediunt, id nimirum dare non dubitantes, inspirationem divinam ad res fidei morumque, nihil praeterea, pertinere, eo quod faso arbitrentur, de veritate sententiarum quum agitur, non adeo exquirendum quaenam dixerat Deus, ut non magis perpendatur quam ob causam ea dixerit.

<sup>38</sup> See above, pp. 255, 256.

<sup>39</sup> *Providentissimus Deus*, Novr., 1893.

What is true of the rest of the Bible is true of the Mosaic cosmogony: that it is divinely inspired and teaches no errors. Ours it is to seek, as best we may, under the guidance of our holy mother, the Church, what it purposes to teach. That the Hexahemeron teaches a number of religious truths all admit and all must hold. Does it teach anything more? . . . We have touched on most of the many opinions, dealing rather with the difficulties against each than with the reasons that might be urged in its favour. We have defended no one view in particular, nor do we know which we should prefer to defend. Very many are in doubt and uncertainty, unable to make up their minds. Nevertheless, strange to say, if you take up any commentary on Genesis, you are pretty sure to find one advocated in preference to all the rest. Thus Hummelauer, after rejecting all the systems, except his own, expresses himself in those words:—

Tot quae discussimus systematum quid tandem relinquitur? Diluvianismus ignorantia rei geologicae reus scribitur; Restitutionismus ab ipsis, quorum conciliandorum ergo excogitatus fuerit, geologis repudiatur; Periodismus vim infert textui; Poetismus contextui; Mythismus revelationis conceptui; Idealismus ingenita obruitur absurditate. Omnia tenebrae sunt et chaos: unde tandem optata effulgeat lux! Ultima sententia est *Revelationistarum*.

That is certainly a summary judgment on the other systems. Revelationism itself may commend itself to many, and have its day. So had other systems, however, and they are now on the wane. Hence we fear its present champion may be somewhat too sanguine when he proposes it 'non ut meram hypothesim sed tanquam explicationem *unice veram*.' If it is true, of course, in so far, it *alone* is true. And it *may be* the true explanation. At all events, whatever about that, it is refreshing to find a man, even one man, who in this difficult enquiry is able to convince himself so firmly that he has found the truth. The search is a long and laborious one—and to the reader we have no doubt it must have proved a wearisome one—and there are many, very many, who are fully persuaded that they, at least, have not succeeded in finding the truth even yet!

But, withal, it is and will ever remain a noble search and a

fruitful search, a very fruitful one in many respects, and that even though we *do* fail to find the chief object of our quest. And this reflection, too, must afford no small consolation to those who labour long and earnestly in the elucidation of God's Written Message to His children. Nothing is aimless in the Holy Scriptures, not even their obscurity. Such was the opinion of the Fathers of the Church. So much, at least, we too have learned from our Holy Father's Encyclical. We read *its* pages as a first preparation for those we are now drawing to a close. Nor can we conclude the latter more appropriately than by our Holy Father's own instructive and encouraging words:—

Quamobrem diffitendum non est religiosa quadam obscuritate sacros libros involvi, ut ad eos, nisi aliquo viae duce, nemo ingredi possit.<sup>40</sup> Deo quidem sic providente (quae vulgata est opinio SS. Patrum), ut homines majore cum desiderio et studio illos perscrutarentur, resque inde operose perceptas mentibus animisque altius infigerent; intelligerentque praecipue, Scripturas Deum tradisse Ecclesiae, qua scilicet duce et magistra, in legendis tractandisque eloquiis suis certissima uterentur.

PETER COFFEY.

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<sup>40</sup> S. Hier. ad Paulin. *de Studio Script.* Ep. liii. 4.



## DOCUMENTS

## LEO XIII CONGRATULATES THE BISHOPS OF THE UNITED STATES

LEO XIII EPIS STATUUM FOED. AMER. SEPT. DE OBLATIS GRATULATIONIBUS GRATES AGIT, ILLOSQUE DE INCREMENTIS CATHOLICAE REI HONESTA LAUDE RECREAT

*Dilecto Filio Nostro Iacobo Tit. S. M. Transtyberinae S. R. E. Presb. Card. Gibbons ceterisque Archiepiscopis et Episcopis Foederatarum Americae Civitatum.*

*Dilecte Fili Noster ac Venerabiles Fratres, salutem etc.*

In amplissimo Pontificum Romanorum ordine tertios censi Nos, quibus vicesimum quintum maximi Sacerdotii annum inire feliciter datum est, iure plane factum Nos insolens gaudemus atque, ob reverentiam Apostolicae Sedis, catholicum ubique nomen gratulatur. In hac vero gratulantium corona, etsi vox omnium grata, Foederatarum tamen Americae Civitatum Antistites ac fideles peculiari Nos iucunditate afficiunt, tum ob conditionem qua regio vestra facile plurimis antecellit, tum ob singularem amorem quo vos complectimur. — Libuit vos, Dilecte Fili Noster ac Venerabiles Fratres, in communibus quas dedistis literis, ea singulatim recordari quae per emensa Pontificatus spatia, caritatis instinctu, in ecclesiarum vestrarum utilitatem perfecimus. Nobis autem, grata vice, meminisse placet multa atque varia, quae solatium a vobis toto tempore contulerunt. — Nam si munus hoc ineuntes supremi Apostolatus, haud levi Nos suavitate affecit rerum vestrarum adspectus; at modo in eodem munere, quartum supra vicesimum praetergressi annum, profiteri cognimur suavitatem illam pristinam non obsolevisse unquam sed crevisse in dies ob praeclara catholicae rei inter vos incrementa. Quorum sane incrementorum caussa, etsi Dei numini tribuenda primum, vestrae tamen navitati etiam atque industriae est adscribenda. Prudentiae etenim vestrae hoc dandum est, quod, perspecta egregie gentium istarum indole, sic rem sapienter gesseritis, ut genus omne catholicorum institutorum apte ad necessitates atque ingenia promoveretis. — In quo illud longe maximam promeretur

laudem fovisse vos fovereque sedulo semper ecclesiarum  
vestrarum cum hac principe Ecclesia et Christi in terris Vicario  
conjunctionem. Hic namque, ut fatemini recte, totius regimi-  
nis, magisterii et sacerdotii apex est atque centrum ; unde unitas  
exsurgit, quam Christus indidit Ecclesiae suae quaeque potior  
nota est qua ab humanis quibusque sectis distinguitur. — Cuius  
quidem regiminis ac magisterii influxus saluberrimus, sicut nulli  
per Nos gentium defuit ; ita vobis populisque vestris nunquam  
permisimus desiderari. Enimvero opportunitatem omnem  
libenter captavimus, quo vobis et rei sacrae apud vos curarum  
Nostrarum constantiam testaremur. Diuturno autem experi-  
mento fateri cogimur, vobis efficientibus, ea Nos docilitate  
mentium et animorum alacritate praeditos vestrates reperisse,  
quae omnino par fuerat. Quamobrem, dum ceterarum fere  
gentium, quae, longo aetatum cursu, catholicis utuntur sacris,  
conversio atque inclinatio moerorem induunt ; ecclesiarum ves-  
trarum status, florenti quadam iuventa, hilarat animos iucundis-  
simeque tangit. Utique, nullus vobis a civili regimine ex lege  
favor ; reipublicae tamen moderatoribus ea laus profecto ob-  
venit, quod vos libertate iusta nullo modo prohibet. Secundo  
igitur tempore ad agendum strenue vobis catholicoque agmini  
utendum est, ut, contra gliscentes errores orientesque absur-  
darum opinionum sectas, veritatis lumen quam latissime pro-  
feratis. — Equidem non latet Nos quantam quisque vestrum,  
Venerabiles Fratres, scholis ac gymnasiis sedulitatem praestet  
sive institutendis sive provehendis ad rectam puerorum institu-  
tionem. Apostolicae Sedis hortationibus et Concilii Baltimo-  
rensis legibus id plane congruit. Congruit porro cleri spei  
augendae ac dignitati amplificandae egregia, quam sacris  
seminariis impenditis opera. Quid plura? Eis qui dissident,  
edocendis et ad veritatem trahendis consulistis sapienter doctos  
probosque e clero viros destinantes, qui regiones circumquaque  
peragrent, ac publice, sive in templis sive aliis in aedibus,  
familiari veluti sermone coronam alloquantur enodentque  
obiectas difficultates. Egregium plane institutum, ex quo  
fructus uberes iam novimus percipi. Nec miseras interea  
nigritarum atque indorum sortes caritas vestra praeterit ; nam  
missis fidei magistris largaque ope adtributa, aeternae ipsorum  
saluti prospicitis studiosissime. Haec omnia laeto animo pro-  
sequi meritaque honestare commendatione libet, ut, si cui est  
opus, stimulos ad audendum addamus. — Demum, ne gratae  
voluntatis preatereamus officium, ignorare, vos nolumus qua

affecti simus delectatione ob largitatem, qua gens vestra Sedis Apostolicae angustiis, summissa stipe, ire suppetias nititur. Magnae reapse multaeque urgent necessitates, quibus, ad propellendam damna fidemque tutandam, Christi Vicarium utpote summum Ecclesiae Pastorem ac Patrem, prospicere opus est. Quare et largitas vestra in fidei exercitationem ac testimonium recidit.

His de omnibus caussis, benevolentiam Nostram iterum vobis atque iterum profiteri libet. Eius autem sit pignus itemque munerum divinorum auspiciis Apostolica benedictio, quam vobis universis et gregi cuique vestrum credito, amantissime in Domino impertimus.

Datum Romae apud S. Petrum die xv Aprilis anno MDCCCII, Pontificatus Nostri vicesimo quinto.

LEO PP. XIII.

#### INDULGENCE FOR PRAYERS FOR THE DEAD

INDULG. 50 DIERUM CONCEDITUR TOTIES QUOTIES RECITANTIBUS  
VERS. : REQUIEM AETERNAM DONA EIS, DOMINE, ET LUX  
PERPETUA LUCEAT EIS

LEO PAPA XIII.

Ad perpetuam rei memoriam. Oblatis Nobis precibus annuentes a dilecto filio Paulo Buguet praeposito generali Piacularis Operis pro animabus derelictis loci 'Montligeon' dioecesis Sagien., omnibus et singulis fidelibus ex utroque sexu ubique terrarum degentibus, contrito saltem corde, ac devote qualibet vice recitantibus versiculum cum responsorio '*Requiem aeternam dona eis, Domine, et lux perpetua luceat eis*' in forma Ecclesiae solita quinquaginta dierum indulgentiam concedimus, qua tantum liceat functorum vita labes poenasque expiare. Non obstantibus contrariis quibuscumquae. Praesentibus perpetuis futuris temporibus valituris. Praecipimus autem, ut praesentium litterarum (quod nisi fiat, nullas easdem esse volumus) exemplar ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae deferatur, iuxta Decretum ab eadem Congregatione sub die XIX Ianuarii MDCLVI latum et a S. m. Benedicto PP. XIV Praedecessore Nostro die XXVIII dicti mensis adprobatum, atque volumus, ut earumdem praesentium transumptis seu exemplis etiam impressis, manu

alicuius Notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis, eadem prorsus habeatur fides, quae haberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die xxii, Martii mdcccii Pontificatus Nostri Anno Vigesimo quinto.

L. ✠ S.

Pro. Dno. Card. MACCHI.

NICOLAUS MARINI, *Subst.*

Praesentium litterarum exemplar delatum fuit ad hanc Secretariam S. C. Indulg. Sacrisque Reliq. praepositae. In quorum fidem, etc.

Datum Romae ex eadem Secria. die 26 Martii 1902.

L. ✠ S.

FRANCISCUS SOGARO, *Archiep. Amiden., Secret.*

#### AN INDULGENCED EJACULATION

CONCEDUNTUR INDULG. PIAM INFRASCRIPAM JACULATORIAM  
RECITANTIBUS

LEO PP. XIII.

Ad perpetuam rei memoriam. Supplices ad Nos adhibuit preces Venerabilis Frater Guilelmus Episcopus titularis Porphyreoniensis Sacrista Noster, ut nonnullis indulgentiis ditare velimus hanc invocationem, *Mon Dieu, mon unique bien, Vous êtes tout pour moi, que je sois tout pour Vous*. Nos, qui pro Pastoralis Nostri officio fidelium pietatem fovere et excitare studemus, piis eiusdem Venerabilis fratris votis libenter obsecundantes, de Omnipotentis Dei misericordia ac BB. Petri et Pauli App. Eius auctoritate confisi, universis et singulis utriusque sexus Christifidelibus, qui quotidie mense integro, supradictam invocationem quolibet idiomate, dummodo versio sit fidelis devote recitaverint, et uno eiusdem mensis die ad cuiusque arbitrium sibi eligendo vere poenitentes et confessi ac S. Communione refecti, quamlibet Ecclesiam seu Oratorium publicum devote visitaverint, ibique pro Christianorum Principum concordia, haeresum extirpatione, peccatorum conversione, ac S. Matris Ecclesiae exaltatione pias ad Deum preces effuderint, Plenariam omnium peccatorum suorum Indulgentiam et remissionem

misericorditer in Domino concedimus. Praeterea eisdem fidelibus qui corde saltem contriti, quolibet anni die, memoratam invocationem devote recitaverint, tercentum dies de iniunctis eis seu alias quomodolibet debitis poenitentiis in forma Ecclesiae consueta relaxamus. Quas omnes et singulas indulgentias, peccatorum remissiones ac poenitentiarum relaxationes etiam animabus christifidelium, quae Deo in caritate coniunctae ab hac luce migraverint, per modum suffragii applicari posse indulgemus. In contrarium facientibus non obstantibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Praecipimus autem, ut praesentium litterarum (quod nisi fiat nullas easdem esse volumus) exemplar ad Secretariam Congregationis Indulgentiis Sacrisque Reliquiis praepositae deferatur iuxta Decretum ab eadem Congregatione sub die XIX Januarii MDCLVI latum et a Benedicto XIV Praedecessore Nostro die XXVIII dicti mensis adprobatum: atque volumus ut earumdem harum Litterarum transumptis seu exemplis etiam impressis, manu alicuius Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus, si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub annulo Piscatoris die XIII Martii MCMII, Pontificatus Nostri An. XXV.

L. ✠ S.

ALOISIUS Card. MACCHI.

Praesentium litterarum exemplar delatum fuit ad hanc Secretariam S. Congris Indulgentiis Sacrisque Reliquiis praepositae. In quorem fidem, etc.

Datum Romae ex eadem Secria. die 17 Martii 1902.

L. ✠ S.

Ios. M. Can. COSELLI, *Substitutus*.

#### THE WREATH OF THE HOLY GHOST

CONCEDUNTUR INDULG. RECITANTIBUS NOVAM CORONAM SPIRITUS  
SANCTI

LEO PP. XIII.

Ad perpetuam rei memoriam. Cum dilectus filius Noster Iosephus Calasancius S. R. E. Diaconus Cardinalis Vives y Tuto, nomine etiam hodierni Praepositi Generalis Ordinis Minorum Capulorum atque universi Ordinis ipsius, enixas Nobis preces humiliter adhibuerit, ut fidelibus pie recitantibus Coronam Spiritus Sancti a SS. Rituum Congregatione appro-

batam, nonnullas indulgentias largiri de Nra. benignitate velimus : Nos ut tam frugifera exercitatio uberiori cum animarum fructu fiat, atque erga Paraclitum, plebes christianae obsequium amplificetur, votis huiusmodi annuendum existimavimus. Quare de Omnipotentis Dei misericordia ac BB. Petri et Pauli Apolorum. eius auctoritate confisi, omnibus ac singulis utriusque sexus christifidelibus ubique terrarum existentibus pie ac saltem contrito corde quovis anni die recitantibus privatim sive publice dictam Coronam Spiritus Sancti quocumque idiomate, dummodo versio fidelis sit iuxta exemplar quod lingua latina exaratum in tabulario Secretariae Nostrae Brevium asservari iussimus, in forma Ecclesiae solita de poenarum numero septem annos totidemque quadragenas expungimus. Iis vero qui dictam Coronam habitualiter recitent ac die festo Pentecostes vel uno ad cuiusque libitum eligendo intra eiusdem festi octiduum die admissorum confessione expiati ac coelestibus epulis refecti quamlibet Ecclesiam ve publicum oratorium ubique terrarum stitum visitent ibique pro Christianorum Principum concordia, haeresum extirpatione peccatorum conversione ac S. Matris Ecclesiae exaltatione pias ad Deum preces effundant, Plenariam omnium peccatorum suorum indulgentiam et remissionem misericorditer in Dno. concedimus. Tandem largimur fidelibus ipsis liceat si malint plenaria ac partialibus hisce indulgentiis vita functorem labes paenasque expiare. Non obstantibus in contrariam facientibus quibuscumque. Praesentibus perpetuis futuris temporibus valituris. Volumus autem ut praesentium litterarum authenticum exemplar transmittatur ad Secretariam Congnis. Indulgentiis Sacrisque Reliquiis praepositae, atque earumdem litterarum transumptis seu exemplis etiam impressis manu alicuius Notarii publici subscriptis, et sigillo personae in ecclesiastica dignitate constitutae praemunitis, eadem prorsus adhibeatur fides quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae. Datum Romae apud S. Petrum sub annulo Piscatoris die xxiv Martii mcmii, Pontificatus Nostri Anno Vigesimoquinto.

L. ✠ S.

ALOIS. Card. MACCHI.

Praesentium litterarum authenticum exemplar transmissum fuit ad hanc Secretariam S. Congr. Indulgentiis sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae ex eadem Secria. die 8 Aprilis 1902.

L. ✠ S.

FRANCISCUS SOGARO. *Archiep. Amiden., Secrius.*

## CORONA SPIRITUS SANCTI.

In nomine Patris et Filii et Spiritus Sancti, Amen.

*Brevis Actus Contritionis.*

Doleo, mi Deus, me contra te peccasse, quia tam bonus es ;  
gratia Tua adiuvante non amplius peccabo.

*Hymnus.*

Veni, Creator Spiritus,  
Mentes tuorum visita,  
Imple superna gratia,  
Quae tu creasti pectora.

Qui diceris Paraclitus,  
Altissimi donum Dei,  
Fons vivus, ignis, charitas,  
Et spiritalis unctio.

Tu septiformis munere,  
Digitus Paternae dexteræ,  
Tu rite promissum Patris,  
Sermone ditans guttura.

Accende lumen sensibus,  
Infunde amorem cordibus,  
Infirma nostri corporis  
Virtute firmans perpeti.

Hostem repellas longius,  
Pacemque dones protinus :  
Ductore sit te praevio,  
Vitemus omne noxium.

Per te sciamus da Patrem,  
Noscamus atque Filium :  
Teque utriusque Spiritum  
Credamus omni tempore.

Deo Patri sit gloria,  
Et Filio, qui a mortuis  
Surrexit, ac Paraclito  
In saeculorum saecula. Amen.

V. Emitte Spiritum tuum et creabuntur.

R. Et renovabis faciem terrae.

*Oremus.*

Deus, qui corda fidelium Sancti Spiritus illustratione docuisti : da nobis in eodem Spiritu recta sapere ; et de eius semper consolatione gaudere. Per Christum Dominum nostrum. Amen.

## I.—MYSTERIUM PRIMUM.

*De Spiritu Sancto ex Maria Virgine Iesus conceptus est.*

*Meditatio.*—‘ Spiritus Sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei.’ (Luc. i. 35.)

*Exercitatio.*—Precare vehementer Divini Spiritus auxilium et Mariae intercessionem ad imitandas virtutes Iesu Christi, qui est exemplar virtutum, ut conformis fias imagini Filii Dei.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

## II.—MYSTERIUM SECUNDUM.

*Spiritus Domini requievit super Iesum*

*Meditatio.*—‘ Baptizatus autem Iesus, confestim ascendit de aqua, et ecce aperti sunt ei coeli : et vidit Spiritum Dei descendentem sicut columbam, et venientem super se.’ (MATTH. iii. 16.)

*Exercitatio.*—In summo pretio habe inaestimabilem gratiam sanctificationem per Spiritum Sanctum in Baptismo cordi tuo infusam. Tene promissa, ad quae servanda tunc te obstrinxisti. Continua exercitatione auge fidem, spem, charitatem. Semper vive ut decet filios Dei et verae Dei Ecclesiae membra, ut post hanc vitam accipias coeli haereditatem.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

## III.—MYSTERIUM TERTIUM.

*A Spiritu ductus est Iesus in desertum.*

*Meditatio.*—‘ Iesus autem plenus Spiritu Sancto regressus est a Iordane : et agebatur a Spiritu in desertum diebus quadraginta, et tentabatur a Diabolo.’ (Luc. iv. 1, 2.)

*Exercitatio.*—Semper esto gratus pro septiformi munere Spiritus Sancti in confirmatione tibi dato, pro Spiritu sapientiae et intellectus, consilii et fortitudinis, scientiae et pietatis, timoris Domini. Fideliter obsequere Divino Duci ut in omnibus periculis huius vitae et temptationibus viriliter agas, sicut decet perfectum Christianum et fortem Iesu Christi athletam.

Semel *Pater* et *Ave* et septies *Gloria Patri* etc.



## IV.—MYSTERIUM QUARTUM.

*Spiritus Sanctus in Ecclesia.*

*Meditatio.*—‘Factus est repente de coelo sonus tamquam advenientis spiritus vehementis; ubi erant sedentes: et repleti sunt omnes Spiritu Sancto loquentes magnalia Dei.’ (ACT. ii. 2, 4, 11.)

*Exercitatio.*—Gratias age Deo quod te fecit Ecclesiae suae filium, quam Divinus Spiritus Pentecostes die in mundum missis semper vivificat et regit. Audi et sequere Summum Pontificem, qui per Spiritum Sanctum infallibiliter docet, atque Ecclesiam quae est columna et firmamentum veritatis. Dogmata eius tuere, eius partes tene, eius iura defende.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

## V.—MYSTERIUM QUINTUM.

*Spiritus Sanctus in anima Iusti.*

*Meditatio.*—‘An nescitis quoniam membra vestra templum sunt Spiritus Sancti qui is vobis est?’ (I COR. vi. 19.)

‘Spiritum nolite extinguere.’ (I THESS. v. 19.)

‘Et nolite contristare Spiritum Sanctum Dei in quo signati estis in diem redemptionis.’ (EPH. iv. 30.)

*Exercitatio.*—Semper recordare de Spiritu Sancto qui est in te, et puritati animae et corporis omnem da operam. Fideliter obedi divinis eius inspirationibus, ut facias fructus Spiritus; charitatem, gaudium, pacem, benignitatem, bonitatem, longanimitatem, mansuetudinem, fidem, modestiam, continentiam, castitatem.

Semel *Pater* et *Ave* et septies *Gloria Patri*, etc.

In fine dicas Symb. Ap. *Credo in Deum* ut professionem fidei, et *Pater, Ave, Gloria* semel ad intentionem Summi Pontificis.

Concordat cum suo Originali.

In quorum fidem, etc.

Ex Secretaria Sacror. Rituum Congregationis, die 19 Aprilis, 1902.

L. ✠ S.

D. PANICI, Archiep. Laodicen., S. R. C. Secret.

## ANGLO-BENEDIKTINE ABBOTS

## E SACRA CONGREGATIONE RITUUM

LIVERPOLITANA. DUBIA CIRCA USUM PONTIFICALIUM PRO  
ABBATIBUS ANGLO-BENEDICTINIS

Rmus. Dnus. Episcopus Liverpolitanus Sacrorum Rituum Congregationi humiliter exposuit, Rmis. Patribus Abbatibus e Congregatione Anglo-Benedictina haud dudum benigne concessum fuisse privilegium ut in Ecclesiis propriis usu pontificalium in Missarum solemnibus gaudere valeant. Quum autem non plane constet quatenam ecclesiae tanquam ipsis propriae intelligendae sint, Rmis. Episcopis Angliae opportunum visum est, ut Episcopus supradictus, in cuius dioecesi multae existunt Ecclesiae Patribus Anglo-Benedictinis addictae, nomine omnium Episcoporum Angliae, dubiorum sequentium solutionem postularet nimirum.

I. Utrum tanquam ecclesia propria cuiusvis Patris Abbatis intelligenda sit sola ecclesia monasterii cui ipse praesit?

II. Utrum cuivis Patri Abbati competat jus pontificalium in omnibus ecclesiis quibus praesint terni, bini vel singuli Patres sub eius iurisdictione constituti, curam vero animarum exercentes? et quatenus affirmative.

III. Utrum ad usum pontificalium talibus, in Ecclesiis sub cura Patrum Benedictinorum constitutis licite exercendum requiratur consensus Episcopi Ordinarii?

IV. Utrum Patres Abbates in ecclesiis aliorum Regularium cuiusvis Ordinis vel Congregationis, vel in Ecclesiis saecularium usu pontificalium sine consensu Episcopi Ordinarii gaudere valeant? et quatenus negative.

V. Utrum in talibus ecclesiis sive Regularium sive saecularium usu pontificalium de consensu Episcopi Ordinarii gaudere valeant?

Et Sacra eadem Congregatio, referente subscripto Secretario, exquisito etiam voto Commissionis Liturgicae, omnibus accurate perpensis rescribendum censuit :

Ad I. *Affirmative*, nisi et aliae sint filiae Ecclesiae quibus et ipse praesit seu illius iurisdictioni subiectae.

Ad II. *Affirmative*, dummodo agatur de Ecclesiis propriis, et detur Decretum N. 2080 *Fesulana* 1 Octobris 1701.

Ad III. *Negative*, si agatur de Ecclesiis propriis, uti supra.

Ad IV. Detur Decretum N. 2923. *Ordinis Monachorum Sancti Basilii* 18 Decembris 1846.

Ad V. Iam provisum in praecedenti.

Atque ita rescipsit. Die 13 Junii 1902.

D. Card. FERRATA, *Praef.*

✠ D. PANICI, *Archiep. Laodicen. Secr.*

### MISSION CROSSES

#### E SACRA CONGREGATIONE INDULGENTIARUM

RATISBONEN.<sup>1</sup> INDULGENTIAE ADNEXAE ALICUI CRUCI IN S. MISSIONIBUS ERECTAE PERDURANT ETIAMSI NOVA, LOCO PRIORIS DESTRUCTAE ERIGATUR

Vicarius Generalis in spiritualibus Episcopi Ratisbonensis exponit: non raro in sua amplissima Dioecesi evenire, ut in parochiis vel locis ubi SS. Missiones haberi solent, Crux erigatur cum indulgentiis eidem adnexis: quae, sive vetustate, sive aliqua adveniente tempestate aliave simili causa, collabatur, itra ut nova debeat. Iamvero ab hac S. C. Indulgentiarum humiliter petit sequentis dubii solutionem.

Utrum Indulgentiae adnexae alicui Cruci in SS. Missionibus erectae perdurent, etiamsi huiusmodi Crux collapsa vel destructa fuerit et nova loco prioris erigatur; an nova Crux indigeat nova indulgentiarum applicatione?

De quibus facta relatione SSmo. Dno. Nro. Leoni Pp. XIII, Eadem Sanctitas Sua respondere mandavit:

Non indigere nova concessione, dummodo nova Crux erigatur eodem loco quo prima extabat et de consensu Episcopi.

Datum Romae ex Secria. eiusdem S. C. die 22 Februarii 1888.

SERAPHINUS Card. VANNUTELLI, *Praef.*

L. ✠ S.

✠ ALEXANDER, *Epus. Oensis, Secr.*

ALBIEN. CONFIRMATUR RESPONSUM UTI SUPRA, IN UNA  
'RATISBONEN.'

P. Stephanus Mauraud Missionarius Tertii Ordinis Regularis S. Francisci, dioecesis Albiensis, in Gallia, humiliter huic S. Congni. Indulgentiarum quae sequuntur exponit: Occasione SS. Missionum in paroecia loci v. d. Aiguefonde, praefatae

<sup>1</sup> Vide infra pag. 260, Commentarium circa hoc Decretum.

Dioecesis, in memoriam earumdem Missionum erecta fuit in propinquo monte Crux, cui deinde, vi facultatum alumnis III Ord. Reg. S. Francisci in Galliis per Aplicum Breve diei 2 Apr. 1886 consessarum, adnexae fuerunt Indulgentiae favore Christifidelium eam devote colentium. Porro accidit ut supra-memorata Crux, magna exorta, tempestate eversa fuerit et fere destructa. Nunc vero Christifideles novam ibidem erigere satagunt; haerent tamen dubii an cessaverint indulgentiae primitivae Cruci adnexae. Idcirco Missionarius Orator huic S. Congni. sequens dubium proponit:

Utrum in casu Crux nova erecta in eodem loco, in quo Crux destructa existebat, gaudeat pristinis indulgentiis, an nova earumdem concessio requiratur?

Et S. C. proposito dubio respondit:

*Affirmative* quoad 1 am. partem; *Negative* quoad 2 am. iuxta Decretum in una *Ratisbonen. d. d. 22 Februarii 1888.*

Datum Romae e Secria. eiusdem S. C. die 10 Iulii 1901.

S. Card. CRETONI, *Praef.*

L. ✠ S.

PRO. R. P. D. FRANC. SOGARO, *Archiep. Amiden., Secr.*

IOS. M. CANCELLI, *Subtus.*

#### METHOD OF PERFORMING THE WAY OF THE CROSS IN CONVENT CHAPELS

MECHLINIENSIS. CIRCA METHODUM PERAGENDI EXERCITIUM VIAE  
CRUCIS IN SACELLIS SORORUM RELIGIOSARUM

Superiorissa Generalis Instituti Adorationis Perpetuae, cuius domus princeps extat Bruxellis in Archidioecesi Mechliniensi huic S. Congni. Indulgentiis Sacrisque Reliquiis praepositae sequentia exponit.

In Decreto huius S. C. diei 6 Augusti 1757 praescribitur in pio Viae Crucis exercitio publice peragendo ob angustiam loci unumquemque de populo locum suum tenere posse, dummodo Sacerdos cum duobus clericis sive cantoribus circumeat ac sistat in qualibet statione ibique consuetas preces recitet. Anno elapso ab eadem S. Congne quaesitum fuit I°. 'An ista methodus servari queat ob angustiam loci, in sacellis domorum communitatum religiosarum' et II°. 'An loco Sacerdotis cum duobus clericis unus tantum e fratribus non sacerdos circumire ac sistere in qualibet statione suetasque preces recitare valeat,' et S.

Congtio. in una *Instituti Fratrum Maristarum a Scholis* diei 27 Februarii 1901 respondit 'Affirmative ad utrumque.'

Nunc vero praefata Superiorissa sequens dubium solvendum proponit :

'Ad loco unius ex fratribus, in domibus religiosarum, una ex sororibus circumire ac sistere in qualibet statione suetasque preces recitare valeat?'

S. Congtio, audito unius ex Consultoribus voto, respondit :  
'Affirmative.'

Datum Romae ex Secria. eiusdem S. Congnis. die 7 Maii, 1902.

S. Card. CRETONI, *Praef.*

L. ♣ S.

♣ FRANCISCUS SOGARO, *Archiep. Amiden. Secr.*

### MATRIMONIAL DISPENSATIONS

#### E SACRA POENITENTIARIA

#### CIRCA AETATEM SUPERADULTAM ORATRICIS PRO OBTINENDA DISPENSATIONE MATRIMONIALI

*Eminentissime Domine,*

Saepe contingit obtineri Apostolicas dispensationes matrimoniales ex causa (unica vel cum aliis) *aetatis oratricis superadultae*, sic et simpliciter expressa, vel interdum sic : *aetas oratricis annor. 25, aut 30*, sive aliter, sed plus quam 24. Cum autem Auctores opinentur causam huiusmodi interpretari quod usque ad illam aetatem *mulier non invenerit virum paris conditionis cui nubere posset*, ab hac Rma. Episcopali Curia Tropien. quaeritur : An in verificatione causae supra memoratae sciscitari etiam et probari oporteat mulierem superadultam usque ad illam aetatem virum paris conditionis cui nubere posset non invenisse ; et hoc ad dispensationis validitatem?

Et Deus, etc. — Tropeae, d. 11 martii 1902.

D., *Epus. Nicoteren. et Tropien.*

Sacra Poenitentia ad propositum dubium respondet : *satis esse quod certo constet de aetate superadultae*. Datum Romae in S. Poenitentia die 5 Aprilis 1902.

A. CARCANI, *S. P. Reg.*

R. CELLI, *S. Poenitentiae Substitutus.*

**LEO XIII. ON THE FESTIVAL OF CHRISTMAS**

IN PRAELVDIO NATALIS IESV CHRISTI DOMINI NOSTRI AN. MDCCCCI.

Annua nascentis Iesv solemniam iamiam

Exoriens revehit rite colenda dies.

At non laetitiae praelucet candida ut olim

Nuncia, nec pacis munera grata refert.

Humanae heu ! genti turba undique dira malorum

Instat flebiliter, flebiliora parat.

Numinis en oblita, indigne oblita parentum

Succrescens aetas excutit omne iugum.

Scindit is adversas cives discordia partes,

Ardetque immitis facta cruenta, neces.

Iura verenda iacent ; cessere fidesque pudorque ;

Omne impune audet caeca cupido nefas. . . .

Adsis, sancte Pver, saeculo succurre ruenti :

Ne pereat misere, tu Deus una salus.

Auspice te, terris florescat mitior aetas,

Emersa e tantis integra flagitiis.

Per te felici collustret lumine mentes

Divinae priscus Relligionis honos.

Ardescant per te Fidei certamina ; per te

Victrices palmae, fracta inimica cohors ;

Disiectae errorum nubes, iraeque minaces

Restinctae, populis reddita amica quies.

Si optata diu terras pax alma revisat,

Pectora fraterno foedere iungat amor.

LEO XIII.

**CELEBRATION OF MASS ON BOARD SHIP**

E SACRA CONGREGATIONE PROPAGANDAE FIDEI

DE REMOVENDIS ABUSIBUS CIRCA MISSAE CELEBRATIONEM IN  
NAVIBUS. DECRETUM.

Ad removendos abusos, quos circa Missae celebrationem, durante maritimo itinere, non semel occurrisset relatum est, EE. ac RR. S. Congregationis Propagandae Fidei Patres in comitiis generalibus die 24 ultimi elapsi mensis Februrarii habitis, omnibus mature perpensis decreverunt ut intra videlicet Missionariis suae iurisdictione subiectis et specjali

indulto fruentibus celebrandi in mari sacrosanctum Missae Sacrificium praecipiendum esse, quemadmodum per praesens Decretum S. Congregatio praecipit, ut, quoties eo per praesens Decretum S. Congregatio praecipit, ut, quoties eo privilegio utuntur, sedulo et religiose servant praescriptas regulas, in ipso apostolicae concessionis rescripto apponi solitas. Videant nempe, utrum mare sit adeo tranquillum, ut nullum adsit periculum effusionis Sacrarum Specierum e calice ; curent ut alter sacerdos, si adfuerit, rite celebranti assistat ; et si in navi non habeatur Capella propria vel altare fixum, caveant omnino Missionarii ne locus ad Missae celebrationem delectus quidquam indecens aut indecorum praeseferat : quod certe eveniret, si augustissimum altaris mysterium in cellulis celebraretur pro privatis viatorum usibus destinatis.

Porro huiusmodi EE. Patrum sententiam infrascriptus Cardinalis Praefectus vigore specialium facultatum sibi a SSmo. Dno. Nostro Leone div. prov. PP. XIII concessarum, nomine et auctoritate Sanctitatis Suae die 25 supradicti mensis Februarii ratam et adprobatam esse declaravit.

Datum Romae ex Aedibus S. Congregationis de Propaganda Fide hac die 1 mensis Martii 1902.

✠ M. Card. LEDOCHOWSKI, *Praef.*  
ALOYSIUS VECCIA, *Secret.*

## NOTICES OF BOOKS.

THE OLD TESTAMENT IN GREEK ACCORDING TO THE SEPTUAGINT. 3 vols. Genesis-4 Kings (3rd ed., 1901): Chronicles-Tobit (2nd ed., 1896): Hosea-4 Macchabees (2nd ed., 1899). Cambridge University Press.

It would be difficult to speak too highly of this edition. The greatest care has been taken with it, the result being that students of Scripture have now the Septuagint in a handy and thoroughly reliable form. It is needless to say that it is much superior to anything that has appeared hitherto.

As the basis of the text, the Vatican MS. (B) has been wisely selected. The variants of the other three great uncial codices are given, so that on every page the reader is presented with the entire evidence of the Vatican, Sinaitic, Alexandrine, and Ephrem rescriptus, so far as it is now accessible. And 'where the Vatican MS. is defective its defects are supplied from the Alexandrine MS., or in the very few instances where both these MSS. fail us, from the uncial MS. which occupies the next place in point of time or importance' (Preface, p. xii.). Thus, in the first volume the testimony of the Cottonian Genesis and Bodleian Genesis MSS., and of the *Codex Ambrosianus*, is given; in the second volume (Psalter), that of the Verona and the Turin Psalters, and of the British Museum papyrus fragments; in the third volume (Prophets), that of the *Codex Marchalianus*, the Grottoferrata palimpsest (Isaias), Tischendorf's and Trinity College, Dublin, palimpsest fragments (Daniel), according to the Septuagint—the Chigi MS., with the variants of the Syro-Hexaplar Ambrosian: according to Theodotion—as before, the text from Vatican *Codex* (B), with the various readings of the Alexandrine, Marchalianus, and Grottoferrata manuscripts. In Macchabees i., ii., the reading of the Graecus Venetus are given. This is also done for the apocryphal third and fourth books, which are followed by similar works, viz., the Psalms of Solomon and fragments of the Book of Enoch. Eight MSS. were collated for the one, the testimony of two were already available for the other. Lastly come the Old Testament Canticles, for the text of which the MSS. described



in connection with the second volume were employed. It will be understood that we have given only a cursory enumeration of the MSS. used in representing the text of the inspired books, but it is, we trust, sufficient to show our readers the exceeding great value of the Cambridge Septuagint.

Those who have to compare the Hebrew text with its Septuagint version know by experience the time and trouble it often costs to find out the corresponding verses and even chapters. By an ingenious device the present edition makes such comparison delightfully easy. Throughout the work the typographical arrangement is perfect. Though there is a fairly large collection of critical evidence, the reader never experiences the slightest difficulty in finding the particular reading he wishes to see. To quote the Preface, p. xvi.: 'The letter exterior to the first line of text on each page is the symbol of the MS.—upon which the text of that page is based. . . . Similarly the letter or letters exterior to the first line of textual notes on each page must be taken to represent the MS. or MSS. from which variants have been collected for that page or for some part of it.'

These are but two of the many excellencies which render this edition by far the best yet provided for students of Scripture. When used in conjunction with the editor's Introduction it will supply all the knowledge of the Septuagint that most people are likely to need.

R. W.

THE BERKELEYS. By Emma Howard Wright. Benziger Brothers.

A SHORT little story for little children, to whom it endeavours to teach, by a skilful opposition of the different characters of the members of a certain family, the important lessons of 'goodness and truth, tender-heartedness and unselfishness.' It is not in any way a remarkable book; still it is healthful, and it is likely to conduce somewhat to the formation of a child's moral character.

J. M.

# The Irish Ecclesiastical Record

A Monthly Journal, under Episcopal Sanction.

Thirty-fifth Year ]  
 No. 418.

OCTOBER, 1902.

[ Fourth Series  
 Vol. XII ]

In Memoriam :

Cardinal Ledochowski.  
 The Archbishop of Cashel. }

*The Editor.*

How Belgium fights the Alcohol Plague.

*Rev. P. J. Dowling, C.M., Cork.*

The Retreat of O'Sullivan Beare to the North.

*Rev. Denis O'Connor, Milltown, Kerry.*

One of the Seven Hills of Rome, or Memorials of the  
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LITURGY.

*Rev. Patrick Morrisroe, Maynooth College.*

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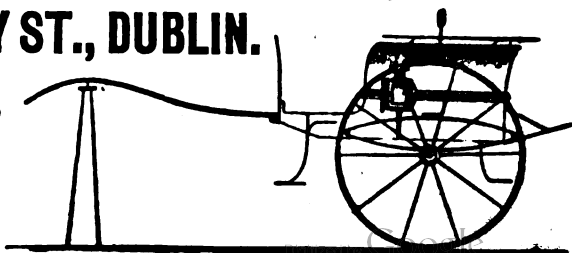
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## In Memoriam

### CARDINAL LEDOCHOWSKI THE ARCHBISHOP OF CASHEL

CARDINAL LEDOCHOWSKI

**A**MONG the personages of importance whom death has visited in recent times a foremost place has been readily given by the newspapers and the chroniclers to his Eminence Cardinal Ledochowski. The fact is that apart from the office which he filled and the prominent part that he took in the government of the universal Church in recent years, the cardinal was a very remarkable ecclesiastic and a man who could not fail to attract the attention of the world on purely personal grounds. His wide experience of affairs in Europe and America, his manifold occupations and highly diversified career, above all the dignity and fortitude he displayed in the adverse days of persecution, invested him with an interest and attractiveness which his noble figure and kindly manners helped not a little to enhance.

Mieczislas Ledochowski was born at Gork in Russian Poland, on the 29th of October, 1822. His father was one of the magnates of Poland and the representative of a long line of soldiers, courtiers and officials. At an early age Mieczislas showed a disposition for clerical life, and was sent to pursue his preliminary studies at the seminary of Warsaw, where he

received Minor Orders. He then proceeded for his theological studies to Vienna.

The general seminaries that had been set up by Joseph II. for the purpose of nationalizing the Austrian clergy had already disappeared, and when young Ledochowski came to Vienna he found established there the system that in the main has since prevailed. Theological students lived together in what was called the 'Alumnat,' and went to the university for instruction in theology. The university teaching had not yet completely extricated itself from the fetters of Josephism. Many of its professors were imbued with Febronian ideas regarding the origin of jurisdiction, whilst on questions of practical theology and of scriptural exegesis they were hopelessly behind the times. These teachers had been carefully selected by the officials of the government in the ministry of worship, not for their learning or ecclesiastical spirit, but rather for their well-known devotion to the civil power and their hostility to everything that savoured of Ultramontanism.

Nor was the episcopal sanction required for the admission of such professors to the theological faculty any barrier in their way; for just then the See of Vienna was occupied by a prelate, Mgr. Milde, who was accustomed to speak of the Pope as 'My colleague of Rome.'<sup>1</sup> His assistant once addressing some students on whom he had conferred the tonsure, said: 'Gentlemen, you have this day consecrated yourselves to the service of the State and of the Church.' Young Ledochowski had been brought up in a very different atmosphere and he readily foresaw what pliant instruments a clergy imbued with such opinions were likely to become in the hands of political despots. He had seen the system pushed to its extreme limits under Russian governors in his native Poland, and from his infancy he had been taught to look upon it with distrust. He did not wait to finish his studies in Vienna, but proceeded to Rome where he was ordained a priest in the 'Accademia Ecclesiastica,' on the 31st July, 1845.

By the death of his father and his elder brother a few years later he became the head of his family and the owner of large estates in Galicia and in Russia.

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<sup>1</sup> See *Juifs et Catholiques en Autriche-Hongrie*, by A. Kannengieser, p. 25.

Italians alone are usually employed in the diplomatic service of the Church. The 'Carriera' however, has always been open to a certain number of Poles. Mgr. Czacki, who was Nuncio in France in Gambetta's time, and is credited with having decided Pope Leo XIII. once and for all in favour of the Republic in France, was a Polish nobleman; but he was also a nephew of Princess Odescalchi, and his connection with the Roman nobility naturally marked him out for the highest occupations in the Church. Mgr. Ledochowski had no such connections; but his rank and fortune brought him into natural prominence and his rapid advancement in ecclesiastical life caused no surprise.

His first appointment in the regular diplomatic service of the Church was obtained about the year 1854, when he was sent as secretary to the Nuncio at Madrid. From the Spanish capital he was soon transferred to Lisbon, and in 1859 he was sent to the assistance of the Papal envoy in the Republic of New Granada. His experience of South America and its revolutions was short but impressive. In 1861 he is back again in Rome. The post of Nuncio to the court of Brussels was just then vacant and was soon filled by the appointment of the Polish prelate.

He was consecrated Archbishop of Thebes on November 3rd, 1861, and reached the scene of his labours on the 16th of February, 1862.

In the early days of his sojourn at Brussels Mgr. Ledochowski came under the notice of Queen Augusta of Prussia, afterwards German Empress, a lady who to her dying day evinced the kindest interest in her Catholic subjects, and never during her lifetime missed an opportunity of doing them a service. When the Archiepiscopal See of Gnesen and Posen became vacant a few years later, on the death of Archbishop Prylusi, the Prussian government, influenced it is said by the queen, proposed the name of Mgr. Ledochowski to the Pope to fill the vacancy. The Pope readily consented. The united chapters of Gnesen and Posen, having listened to the recommendations of the king, proceeded to elect in due form the candidate recommended to them.

Soon after his preconisation in January, 1866, the fatal

year of Sadowa, Mgr. Ledochowski left Belgium and proceeded directly to Berlin to take the oath of allegiance to King William II. By a curious coincidence he found himself at the royal palace on the same day as Mgr. Melchers, the new Archbishop of Cologne, who had just been transferred from the See of Osnabruck. The two prelates took the oath of allegiance together and were hospitably entertained by the king and queen. Little did they think that eight years later this same king would call upon them to prove faithless to another oath which they had sworn to the Pope and to the Church.

Everything looked bright and promising for the new Archbishop when he was enthroned on the 22nd of April, 1866, in his cathedral of Posen. In many respects fortune seemed to have smiled upon him and to have prepared for him if not a bed of roses at least a position of honour and dignity amongst the people whom he loved. The Poles were proud to see at their head a nobleman of their own race in whose patriotism they could place implicit trust, who spoke their language in its purity, and was known to sympathise with their spirit of nationality and union. It was, however, this very popularity that proved the first difficulty in his way. The title of Primate of Poland had been renewed for the Archbishop of Posen on the occasion of Mgr. Ledochowski's appointment, and he had received congratulations in that capacity from bishops in Austrian and Russian Poland as well as from his own suffragans. This was not to the liking of Bismarck<sup>2</sup> who, apparently, had not been at all favourable to the appointment, nor of Prince Gortschachoff, who was indignant that the Roman See should dare to recognise even the semblance of Polish unity. At this time also the new archbishop was deeply moved by the news of the atrocities that were perpetrated on his kinsmen across the border. Nothing can give us a more vivid conception of these barbarities than the words of Pius IX., who was

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<sup>2</sup> See entry in the Journal published by Busch:—‘Read two reports of the 11th instant from St. Petersburg. One states that a copy of the *Kosmian Documents* had been handed to Prince Gortschachoff, and that the Russian Chancellor has declared his readiness to join with us in protesting against the appointment of Ledochowski, as Primate of Poland.’—*Bismarck: Some Secret Pages of his History*, vol. ii., p. 187.

compelled to denounce to the Christian world the cruelty of the Russian despot towards the Catholic Poles of his dominions. The Pope had already again and again appealed to the mercy of the Emperor, to the 'generosity of his magnanimous heart,' to restrain the hands of a Murraview or a Kauffmann; but his appeal was addressed to deaf ears. He now felt that the moment had come to appeal to another tribunal. He addressed his words to the conscience of mankind, to the city and to the world 'Urbi et Orbi.'

I do not wish [said the Pontiff on the feast day of St. Fidelis of Sigmaringen] to be compelled to say in the presence of my eternal judge, 'Vae mihi quia tacui.' The feast we celebrate reminds me that in our days also there are martyrs who suffer and die for the faith; and I feel compelled to denounce a potentate, whose name I omit only to mention it elsewhere, whose immense empire extends almost to the extremities of the world. This potentate, who falsely calls himself an Eastern Catholic, but is, in reality, only a schismatic cast out from the bosom of the true Church—this potentate, I say, oppresses and kills his Catholic subjects, whom he has driven by his cruelty into insurrection. Under pretence of quelling this insurrection he extirpates Catholicism, deports whole populations to those regions of the North where they are deprived of all religious assistance and replaces them by all sorts of schismatical adventurers. He persecutes and massacres priests and sends their bishops into banishment to the most distant confines of his empire; and, heterodox and schismatic that he is, he dares to despoil of his jurisdiction a bishop instituted by me. This madman ignores the fact that a Catholic bishop on his throne or in the catacombs is always the same, and that his character is indelible.

And let nobody dare to say that in speaking out against this Ruler of the North I am fomenting revolution in Europe. I know well how to distinguish the Socialist revolution from the protest of right and of reasonable liberty, and if I protest to-day it is in order to set my own conscience at ease.

Let us, therefore, beseech the Almighty that he may enlighten this persecutor of Catholics, who, condemned by him, perish in the desert regions of ice to which they are driven, without any means of becoming reconciled to God.<sup>2</sup>

In an Encyclical addressed to the Russian and Polish

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<sup>2</sup> See *L'Eglise Catholique en Pologne sous Le Gouvernement Russe*, par Le Père Lescœur. Prêtre de l'Oratoire (Paris, Plon). Vol. II., pp. 130, 132.



Bishops on the 30th of July, 1864, the Pope followed up the denunciation of his Allocution in the following words:—

Our grief has been extreme in witnessing the cruelty of the Russian Government towards the Catholic Church, its ministers and adherents. We know from the surest sources that this government, in its hostility to the Catholic Church and in its desire to envelop everyone in its fatal schism, makes a pretext of the recent troubles to persecute in every form our holy religion and all Catholics within its reach. Its agreement with us and with this Holy See has never been executed. Public engagements regarding the rights of the Church in Poland have been trampled under foot. The government not satisfied with prohibiting books and journals favourable to the Holy See, scattering broadcast literature calculated to corrupt the Polish people, preventing all communication with the See of Rome, and prescribing oaths that are contrary to the divine law, excites the people against their priests, forbids the Catholic clergy to preach the Word of God and the truths of the Catholic faith, makes it a civil offence to point out the dangers and the consequences of schism, and forbids under cruel penalties the return from schism to the bosom of the Catholic Church. It hunts the religious from their convents, makes of the monasteries barracks for its soldiers, removes the bishops from their sees and drives them into exile, attracts to schism by violence and fraud numerous Catholics of the Greek rite whom it prevents from returning when the fraud is discovered. Considerable crowds of Catholics of every age, of both sexes and of all conditions, are deported to the wilderness of the North; their churches are destroyed, profaned, converted into schismatical temples, or into refuges for soldiers. Catholic priests are tormented in a fashion that no language can describe; their goods are confiscated; they are sent into prison or to exile, or put to death because they did not refuse their ministry to those who fell on the field of battle.<sup>4</sup>

When Mgr. Ledochowski became Archbishop of Posen this language was fresh in the public mind; and as the war between Prussia and Austria gave the Russians a free hand they took advantage of their opportunity to defy the Pope and to press down with a heavier hand than ever on the unfortunate Poles. But other great events that affected him more directly were coming rapidly to a head.

In 1870 he attended the Vatican Council, but does not

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<sup>4</sup> Encyclical 'Ubi Urbiniano,' 30th July, 1864.

appear to have played any very important part in that great assembly.

When the unfortunate war between France and Prussia broke out in 1870, the Italians, taking advantage of French disasters, invaded Rome and deprived the Pope of whatever remained of his temporal power. As Mgr. Ledochowski was on friendly terms with the King of Prussia, he was commissioned by the Pope to make representations to His Majesty about the condition of things in Rome and likewise to offer the Pope's services as mediator between France and Germany. With this double object the Archbishop of Posen proceeded to Versailles, where he was received first by Bismarck and then by the King on the 8th of November, 1870. As a matter of fact his mission proved useless, and Bismarck's factotum Busch tells us in his memoirs how the old chancellor made merry over the difficulties and misfortunes of the Pope.<sup>5</sup>

No sooner had Bismarck returned victorious to Berlin than he proceeded to execute the project he had long in view of reducing the Catholic Church to a condition of slavery. The moment seemed favourable; for he had just concluded terms of peace after the great war that filled his country with pride, and had consolidated the German fatherland in a powerful empire. He had vanquished the enemies of Germany outside. He now turned upon those whom he regarded as her enemies within.

The first of his confederates to let loose the tide of bigotry upon the Church were the Freemason lodges. In Germany, as in some other countries, the Freemasons had frequently protested that there was nothing in their programme hostile either to Catholicity or to Christianity. They were merely a philanthropic body, who loved all mankind, and had no designs except those of universal benevolence and good will. They now, however, saw their opportunity and very quickly threw off the mask. The ground seemed to have been prepared by the old Catholic schism when a certain number of Catholic priests, professors in the universities, refused to accept the decree of the Vatican Council on the

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<sup>5</sup> *Bismarck: Some Pages of his Secret History*, vol. i., pp. 292-296.

Infallibility of the Pope. There was a good deal of unrest and of dissension in the Catholic Church itself. 'Ultramontaniam is the hydra that we have to crush,' cried Schultze-Delitch, one of the prominent liberals. 'It is the duty of the State to bring the Catholic Church into complete subjection,' said Friedberg, a professor of the University of Berlin. Count Münster said the hour had arrived to found a truly national church, and to set the great Protestant empire once and for ever free from foreign control. 'Let there be an end of German long-suffering and patience, and let us turn against Rome every arm within our reach,' said the Count Von Rath. 'When after long and painful efforts,' said the official organ, the *North German Gazette*, 'all those religious fanatics, all those Ultramontanes shall have been replaced by truly German priests, then our grandchildren and great grandchildren can extend a hand to their Protestant brethren and consecrate the fraternal alliance which shall bind us all together in one national church in which there shall be neither dogmas nor formulas.'<sup>6</sup> Fortified by these declarations Bismarck took the plunge and acted on the motto—'Acheronta movebo.'

We cannot enter here into any detailed account of the May Laws which were the result of this agitation. These laws were submitted to Parliament chiefly by the minister Von Falk and carried by large majorities through the legislature. The following, however, is the substance of the chief enactments. The religious Orders, Jesuits, Dominicans, Franciscans, Redemptorists, Fathers of the Holy Ghost, Vincentians, were all expelled from the empire. Summary powers were given to the minister of worship in certain cases; and in virtue of these he issued a decree suppressing the confraternities of the Blessed Virgin in all the parishes of Prussia. No priest could be appointed to a parish without first having his name submitted to the civil authorities for their approval. No priest should take part in any meeting or agitation of a political kind. The books in all Catholic colleges should be submitted to the civil authorities for their sanction, and all the rules and regulations of such establishments were null and void unless

<sup>6</sup> See *Geschichte des Kulturkampfes in Preussen-Deutschland*, Von Paul Majunke. Paderborn and Münster. F. Schöningh, 1886.

approved by the State. Religious instructions in the schools would be given by the schoolmaster, from books approved by the State, but no longer by the clergy, unless with the consent of the local civil authorities. When a bishop died the diocese was to be administered during the vacancy by an official of the State, and wherever bishops and clergy refused to accept these conditions the whole sum of money allowed by the State for their maintenance, the maintenance of the churches, colleges, hospitals, and religious institutions was to be withdrawn, whilst all who refused to submit to these regulations left themselves open to heavy fines, to dismissal from their office in so far as the State could effect their dismissal and to long terms of imprisonment or to banishment from the empire.

Such in brief was the code which the jurists of the Freemason lodges of Prussia drafted for their Catholic fellow-citizens and which was adopted and passed into law by the government of Bismarck.

Now, the Catholics of Germany cannot be said to have been well prepared for this campaign at the moment when it was forced upon them. Some were liberals, some were conservatives, some were democrats, others in favour of the aristocracy or the *bourgeoise*. But at the sound of real danger, in face of the most vicious assault that had been made on their faith since the days of Luther, they gathered their forces together with perfect resolution and bravely accepted the challenge that was thrown down to them. The clergy of course were in the van of the fight. Their churches were closed; their schools were handed over to secular managers. If any disreputable Catholic in a locality had an axe to grind or a crow to pluck with his parish priest he was appointed manager and inspector of the school instead of the priest. The ecclesiastical seminaries which refused to submit to the May Laws were closed. The priests who accepted a position from a bishop without the civil sanction was fined and then imprisoned, and finally the bishops who refused to co-operate with the State in the execution of these laws were fined, evicted, and imprisoned.

On the 3rd of February, 1873, the venerable Archbishop of Cologne was seized in his archiepiscopal palace, and thrown

into prison. He was put with other prisoners, thieves and assassins, to the hard labour of plaiting mats, and his name is inscribed in the prison register as 'Paul Melchers, Strohflechter.' On the 7th of March, Dr. Eberhardt, Bishop of Treves, a very old and venerable prelate, was condemned to a similar penalty, and died on his miserable prison bed as the result of ill-treatment. A few days later the Bishop of Paderborn was arrested and was followed to prison by the Bishop of Münster and the auxiliary Bishop of Gnesen. The Prince-Bishop of Breslau and the Bishop of Limburg were deposed from their sees. There remained in Prussia only three or four others who were so old or so ill that the government did not dare to arrest them. But all their property was seized. Not much more was left to them than a bed, a table and a chair.

If the bishops were treated like felons what must have been the plight of the clergy? The prisons were full of priests. A good many to escape imprisonment had gone into exile. Those who remained were persecuted at every turn. Whole districts were left without a priest, and the faithful were dying in thousands without the Sacraments. The Freemasons were in high delight; and, a Protestant minister named Hobrecht shouted: 'What joy it is to live in these times.'

Whilst this vigorous persecution was raging in Prussia a similar state of things prevailed in the other States of the new German empire, according as the circumstances and local conditions would allow. But it was, perhaps, in the provinces of Poland that have been annexed to Prussia that the war was waged with the greatest violence.

Mgr. Ledochowski was requested at an early stage of the proceedings to order that religious instruction should be given in the schools of his diocese exclusively in the German language. The archbishop replied that he could not do what was asked seeing that the children in his schools did not understand the German language. The Penal Laws were then put in force against him. After having been fined several times and seeing his property seized and confiscated till his palace was left almost empty, he was requested on the 24th of November, 1873, either to send in his resignation or to

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<sup>1</sup> *Catholiques Allemands*. Kannengieser, p. 25.

appear before the supreme court of the province to hear the sentence of deposition pronounced against him; he firmly replied that he would do neither one nor the other. On the 3rd of February, 1874, the government seeing that fines and threats and seizures had no effect, arrested the archbishop in his city of Posen and carried him off to the dungeon of Ostrowa where he was kept for upwards of two years in a dark cell, without books, without paper, without ink or pen, without permission to see a soul of any kind from outside. With the greatest difficulty Prince Radziwill and one of his own priests obtained permission to see him at rare intervals.

It was only on the 19th of March, 1875, when he had spent fourteen months in his horrible dungeon that the first ray of consolation made its way through his prison bars; for on that day the authentic news was smuggled into him that Pius IX. had made him a Cardinal of the Holy Roman Catholic Church. The illustrious prisoner is said to have shed tears of joy, not for the honours that were bestowed upon him, but because the highest authority on earth, the Vicar of Christ himself, had thus solemnly borne testimony to the fact that, in spite of delicate health, of trials and troubles without number, of a thousand inducements to pass over into Austrian territory, he had stood like a true pastor in the midst of his persecuted flock and shared the worst and the greatest of their dangers. He then could only scribble in pencil a few words of thanks from his prison cell on a slip of common paper to thank the Pontiff for this great mark of his confidence and approval. Pius IX. kept that slip of paper to his dying day and sometimes showed it to his friends as one of the greatest and most precious treasures in the Vatican palace.

More fortunate than John Fisher of Rochester, Cardinal Ledochowski got the hat and kept the head to wear it; for although his elevation to the Cardinalate only exasperated his tormentors and made them more furious for the time being, yet his sentence expired on the 3rd of February, 1876. He was then warned that if he dared to set foot in his diocese he would be sent with common criminals to the prison of Torgau. He was accordingly escorted to the Austrian frontier and set at liberty there. For a short time he took up his residence at

Cracow in Austrian Poland, and endeavoured to govern his diocese from that city; but under pressure from Berlin the Austrian government, by an act of incredible weakness, intimated to him that his presence there was inconvenient to them. He accordingly quitted Cracow and repaired once more to Rome bringing with him the title which he had refused to surrender of Archbishop of Gnesen and Posen. At Rome Pius IX. took him to live in his own Vatican palace.

Under the pontificate of Leo XIII. Bismarck seeing that his campaign was proving disastrous to himself and his friends decided to go to Canossa, or in other words to seek for terms. He obtained as a concession from Leo XIII. that Cardinal Ledochowski would resign his see of Posen and allow a successor to be appointed. To this the cardinal yielded, but on condition that the money confiscated in his diocese should be restored. With much ill-grace Bismarck handed back upwards of £70,000, which was the amount due to the diocese of Posen, and this sum the cardinal handed over in its entirety to his successor.

For some years Cardinal Ledochowski occupied the important position of Secretary of Briefs and Chancellor of the Papal Equestrian Orders. It was in 1892 that the Pope, departing from all the traditions of the Curia, appointed him Prefect of Propaganda, in succession to Cardinal Simeoni.

On several occasions since his appointment to this important office the experience and wide knowledge of the cardinal were utilized by Pope Leo XIII. on several special commissions, notably on those relating to the 'Union of the Churches' in the East, and on the 'Validity of Anglican Orders.'

His eminence was also singled out by the German Emperor for special honour on the occasion of his visits to Rome. A golden snuff-box was the last gift presented to Bismarck's prisoner by the emperor who threw Bismarck aside and left him to grumble and fret in a helpless and undignified old age. His eminence is said to have repaid the emperor's kindness by sincere devotion to the interests of the German fatherland. One thing is certain that on the occasion of the cardinal's death the French newspapers spoke as if one of the most

active and powerful enemies of their country had disappeared. The cardinal, who was gentleness itself in private conversation, was credited with a strong will and with the most determined perseverance in any cause to which his adhesion was once secured. Of this, however, no final judgment can now be formed until the annals of his administration as Prefect of Propaganda become public property.

For Irishmen it is certain that Cardinal Ledochowski had a very friendly regard, whilst they on their part cherished a warm affection for the bishop who in relation to them stood next to the Pope himself and whom they had known, moreover, to have spent two years in prison for faith and fatherland.

#### THE ARCHBISHOP OF CASHEL

THE same newspapers that announced to the world the death of Cardinal Ledochowski conveyed likewise the sad intelligence of the departure from this earthly scene of T. W. Croke, Archbishop of Cashel. Ireland and Poland, twin sisters in faith, in suffering, and in hope, were thus once more thrown into mourning together; and if the Poles had good reason to mourn the loss of Miecislav Ledochowski, assuredly the Irish race had not less ground for sorrow at the disappearance from their midst for ever of Thomas William Croke.

It is difficult to realise even now that we shall see that great and manly figure no more, that the voice to which we were so well accustomed is silent for ever, and that he who only a few years ago was so full of life and vigour has already passed the mysterious gates and said his last farewell to the people for whom he lived and laboured.

But although the great archbishop has passed from amongst us, it is the merest commonplace to say that his memory will not pass away, but that on the contrary it will remain as a beacon-light in the Irish Church, and as a guiding star in days of storm and stress to those who come after him. As he was called hence at a time when some of us who knew him intimately and loved him sincerely found it impossible to pay the last tribute of regard to his memory at his obsequies we feel



all the more compelled to record here not only our sense of the loss both Church and country have sustained, but also the personal sorrow that we in common with many others feel at the death of a kind and warm-hearted friend. Perhaps in no other place in the world did his Grace talk more freely or express his views in language more forcible and characteristic on all sorts of things and persons in Church and State, in Ireland and out of it, in politics and society, than he did as he sat in a favourite Gothic chair in the professors' sittingroom in Maynooth College, surrounded by a few appreciative and sympathetic listeners. Both there and elsewhere it was our privilege to enjoy a considerable share of his Grace's society, on different occasions during the past fifteen years, and the more we reflect on all that we saw and heard during these years the more we are convinced that we shall not look upon his like again, that in him the Church has lost a vigilant and devoted bishop and Ireland one of the most gifted and attractive of her sons.

It is needless to recall here the main outlines of the archbishop's life. They are as well known to our readers as they are to ourselves. Moreover, we hope that without too much delay an authentic biography of the archbishop may be entrusted to competent hands and given to the public. His history is a part, and a substantial part, of the history of Ireland during the last quarter of the nineteenth century. It must be written sometime, and the sooner the materials are got together and the work proceeded with the better. It may be, indeed, that considerations for the feelings of persons still living, and the desire to avoid controversies that are never pleasant and very seldom useful, may cause the exact time of publication to remain a matter of decision for the future, but such considerations will not, we trust, stand in the way of the task being undertaken and carried out as soon as possible.

We shall be much mistaken if this biography does not clearly prove, if proof is needed, that Dr. Croke was a churchman in the first and best sense of the word, devotedly attached to his profession, and a strict observer of its most stringent and exacting rules. We think it will show that no man had a

higher conception of his ecclesiastical duties or devoted himself to them with greater earnestness. His life was spent mainly amongst his clergy, and for secular society or occupations he had by temperament but little taste. And yet it is, perhaps, for the leading part he took in a movement that was mainly secular in its interests and aim that his name will be chiefly remembered. The movement, however, had its religious as well as its secular side, and the archbishop felt that both as a prelate and an Irishman he was justified in identifying himself with it.

Nowadays it seems the fashion in certain circles to represent the Church as hostile to every movement that has been initiated and carried on for the purpose of lifting up the people of Ireland from the misery and poverty to which persecution and misgovernment had reduced them. It is no desire of ours to deny to any man the share of honour that is his due in the great movement that secured for the population of Ireland the hearths and the roofs of so many homesteads, but we think that no impartial reader of the history of the times will deny that without the co-operation of the Archbishop of Cashel and of the clergy that movement would have been impossible.

It will, moreover, be admitted, we think, that it required no small courage on the part of an ecclesiastical dignitary to take so decisive and prominent a part in an agitation which was of its nature so dangerous and critical. The archbishop loathed and detested crime and hated petty persecution in every form, no matter who might be its victim. He knew what a canker boycotting was certain to become in the body in which it was nurtured, and to what an extent it was calculated to warp and degrade the character of the people who adopted its practices and to influence their whole nature for evil. He could not but foresee that excesses would be committed when the passions of the multitude were stirred and the tide of anger was let loose. He knew that in all movements of the kind shady characters force themselves on public attention, that self-seekers seize the opportunity to advance their interests, and that under the cover of the public cause deeds are done which no conscience can approve

and no individual can control or check. Where there is a Mirabeau and a Barnave there is sure to be an Anacharsis Cloutz and a Père Duchesne. Where you have a Sieyès and a Gregoire you will very soon have a Danton and a Marat. And whilst on the one hand you hear the fundamental rights of property admitted and proclaimed, you imagine on the other that you are listening to Robespierre:—

Citoyens! je vous proposerai d'abord quelques articles nécessaires pour compléter notre théorie de la propriété. Que ce mot n'alarme personne. Ames de boue qui n'estimez que l'or je ne veux pas toucher à vos trésors quelque impure qu'en soit la source. Pour moi j'aimerais mieux être né dans la cabane de Fabricius que dans le palais de Lucullus. Mais en définissant la liberté, ce premier besoin de l'homme, le plus sacré des droits qu'il tient de la nature, nous avons dit avec raison qu'elle avait pour limite le droit d'autrui. Pour quoi n'avez vous pas appliqué ce principe à la propriété qui est une institution sociale, comme si les lois éternelles de la nature étaient moins inviolables que les conventions des hommes.<sup>8</sup>

And all these extravagant doctrines and disreputable deeds are liable to be imputed not merely to the individual churchman who is associated with the convulsion that throws them to the surface, but are utilised to besmirch what is more precious to him than his own life or reputation, viz., the fair name of the Church which he represents.

That this is no exaggeration or fancy picture the following passage in Mr. Lecky's *Democracy and Liberty*, will, we think, make sufficiently clear. Writing of what he calls 'the great conspiracy' to impoverish and expel the Irish landlords who were styled the 'English garrison,' he says:—

In every stage of this conspiracy the Catholic priest has been the leading actor. Nearly always he has been the chairman of the local Land League, has collected its subscriptions, inspired its policy, countenanced, at least by his silence, the outrages it produced, supported it from the pulpit and from the altar. It is a memorable and a most characteristic fact that during the 'no rent conspiracy,' when the sheriff's officers appeared to enforce the law the chapel bells were continually rung to summon rioters to resist or to enable the defaulting farmers to baffle their creditors by driving away their cattle. The fraudulent conspiracy known as 'the Plan of Campaign,' and the elaborate

<sup>8</sup> See *Propriété et Loi*, by Frederic Bastiat, pp. 275, et seq.

and all-pervading tyranny known under the name of boycotting, have been both formally condemned by the highest authority in the Catholic Church; but Catholic priests have been among their warmest supporters and their most industrious instigators, and the men who, in defiance of the censure of their Church, most steadily practised, preached, and eulogised them, have been and are favoured guests in Catholic episcopal dwellings.

Nor is this all that can be truly said. Under the teaching of the Catholic clergy the moral sense of great masses of the Irish people has been so perverted that the most atrocious murders, if they have any agrarian end, carry with them no blame, and their perpetrators are sedulously sheltered from justice. It is impossible to disguise the significance of the fact that nearly all these murderers who have been brought to justice have been Catholics; that nearly all of them have gone to the gallows fortified by the rights of their Church, and professing the most complete and absolute submission to its commands; and, yet, that scarcely in a single instance have they made the only reparation in their power by publicly acknowledging their guilt and the justice of their sentence. I do not suppose any English minister would venture to propose that a murderer who sent his victim into another world 'unhousel'd, disappointed, unanel'd,' with all his sins upon his head, and with no possibility of obtaining spiritual consolation or assistance, should himself only be allowed to receive such consolation up to the moment of his conviction. But it may be doubted whether any other single measure would do so much to strengthen the criminal law in Ireland.

After the well-known murders that were committed in the Phoenix Park, in 1882, protests of more or less sincerity expressing horror at those murders were put forward by popular leaders. But no one who knows Ireland will deny that when the perpetrators were detected and brought to justice on the clearest evidence the strong popular sentiment was in their favour. Those who were present described the crowds outside the prison gates at the time of the execution kneeling on the bare ground and praying with the most passionate devotion for men whom they evidently regarded as martyrs. One member of the band, it is true, was excepted, and became the object of ferocious hatred; but he was hated not because he was a murderer, but because he saved his life by giving evidence against his fellow-culprits. It is well known that James Carey was afterwards most deliberately murdered, and that his murderer, having been tried by an English judge and jury, was duly hanged. It is not so well known that in the principal Catholic cemetery of Dublin an imposing monument was soon after erected—as far as I know without a single ecclesiastical protest—to the murderer of Carey, with an epitaph holding up that murderer in language in which religion and per-

verted patriotism are grotesquely mixed, to the admiration and imitation of his countrymen. There is probably no other Christian country in which such a thing could have happened, there is certainly no Catholic government that would have permitted it.<sup>9</sup>

This is a sample of the criticism to which the archbishop knew he and those who joined him would be subjected when he espoused the cause of the oppressed in 1879. But 'aux grands maux les grands remèdes.' He knew what he had to face; but he also felt himself borne along by his sense of justice, his sense of pity, his duty as a citizen and his fidelity as a pastor.

The people who in 1879 were threatened with extermination were the descendants of those who had made the greatest sacrifice for the faith. Heirs to that sacrifice and to all the glory associated with it they were also heirs to the poverty and wretchedness it had entailed. They had survived the fearful night of the eighteenth century. They had survived the confiscations, the fines, the imprisonments, the threats, the cruelties of the Penal Code. Upwards of a million of their kith and kin had perished by famine in less than a century; and famine was again swooping down and claiming its victims. Many millions had been dispersed in exile to the uttermost ends of the earth. Thousands of poor Catholics were condemned to live in dens unfit for the habitation of beasts in those remote districts into which they had been driven, whilst tens of thousands eked out an existence in the slums of Dublin, Cork, Limerick, and the towns of Ireland generally, ravaged by disease, famished with hunger, deprived of light and air and clothing, and generally in a condition to which nothing can be compared outside the realms of the Sultan or some of the barbarous potentates of Africa.

Those of the peasantry who were not threatened by famine were threatened by the law. They knew not how soon they might see the roof torn from above their heads and the fire put out on the hearth around which they and their fathers had grown up. Often where the roof and the hearth were secure the occupier saw the fruits of his industry and of the

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<sup>9</sup> *Democracy and Liberty*, vol. ii., pp. 2-12.

sweat of his children's brow unjustly wrested from him : and whilst he laboured and toiled and bore the summer's heat and the rigour of winter, the man who had filched away his earnings was to be found in the watering places of Germany and the salons of the Riviera, holding forth to cosmopolitan audiences about the thriftless, filthy, lying and criminal character of the Irish Catholic peasant.

In other countries property in land, particularly when it is held on a large scale, is accompanied by onerous duties not alone towards the tillers of the soil but towards the country at large. No one is expected to be more deeply interested in the happiness, the progress and prosperity of the cultivator than the territorial magnate towards whom he stands so much in the relation of a vassal. But if the fruits of a fertile soil made trebly fertile by the labour of human hands are allowed to pass into the possession of individuals it is surely not that they might sweep them out of the country, squander them in extravagant living, and spend them for the benefit of any and of every country except the country that produced them. The world has long since passed judgment on the manner in which these duties have been discharged by those on whom the chances of war and the privileges of ownership imposed them here. To the great majority of them the industry, the commerce, the intellectual progress, the language, the nationality of Ireland were things that might safely be neglected if not discountenanced and despised. They looked upon the country only as the spot of earth from which they were to derive their incomes.

Now, when the archbishop saw a movement started that seemed honestly and sincerely bent on getting to the root of these evils he did not hesitate for a moment. He felt that no effort at the regeneration of the country was destined to succeed that did not make the people owners of the land and secure to them the fruits of their own toil. He did not deny the rights of property, no matter in what original injustice they might have been founded ; but he considered that in the first place they should be kept within their proper limits, that they should be restrained from abuse, and in the second, that the public good required, not indeed that they should be confis-

cated or annulled, but that they should be, as far as possible, redeemed and transferred to those in whose hands they would become fruitful for the nation's good. It was there and there alone he saw any substantial hope for the advancement of his countrymen, any remedy for the frightful and all-abounding poverty to cope with which no generous effort had ever been made by those who held the destiny of the people in their hands and bore on their own shoulders responsibility for its existence.

He knew, no doubt, that in the course of the campaign untoward incidents might occur. He knew that the wild enthusiasm and the passions of youth could not be raised with impunity; but it would be his duty, whilst keeping 'in touch with the people,' to restrain the violent, to denounce the criminal, and generally to counsel moderation and justice. With this object his Grace joined again and again with his colleagues in the episcopate in their warning against all acts of violence, against injuring the neighbour in his person or property, against refusal to pay just debts, and all forcible resistance to the law. In his speeches and letters he took frequent occasion to renew these warnings. If, in spite of his efforts, blood was shed and crimes committed, it is nothing short of an outrage on all decency to suggest that he either encouraged or condoned them.

It comes, moreover, very badly from those who find so many excuses to palliate the crimes of revolution in France and elsewhere to magnify those which marked the beneficent change brought about by the movement in which Dr. Croke took so prominent a part, and above all to impute them to those who most cordially detested them and did more than regiments of soldiers and whole systems of police to eradicate and suppress them. Least of all does it come well from those who, having it in their power to remedy the condition of the country, will not listen to reason, will remain deaf to the voice of humanity and justice, will pay no heed to the constitutional representation of the people, but will invariably listen to the argument of bloodshed and crime when it is supplied to them on a scale sufficiently large.

It is interesting to compare the character of the clergy who

took part in this movement with that of their brethren who organised the struggle for emancipation at the end of the eighteenth century.

Thomas Wyse, in his *History of the Catholic Association*, after describing the position of the Catholic gentry who succeeded in retaining some of their property, and in order to avoid the notice of their persecutors, had shut themselves into solitude and cut themselves off from all public life or notice, says :—

The clergy were similarly situated ; they were pious and moral and resigned. Their pastoral courage, their pastoral tenderness is beyond all praise ; they had shared with a still loftier and unflinching fortitude in the same personal persecutions, in the same wrongs, in the same privations, with the gentry. They too had their rewarding influence, but it was infinitely more deep and lasting than any which could be attained by the other classes of the body. They who know how deeply prized is the slightest word, the most transient smile, in the hour of desertion and sickness—they who know what it is to have drunk out of the same chalice the same searching draught of misfortune and pain—they who know what it is to have a bosom to rest on when fatigued, and a staff to lean on when faltering, and a counsellor to guide in doubt and peril, will easily comprehend the all-commanding influence of that communion which then existed between the Catholic clergy and the Catholic laity of Ireland. Skelton has been admired for the Christian mildness with which he endured the obscurity and rudeness of a distant village. There were many Skeltons amongst the Catholic clergy educated in the splendid courts and the learned halls of the Continent, accustomed as much as he was to the elegant aspirings and the consoling enjoyments of a studious and dignified leisure ; but unlike Skelton, they dwelt not in the tranquil shadow of a protecting and paternal government, but in the midst of the shadow of death with the inquisitor eye of a persecuting code about their paths ; teaching in the very sight of the gibbet, and often laying down their lives in testimony of the doctrines they taught, with a calmness, a constancy, an exultation, which would have dignified even a primitive Christian, and in wilds and wastes, pathless and houseless, whose names, in more than one instance, were scarcely known to the legislators who sought their blood. But their courage, though of the highest temper, was purely passive. Forced by the impolicy of the legislature abroad, they had in many instances been educated under the immediate influence of the Court and principles of the Stuarts. The passive obedience doctrines of that despotic school had been sanctified in their



minds by every stirring circumstance of former sacrifice and by every additional stimulant of actual suffering and wrong. They trembled at the possibility of plunging still more deeply and inextricably into persecution the suffering Church of Ireland. They bowed their heads to the passing visitation, to the outpoured vial, to the depths of the wisdom of the Omniscient and the Almighty God. They would not risk 'le bien pour le mieux,' deeming even an interval of suffering leniency, and an absence of pain repose. Under the crumbling day by day persecution they sat humbled and inert. It required nothing less than the sword of the exterminator to arouse them from their sleep. Even after the relaxation of the Penal laws had taken place, it was a long time before they could recover their original stature. By long bending they had become bent; their mind, like a human body long confined within too small a prison, had been doubled up within them, and refused itself to the free functions of other citizens. The scourge had ceased and the fetter had been unlocked; but for years afterwards the brand and the scar remained behind.<sup>10</sup>

Few, we think, will recognise in this description the clergy who threw themselves into the breach in 1879. Dr. Croke was certainly anything but a courtier of the Stuart school, and of the priests who followed his guidance we think it can scarcely be said that they refused themselves to the free functions of other citizens.

The archbishop knew well that the work on which he had set his heart was not yet entirely accomplished; but a good beginning had been made and the road was being cleared to the final issue. We speak, of course, only of the social part of his programme. The political part we must leave to others to appreciate.

In his last years the archbishop experienced, like all men who are not swayed by clamour, something of the fickleness of popular favour, and it was little short of a comedy to witness the efforts of the poor creatures who spoke and wrote of him from their pedestal of lofty patriotism. He treated their outbursts with good-natured indifference. He had done his duty and Providence had preserved him strong and healthy to a fine old age, had given him a cheerful spirit, and endowed him with the keenest relish for the foibles, the absurdities and

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<sup>10</sup> *Historical Sketch of the Catholic Association*, by Thomas Wyse, Junr., vol. i., p. 53.

eccentricities of his neighbours. Now, to use his own expression, he had 'put his shutters up.' His voice would be heard no more. He would leave to time and to the common sense of those for whom he laboured to estimate impartially the value of his services to Church and country. Paltry and ungenerous minds may endeavour to make little of these services, and writers for whose good opinion he cared very little may still endeavour to fix a stain upon his name; but far different, we imagine, will be the verdict of the great majority of his countrymen, and particularly of those for whom he did not hesitate to face the shafts of calumny and the worries and contentions of public life.

He is now removed for ever from the scene of earthly cares. Irishmen at home and abroad who looked up to him as one of the pillars of their race will not fail to breathe a prayer for his eternal rest. In the ranks of the clergy from which he has disappeared he will be sadly missed but affectionately remembered. *Pax et refrigerium illi.*

J. F. HOGAN, D.D.

## HOW BELGIUM FIGHTS THE ALCOHOL PLAGUE

SINCE the apostolate of Father Mathew, Ireland has not seen a more widespread movement in favour of temperance than what we see to-day. The ravages of the drink plague are become so manifest, and the area of infection has increased so much, that every thinking mind is concerned with the problems suggested by the drink question. In the struggle between the advocates of temperance and the purveyors and consumers of alcoholic liquor there is one circumstance painfully evident. On the side of those who are building up the liquor traffic there is most perfect organisation, and well elaborated method. From the Parliament controlled by the liquor interest down to the 'tied' publican who promotes sports to sell more liquor, there is an elaborate and well-planned scheme to prevent our people from becoming a sober people. On the side of temperance we lack anything like the same organisation. We have two camps to start with, the total abstiners and the temperance party, very many of the combatants in which are far more hostile to each other than they are to the common foe. Then the efforts made are spasmodic and scarcely ever followed up on the lines that alone can promise success. In the city where I write there is one magnificent and most successful total abstinence society with its club and evening classes, its benefit society, its excursions, etc., but it is sadly conspicuous as the only solid and successful effort to maintain the flag of total abstinence. Looking at the question from the standpoint—the want of plan in our crusade—I considered that the readers of the I. E. RECORD might be interested in the sketch of an organised movement in the same field that has met and is meeting with marked success—I mean the fight against alcohol in Belgium.

The people of Belgium are a model race on account of their industry, frugality, and religious instincts. For a long time those who were interested in the progress of the country had every reason to be satisfied. The population was steadily

increasing, the industries were multiplying, the social condition of the people improving, but at last a gaunt spectre stalked across the hitherto happy land. Alcoholism was making steady encroaches on this temperate people until in 1884 or thereabouts the responsible authorities began to grow alarmed. In forty years crime had nearly trebled. There was an alarming increase in the number of destitute families. In addition, the lunacy returns showed a most remarkable growth of this terrible affliction. The authorities began an investigation which resulted in a sweeping indictment against alcohol as the cause of all these new troubles of the State, and from that hour began the crusade against alcohol, whose method and progress I think may interest my readers. As an inducement to enlist their attention for the article, I may say that in one year the consumption of alcohol fell by six million litres. Surely it would be worth our while to consider a method that effected such results. The consumption of ardent spirits in Ireland is ever on the increase. It might be that if we used the Belgian methods we might bring about Belgian results.

The struggle for a sober people begins at the earliest possible period in the life of the Belgian child. As soon as a picture can be understood two sets of illustrations meet the eye. Each picture measures about  $4\frac{1}{2}$  feet by 3 feet. This work is no crude effort but the result of a competition amongst the leading artists of Belgium, and M. Gailliard who won the prize has certainly done his work well. In two sets of pictures most realistic and of the highest artistic merit, he has portrayed the life of the sober man and that of the drunkard. The child sees the sober man's home cheerful and comfortable, with the husband handing his weekly pay to the gladdened wife and with the bright and happy faces of his children around him.

He next appears on Sunday with his wife and little ones enjoying the day's stroll in the public gardens, then comes the weekly visit to the savings bank, and as a result the neat little home that his accumulated savings enable him to purchase. Everything shows content, peace and happiness. The contrast in the other pictures is very marked. In the first scene the miserable wife is seen trying to drag the drunkard from the

public house and the pinched faces of herself and her children and their ragged clothes tell their own tale. Then comes the dismissal from employment and the brutalized, stupid wretch is seen seated on a chair, whilst the wife and children weep over the bad news. The next picture represents the drunkard in an excess of fury, threatening the lives of his household, who fly in terror from him. At last he falls headlong down the stairs and is discovered lying dead in a pool of blood. All these representations are carefully explained to the little Belgian child, and in order to guard against chances of spoiling the work in any way, the teacher is supplied with a most graphic explanation of each picture from the pen of a Belgian novelist of the first repute. As soon as the child begins to read, scattered through the reading books of every standard are lessons on the blessings of temperance, and the evils of drunkenness. Diagrams are shown which exhibit the heart, stomach, liver, and kidneys of the temperate man and the same organs in the diseased condition induced by abuse of alcohol. As the pupils advance they are given physiological lectures on the effect of alcohol. In order that these lectures may command the respect of the pupils the teachers go through specific instruction on this matter. Every vacation there are centres marked out over the country at which the local teachers assemble and where some of the leading medical men give lectures on alcohol and its abuse. No teacher can hope for promotion unless he or she can prove that these lectures have been attended and mastered. The pupils are thus provided with the latest and most telling medical evidence on the important question of alcoholism.

When the Belgian youth advance in years they are met with quite a flood of literature suited to every capacity. There is the *Little Manual of Temperance*, furnished with twenty-three illustrations where in catechetical form the whole question is ably set forth. Here are some of the later chapters:— 'Evils caused by Alcoholism, injury of the body.' Under this heading question 76 asks, 'How many cases of sickness and death in Belgium are annually caused by drink?' Answer, 'Acute alcoholism causes annually the death of about 300 persons; chronic alcoholism causes each year 20,000 deaths,

one-sixth of the mortality, and 200,000 cases of disease.' Then chapters follow on the injury inflicted on the intellect, the family, and society respectively. Question 88 runs thus, 'What is the influence of alcoholism in Belgium on vagabondage, criminality, and lunacy?' Answer. 'Almost all the vagabonds and drunkards are the victims of hereditary alcoholism. Three-fifths of the crimes and a third of the lunacy are due to the effects of alcohol.' Then follows a chapter on the means of combating this great evil. Another book more scientific in its method is called *Visceral Damages Caused by Alcohol*. From the same author we have *Alcohol in the Home of the Workman*, *Popular Prejudices in favour of Alcohol*, etc. The Royal Academy of Belgium crowned the work called *Discourses on Intemperance*, the three great divisions of which deal with the misery, the sickness, and the crime produced by drink. One view of the subject which the author insists on is the cost to the nation of the support of the victims of intemperance. The lunatics cost about £200,000 a year, the criminals cost nearly £300,000 per annum. This book contains a magnificent array of facts marshalled with the greatest ability to prove the case against the drunkard. Then there is a little book that sells by the thousand and treats of a theme that gets very slight attention amongst us, *The Rôle of the Woman in the Battle against Drink*.

My readers will pardon a few extracts from this little work which will show how practical is the Belgian's mind on this matter. The woman of the working class is thus addressed on the first page:—

You will refuse a man if he is ugly, deformed, or awkward, or if he is not earning good wages. If, on the other hand, he is handsome, nice to the ladies, and a good workman you will eagerly accept him. But there is one point of the greatest importance. Does he drink? Has he ever been seen drunk? If you enquire about this, you will be told that, like everyone else, he breaks out occasionally. When you hear this, beware. Remember if when young he gets drunk now and then, there will come a time when he will get drunk every week or every day. That is certain to happen, and you have but to look about you and you will see plenty of examples.

The greatest virtue of a housekeeper is cleanliness. Cleanliness to the common people is the same as luxury to the rich,

It will keep you in good health and give a cheerful look to everything. How many times have you heard women complain of their husbands, and say: 'My man isn't like so-and-so's. Isn't she the lucky woman! He gives her all his wages, and always spends his evenings at home. Didn't she get a good man.' In many cases this model husband is kept at home by the charms of a comfortable house, by a good table, by the cheerful disposition of his wife, etc. She knows what would become of this good man if, when he came home after his day's work, cold and hungry, he found the home topsy-turvy, the fire out, his wife grumbling, and his meals half cold or badly looked.

Is not there something to be learned here by the Irish wife?

The workman who deserts his fireside must take to drink, there is no choice. The rich man has many ways of diverting himself; the man of the people has only two—remain at home or frequent the public-house.

The results of an enquiry held in a great industrial centre are given to show that in almost every instance the workman who marries a servant girl that kept his home well, remained sober, whereas the husband of the factory girl who did not know how to keep a house became a drunkard. I scarcely ever saw so much practical common sense contained within as many pages as can be found within this little book written expressly for the people.

For the still more intellectual classes there is a Manual expressly written called *The Effect of Alcohol on Intellectual Work and Workers*, and a small work on the part that secondary education takes in the great battle. One of the most fascinating of the Belgian women writers has been employed to write a brilliant *brochure* called *Pages of Life*, in which all that a facile pen and bright intellect, and a gifted woman's heart could do, has been enlisted on the side of sobriety. Lest I should weary my readers I shall only mention *Drink: Advice to Young Women*, by Dr. Roubinovitch, *To Drink or not to Drink*, and *Conference with the Teachers in the Training College*, by the same author. A blacksmith has written a splendid little pamphlet in which he speaks in the direct and telling language of a son of toil about the evils of drink and the advantages of sobriety. I give this slight sketch of the

literature on the subject to show how widely and persistently public opinion is created and fostered so as to be on the side of temperance.

That healthy public opinion which is thus created in the school is fostered at every stage of a man's public life. The unforgivable sin, whether in a government official or in the clerk or artisan is drunkenness. That moral contamination is provided against with the same diligence as any physical contagion would be warded off. University and college students are forbidden to lodge over public houses or take their meals in a restaurant attached thereto. Any masters found frequenting such establishments are severely reprimanded, and no master is allowed to lodge in the upper story of a building the lower part of which is devoted to liquor traffic.

The professors are invited to give their help in every way to assist the propaganda against drink.

Those who have facility in speaking or writing should never miss an occasion of speaking or writing against alcoholism. By means of public lectures, articles in reviews and journals, they should actively co-operate in this movement, which is of the highest moral advantage and the greatest public importance. No professor can conscientiously hold aloof from the work; it concerns all, and not the few. (Circ., Sept. 21st, 1898.)

On the Government railways no one is employed who is not a total abstainer. Any workman found bringing drink on the premises is instantly dismissed. These are a few instances of how the teaching of the school is backed up in the Government service.

The prizes of civic life belong to the temperate. One of the most interesting recollections the writer has of Brussels is concerned with his visit to the artisans' homes erected by the municipality of that city. Nothing could exceed the care bestowed on these buildings. The site was a most healthy one. The best architect of the city was employed to design the building which should unite comfort and beauty, whilst at the same time it should not make any exacting demand on the moderate purse of the artisan. There was cellarage and attic



space, laundry, room for clothes' drying, a well-appointed kitchen, bathroom and W. C., whilst there were three bedrooms and a sittingroom. All this was to be had at a moderate rent, or the tenant had the option of paying part rent and part purchase money with a view to becoming the owner after a term of years. But mark the conditions. The first was that the applicant should have kept the temperance pledge, the second that he should have a savings bank record, the third that he should be married. So inviting were these homes that there were seven hundred applicants for each house, but it was only after a most painstaking scrutiny that the applications were reduced to a smaller number amongst which the ballot decided. In ten years ending 1898, 14,000 workmen had become owners of their own houses on these terms. That represented an army of friends of sobriety scattered through the centres of industry showing in their homes and in their persons the advantages of a temperate life, and by work and example fighting against the advance of the alcohol fiend.

As to the reading rooms, clubs, benefit societies, debating societies, and other such bodies, Belgium is one network of these powerful auxiliaries in the fight against what is regarded as the national foe. The condition for membership in all these organisations is either total abstinence, or temperance pledge. Drunkenness is an impediment as regards the advantages of membership in any of these unions. Literature on the subject of my sketch is abundantly supplied to all the libraries, and a frequent subject for debate and lecture is the manysided mischief wrought by the abuse of alcohol. And all this work is informed by one main principle that it is a question of patriotism to keep Belgium sober. This intelligent people fail to see how a man can be a true patriot who degrades the name of his country before the whole civilized world. They cannot see how a man can be of any use to his native land—no matter what his profession may be—who in his character of a workman, a teacher, a farmer, a father of a family, a member of society, incapacitates himself by drunkenness from performing his most elementary duties.

To conclude, the very title of the great league that has effected such a mighty change on the face of Belgium shows

the view this people take of matters. The association is called 'The League of Patriots against Drunkenness.' To be a real patriot in Belgium is to make a manful persistent effort to wipe out hell's hall-mark—drunkenness. Patriotism in Ireland seems to be linked at present with the flowing beer barrel and drink all round. The Belgian, because he is a Belgian, scorns to get drunk; the Gael thinks the whiskey gets a better grip of him, and is therefore better value, if the publican has his name in the grand old tongue and 'Cead Mile Failthe' engraved on the pewter.

Perhaps the reading about the practical ways of a practical people may induce some of our leaders to follow the great example. If they gain a similar result and reduce the consumption of whiskey in Ireland by 6,000,000 pints in one year this humble effort of the writer should not have been made in vain.

P. J. DOWLING, C.M.

## THE RETREAT OF O'SULLIVAN BEARE TO THE NORTH

XENOPHON, the first and most interesting of war correspondents, gives in his *Anabasis* a faithful description of that remarkable episode in ancient military history—the retreat of the ten thousand Greeks after the battle of Cunaxa. He describes therein the many remarkable incidents which occurred during their long march to the shores of the Black Sea, constantly harassed as they were by the Persian army, or by the various hill tribes, which occupied the country through which they passed. And this work of Xenophon has been constantly used by professors, not only to point out to students the literary excellences of the author, but also to teach them to admire the bravery and patient endurance—the many other valuable qualities in the Greek character, which its pages reveal, and which were put to the test in that expedition. And there seemed to have been a tendency to convey that this exploit of the Greeks had nothing equal to it, either in the ancient or modern history of the world.

But, in the records of our own country and race, there is a somewhat similar episode—though the distance traversed, and the numbers engaged were not so great—which is not at all so well known as it deserves, being altogether neglected or lightly passed over by most of our historians. I refer to the remarkable retreat of Donal O'Sullivan Beare and his companions from Glengariff to Leitrim, in January, 1603. It is only in the pages of Philip O'Sullivan's *Catholic History*—a comparatively rare book—we find a detailed description of this remarkable exploit; a further proof not merely of the bravery and resource, but of the grit and perseverance of Irishmen in the face of repeated reverse—a quality which they are supposed to lack altogether, and which our Anglo-Saxon neighbours claim as their exclusive characteristic and excellence. Moreover, the history of this event should have a special interest for Catholic readers, because it is the record of

an important incident in the struggle, undertaken not only to preserve and maintain a distinct national existence for Irishmen, but also to secure the freedom of the Catholic Church in this country. From the various letters written by Donal O'Sullivan Beare to the King of Spain and to others, it is clear that in this war against Elizabeth religious motives largely influenced him to take up arms at this period of our history, and to fight with such perseverance for the attainment of those objects.

After the defeat of the Irish army at Kinsale, and the retreat of the Northern forces to Ulster, the Chieftain of Beare resolved to defend his territory as best he could, and for a time was successful in this attempt. But at length the Castle of Dunboy, after a gallant and determined defence, was taken by the troops of the Lord President, while the net was gradually closing round The O'Sullivan himself, daily weakened by the desertion of his followers. When, however, there was now no hope of further assistance from Spain, nor of any offer of reasonable terms from the English, the Lord of Beare and Bantry determined to retire to Ulster, believing that the Northern chieftains still continued the war, and that he and his companions would be an important aid to them. This, indeed, seems to have been the motive which prompted this bold resolution, though Carew with his usual bitterness suggests another and less noble one:—

O'Sullivan finding his estate desperate that either he must starve in Munster or begge in Ulster made choise of the lesse evill, and therefore himself and John O'Connor Kerry kept company with the Bonnochts till hee might get to Tyrone.<sup>1</sup>

Accordingly, on the last day of the year 1602, having made no adequate preparation for such a march, without provisions or suitable transport, Donal O'Sullivan Beare secretly quitted beautiful Glengarriff for ever, accompanied by four hundred armed men, and six hundred others, mostly women and children.

Though the author of the *Catholic History* for obvious reasons does not record the fact, we know from Sir George

<sup>1</sup> *Pacata Hibernia*, p. 658.

Carew that the sick and wounded were left behind, and that they were cruelly murdered on the visit of the English to O'Sullivan's deserted camp. 'Sir Charles Wilmot coming to seeke the enemy, hee found nothing but hurt and sicke men, whose paines and lives by the souldiers were both determined.'<sup>2</sup> This is the language in which the Lord President records this massacre, and as Sir Charles Gavan Duffy truly says with regard to it, 'If the Mohawks had chronicles they could scarce match the grim enjoyment with which the tale of horrors is told.' However, advancing civilization has done much since then to improve the methods of warfare, and we must admire the very different—but kindly and humane—conduct of the Boers in their treatment of 'hurt and sicke men' left behind by the English in their headlong flight from Newcastle in the early stages of the war now happily over. Indeed it is only too true, that many generals and provincial governors in Elizabethan times seem to have thrown aside all feelings of humanity when coming to Ireland, and have been guilty of deeds, the memory of which, graven deep on the national mind, has for ever made the establishment of a real union between the two countries a task of so much difficulty.

During his first day's march, The O'Sullivan advanced about twenty-six miles north of Glengariff, and encamped at a place called Aghers, not far from Ballyvourney. After spending the night there, he set out early next morning to accomplish a further stage of his journey, passing through the last-named village. Here the soldiers visited its famous church dedicated like so many others in South-West Munster to St. Gobinet, spending there some time in earnest prayer, and having already, perhaps, some idea of the awful trials which awaited them. And this incident throws an interesting light on the religious character of those who composed O'Sullivan's party. Though they knew right well they were pursued by the enemy, they delayed here to perform this act of devotion, when others in like circumstances would certainly continue their march without any interruption for such a purpose. The author of *Pacata Hibernia* states that their flight was specially

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<sup>2</sup> *Pac. Hib.*, p. 659.

rapid, and that the ordinary causes which might delay a fleeing enemy had no such effect on them.

The governour sent the Lord Barry with some of his light foote after them, but all in vaine, for they flew so swift with the wings of feare, as passing by many preyes directly in the way, yet they never made so much stay as to molest either the cattle or their keepers.

Still, notwithstanding this statement of Carew, we know from the pages of Philip O'Sullivan they took very good care to spare some time for prayer in the church at Ballyvourney. Probably many of them had visited it before, as it was at that time a favourite place of pilgrimage, for we find that on the 12th of July, 1601, Clement VIII. granted an indulgence of ten years and as many quarantines to those who visited this church ('ecclesiam parochialem sanctae Gobonatae loci Ballyvorni Clunensi diosc.'), and complied with the other conditions laid down in his brief.

It was on leaving this place that the Chieftain of Beare first met any opposition. The M'Carthys of Muskerry, summoning their followers, pursued him for four or five hours, and made his advance very difficult. At length, O'Sullivan gave them battle, and having killed many put the rest to flight. During the remainder of that day he got no further annoyance from the enemy, and encamped at nightfall in the O'Keefe country, in the barony of Duhallow.

The author of the *Catholic History* goes into detail describing the sufferings Donal O'Sullivan and his companions experienced during the long march to Leitrim, but in all his sad record nothing equals the cowardly cruelty displayed by the inhabitants of this district. After encamping, wearied and tired by their march from Ballyvourney, and suffering intensely from hunger—for they had started from Glengariff with only one day's provisions—and when now they sorely needed sleep and rest both were made impossible by their hostile fellow-countrymen who spent the night in the vicinity of the camp, and, as the historian relates, by shouting and the blowing of trumpets kept those weary men awake. Though willing to wound they were afraid to strike, but were

equally effective in the attainment of their object. It is really only those who after hard and distressing work have been forced by similar causes to spend a sleepless night, that can adequately realise the ingenious cruelty of this incident, so carefully recorded by Philip O'Sullivan. Indeed, there is nothing so strange in the history of this episode as the conduct of the native Irish towards this retreating band in the various districts through which it passed. They showed constant and bitter hostility. And this was so not only in the case of O'Sullivan Beare, but also in that of the Northern troops during their retreat to Ulster after the defeat at Kinsale not long before. The Four Masters tell us O'Donnell warned his followers that those who had been friendly on their march to Munster would prove hostile and treacherous on their return, and that they would attack and plunder them. And the Four Masters go on to say :—

The surmises of the Prince O'Donnell were verified, for not only did their constant enemies rise up to give them battle, but their former friends and allies were attacking and shooting them on every narrow road through which they passed.

Some strive to explain this fact by saying the hostility was caused by the foraging parties sent out by these expeditions, but this is hardly the true reason, as even where no such predatory acts occurred, and when the leaders were both able and willing to pay for the food taken, hostility was still shown in a marked way. Could it be that many of our fellow-countrymen then were quick to desert the losing side, and too soon showed enthusiasm and zeal in the cause of their former opponents? Whatever be the explanation, the sad fact remains that the most bitter enemies of those brave Irishmen, really fighting for faith and fatherland, were Irishmen themselves, men of their own race and religion.

From the O'Keefe country O'Sullivan Beare marched to Ardpatrick in Limerick, attacked on his way by the Barrys of Buttevant and their retainers, thence to Solloghead, about four miles west of Tipperary, spending there the fourth night of his march. Starting from this place, he reached Ballynakill in the parish of Tome, and barony of Kilnamanagh, where he

spent the fifth and sixth nights. On the next day he advanced as far as Lattaragh, about eight miles south of Nenagh, arriving on the ninth night at a dense wood called by the Four Masters 'Coill Fhine,' on the south bank of the Little Brosnach, separating Tipperary from the King's County. Even 'gallant Tipperary' afforded no protection to those 'hunted felons,' who were compelled to fight every inch of their way from South to North, not so much against the Saxon as against the Celt. As Philip O'Sullivan sadly relates regarding the march through this county, and the constant attacks made upon them in that portion of their advance :—' Albente caelo, procedenti O'Sullivanano, concitata ignitorum globorum tempestas illuxit : erat quippe haec quotidiana salutatio, quâ illum jubebant hostes, et vespere discedentes valere, et mane venientes salvere.' An attack from the enemy was the first salutation they received in the morning ; the last farewell they heard at night. And their advance was made still more difficult, because they had to fight even after long and trying marches, and half starved, against enemies who were fresh and vigorous. Indeed, their sufferings from hunger were then so great that after their entry into the castle of Dunohill, 'they began to eat the unground barley and oats found in it like the beasts of the field (*instar pecudis*).' Still even here they must have found some who were kindly disposed to them, for we read that O'Sullivan Beare left behind at Solloghead his little son, then only two years of age, in care of a trusted follower, who carefully nursed him, and took him to Spain two years afterwards.

And now we come to one of the most interesting incidents in this remarkable retreat, the crossing of the Shannon at the ford of Redwood, called by the Four Masters 'Ath Coille-Ruaidhe,' in the parish of Lorha, Lower Ormond. The author of the *Catholic History* states that when these brave men reached the extreme north of Tipperary they were very weak and exhausted, being forced to subsist during their long marches principally on herbs and water—hardly the proper food for soldiers who had to perform long journeys. Moreover, they were very much depressed, almost in despair, for there seemed to be no means of crossing the Shannon, both



wide and deep in this part of its course at this season of the year, while the English removed any boats on the river, and threatened with the severest penalties any who would attempt to ferry them across. In this emergency Donal O'Sullivan and his followers hid themselves for two days in the very dense wood already mentioned, spending that time in the construction of two boats or coracles, by which they hoped to be able to pass over into Galway.

When they came to the river of the Shenan, they finding the river high, and no boats or troughs to passe them over into Connaught, they killed many of their horses, and made shift with their hides to make certaine little boats, called in Irish *nevogs*, in the which they transported their men and baggage.<sup>3</sup>

Philip O'Sullivan gives a detailed description of the building of those coracles, for the framework of which the numerous trees around supplied ample and suitable material. As wicker baskets are still made in many parts of Ireland, so it was that Donal O'Sullivan Beare constructed his *currachs*, or as Carew calls them, '*nevogs*,' the word still used along the south-west coast. Inserting rows of twigs or pliant branches by the stronger end in the ground, they bent them towards one another and then fastened them firmly together with cords. These were in turn interlaced with osiers and lighter rods, while the whole frame was strengthened by a judicious arrangement of thwarts and ribs formed from the stouter branches of the trees. And to complete his work, O'Sullivan killed twelve horses, the skins of which were used instead of the modern tarred canvas to make the canoes perfectly watertight, while their flesh supplied a very much wanted meal to his starving companions. In this way he succeeded in making two *currachs*, one of good size, twenty-six feet in length, six feet in beam, in depth five feet, and capable of taking at a time thirty armed men, the other not so large nor so firmly built.

When this work was at length accomplished, the boats were taken to the river bank at night on the shoulders of the soldiers, and O'Sullivan Beare immediately set to work to

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<sup>3</sup> *Pac. Hib.*, p. 658.

send his followers across. But ill-fortune seemed to haunt this luckless band on every occasion, and the smaller boat, occupied by ten men, sank in mid-stream. However, the larger one was more successful, thus rewarding their great patience in constructing it, as by means of it most of the soldiers were taken safely to the Connaught side of the river, while the horses tied to the stern were forced to swim the stream. Before, however, this operation was completed, it was rudely interrupted by an attack from Donogh MacEgan of Kiltaroe Castle, the Sheriff of Tipperary in his time, and a thorough Celt of course, who with a band of armed men made a fierce onslaught on the followers of The O'Sullivan, when unfortunately most of his fighting men were already on the other side of the river. But the Chieftain of Beare seems to have been a man not only of great bravery, but of singular caution too; and as a consequence provided on this occasion against a sudden attack of the enemy by the skilful placing of some of his troops under the command of Captain Thomas Burke, to act as a rearguard or covering party to protect those who had not yet crossed the river. The result was disastrous to MacEgan, who, with many of his followers, was killed. Nevertheless, the rearguard was soon compelled to beat a hasty retreat with the sad result that many of the women and camp-followers were left behind in Tipperary. What their fate was Philip O'Sullivan does not state, but most probably many of them died of hunger and exhaustion, and others found some friendly and sympathetic inhabitants, who might have given them for a time shelter and protection. This, however, must have been a cruel blow to the men of Beare, and the historian records the saddening effect which the parting cry of the women had upon them.

Though now in Connaught, the fortunes of this brave band, then scarcely able to muster two hundred and eighty fighting men, do not seem to have improved. Almost every mile of the march was marked by an attack from the enemy, native or foreign, while their sufferings from hunger increased owing to the greater difficulty of procuring food. In this extremity they were again forced to kill some of their horses, which they succeeded in leading so far, and to eat the flesh which

so many before and since in similar plight have been compelled to do. They used the skins to make boots of a kind, or rude coverings for their feet, as those with which they had started from Glengariff had been already worn away by their constant marches through rough and uneven passages. For we must remember that O'Sullivan Beare had to avoid the ordinary roads of the country, which were carefully guarded by the English, and had to seek the less frequented routes to escape opposition as far as he possibly could, thus however increasing the hardships of his journey.

During the march through south-eastern Galway, no event of importance occurred, until they reached historic Aughrim. Here disaster, final and complete, seemed to await them, for their further advance was barred by a large force of the Queen's troops, aided by Irish allies, under the command of Captain Henry Malby, and Sir Thomas Burke, the brother of Lord Clanrickard.

Being in Connaught they passed safely through the county of Galway, until they came into the Kellies country, where they were fought withall by Sir Thomas Burke, the earle of Clanrickarde's brother, and Captain Henry Malby, who were more in number than the rebels.<sup>4</sup>

Philip O'Sullivan in his history records a speech of the Chieftain of Beare, delivered before the battle, which, as in other cases, may have been merely a fancy oration, largely the product of the historian's imagination, still it is valuable as indicating the drift of the hurried exhortation which their leader probably addressed in Irish to his faithful followers. And there is one passage in it which is specially valuable as showing the religious feelings, the deep and sincere faith, which moved those men and sustained them in all their trials and sufferings:—

Let us bear in mind that, through God's help along our weary march, we put the enemy to flight, whenever he attacked us: we believe that victory comes from God—let us remember that Christ, our Lord, is ever with His own in the hour of danger, and that we are fighting in His name and for His most holy religion against heretics, and those who aid and abet them.

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<sup>4</sup> *Pac. Hib.*, p. 658.

Indeed the whole account of this battle as recorded in the *Catholic History* is interesting, as it contains an admirable picture of the way in which battles were fought before the days of the Lee-Metford or the Mauser. As Sir George Carew admits, the English, strengthened by their Irish allies, the Coghlanes, the Maddens, and the O'Kellys, were much superior in number to O'Sullivan's companions, now wearied and exhausted from constant fighting, suffering from insufficient or worthless food, and deprived also, because of the repeated attacks upon them day and night, of that sleep so necessary to weary men. Still, notwithstanding the unequal conditions of the combat, those brave soldiers bravely faced the issue, encouraged by the cheering words, and relying on the military skill of their commander, now proved on many occasions during the long march from Glengariff. The attack began by a charge of the English horse, which The O'Sullivan skilfully evaded by a timely and orderly movement towards a neighbouring wood, whither the cavalry were unable to follow owing to the difficulty and softness of the ground. The rest of the battle consisted mainly in a hand-to-hand encounter between the infantry, the leaders on each side taking a prominent part. O'Sullivan's men fought with great steadiness and bravery, with the result that very soon their enemies began to waver, and some to fly; the rout of the English, however, became general on the fall of their leaders Malby and Burke. In this battle of Aughrim, the English lost about one hundred men killed, among them several important officers. Besides other interesting details, which Philip O'Sullivan narrates with regard to it, he gives the names of the two soldiers who killed Captain Malby—Jeremiah Houlihan and Cornelius Murphy—names which sound so homely and are still so frequently met with in the barony of Beare and Bantry. And the Four Masters in their account of the battle say:—'It is scarcely credible that the like number of forces fatigued from long marching, and coming into the very centre of their enemies, ever before achieved such a victory in defence of life and renown, as they achieved on that day'—the twelfth since they set out from Glengariff. In the face of facts such as these it is strange to find even Irishmen with a wide knowledge of

their country's history, giving expression to such unfavourable verdicts as the following regarding the patience and endurance of their fellow-countrymen.

The Celts are ever deficient in staying power. They are splendid fighters so long as fortune shines clear and bright upon them. But when fortune turns, there is but one step from triumphant victory to disastrous defeat, as the long course of Anglo-Saxon and Celtic warfare has often proved.

Not merely this incident, but the history of the last seven hundred years seems to teach the opposite lesson.

O'Sullivan Beare did not delay at Aughrim after his victory but immediately set out to complete his journey to Leitrim, following, however, a very circuitous route. He passed over Mount Mary, near Castlekelly, thence to Ballinlough in Roscommon. Here, too, he was not allowed to delay or to rest his men, as the enemy still pursued him. Hiding for a time in a dense wood on the slopes of Slieve Iphlim, he was soon again forced to set out at dead of night, being warned by some friendly native of the design of MacDavid Burke to surround him, and thus to complete the work in which the Queen's troops at Aughrim so signally failed. And this night march seemed to have been one of the most trying and difficult accomplished since the departure from Beare. For the first portion of it was made through a dense wood, and owing to the closeness of the overhanging branches, the darkness was so great that the soldiers were only able to keep together by constantly calling and speaking to one another. As the author of the *Catholic History* writes, 'As blind men they wander on, keeping together by the sound of the voice.' And even this was a task of the greatest difficulty, because a storm was blowing which made it almost impossible for them to hear. Moreover, there was a deep fall of snow which increased the difficulty of travelling, the soldiers frequently falling into holes, from which they were dragged out after great efforts by their companions, now scarcely having strength enough to do so. As a consequence The O'Sullivan seems to have lost more men in this stage of his march than in the long journey accomplished before crossing the Shannon. And this was owing not so much to the attacks of the enemy—for these

were not formidable after the battle of Aughrim—as to starvation and the extreme severity of the weather. Sir George Carew describes how fatal this winter had been to his own men in Beare:—

The sharpnesse of this Winter journey did exceedingly weaken our companies, for the mountains of Beare being at that time covered with snow, tasted the strong bodies, whereby many returned sicke, and some unable to endure the extreamity, dyed standing centinell.<sup>5</sup>

If the great cold had been so fatal to the English soldiers, who had all the comforts of a well-appointed camp, how much more so it must have been to those starved fugitives, who, since leaving Ardpatrik in Limerick, had no tents to shelter or protect them from the extreme cold of the bitter nights of a bad winter. Indeed, when we consider these facts, we cannot but wonder that any at all survived the hardships of the march, and we must see how true were the words of Spenser, when describing the character of the Irish soldiers of his time: 'They are very hardy, great endurers of cold, labour, hunger, and all hardnesse, very active and strong of hand, very vigilant in their enterprises, very great scorers of death.'

After leaving Ballinlough, O'Sullivan Beare seems to have gone directly north through Roscommon. In this part of his advance he received at length kindly treatment at the hands of his fellow-countrymen, who freely supplied his followers with food and gave him valuable information regarding the movements of the enemy, which enabled him to avoid the Queen's troops, and at length to reach Leitrim Castle, the residence of Brian O'Rourke, Prince of Breffny.

Before arriving at Knockvicar, near Lough Key, many of O'Sullivan's companions completely broke down from their long marches, not able to walk nor even to stand. Philip O'Sullivan mentions particularly the case of John O'Connor of Carrigafoyle in Kerry, one of the leaders of the expedition, and goes into detail describing the miserable condition in which he lay: 'alone endurable because it was borne for Christ Jesus' sake.' For part of the way he had been taken

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<sup>5</sup> *Pac. Hib.*, p. 660.

on the shoulders of his kindly and faithful companions—cheery and good-humoured in the midst of all their sufferings—for already their horses had been either killed for food, or left behind because of the difficult and rugged route they were compelled to follow through Roscommon. However, at Knockvicar, the chieftain of Carrigafoyle, or rather his bearers, got happy relief, for there they found a straying horse and transferred their burden to its back. The author of the *Catholic History* gives us a faithful description of the scene:—

Illum (O'Connor) commillitones quaterni humeris vehunt, donec jumentum derelictum, senio confectum, utroque lumine captum offendant, in quod illum imponentes nullo immisso fraeno, nullis stratis ephippiis, acutis macri dorsi vertebri assessorem pungentibus, alii caecum jumentum ducunt, alii verberibus agunt.

Clearly neither Don Quixote's steed, nor even anything sent to South Africa in our time, could be compared with this; and though the position might have been a trying one, and not consistent with the dignity of an Irish chieftain, still any relief or shifting of the trouble in such an emergency was gladly accepted. John O'Connor soon, too, recovered, lived for many years afterwards, and died at a great age in Tralee in 1640. His property, however, was confiscated, and, like many other estates in Kerry, was given to, and is still held by 'the College of the Holy and Undivided Trinity near Dublin.' He was known in Kerry history as 'Shane ná Cahah,' John of the Battles, and certainly well deserved the title, as most of his life was spent in brave resistance to the English occupation of the country. Among the 'Fiants' of the reign of Elizabeth 1602-3, there is one in which there is special reference to him, and to the other leaders in this expedition. It grants 'pardon to all the poor inhabitants of the province of Munster, who seduced by the persuasion of rebels, had fallen into danger of the laws. Excepting from benefit of this pardon, Donal O'Swyllyvane, alias O'Swyllyvane Beare, Tho. M'Morrish, son and heir of the late lord baron of Lixnaw, and John O'Connoghor, late of Carrickfoyle.'

Next day, the fourteenth since they left Glengariff, they

were shown, not far off, the friendly towers of O'Rourke's Castle at Leitrim. The first glimpse of the sea to Xenophon and the Greeks was not more welcome than this prospect had been to O'Sullivan Beare, and his companions. They had left Glengariff a fortnight before, numbering about one thousand—only thirty-five entered Leitrim Castle on this morning, though a few more stragglers arrived afterwards. And the historian, Philip O'Sullivan, records with pardonable pride the fact that among those who accomplished this remarkable march was his father, Dermotus, then seventy years of age. It is needless to add that the Prince of Breffny—an old companion in arms, who had fought side by side with them at Kinsale—received those poor fugitives from ancient Desmond and Kerry with the greatest kindness. And as a result, they soon recovered from the wounds received in the many battles which they had to fight against English and Irish foes since their departure from their camp in Glengariff fourteen days before.

O'Sullivan Beare remained with O'Rourke for some days, and after various adventures in the North went to England on the accession of James I. Being unable to obtain a formal pardon or a restitution of his territory, he sailed for Spain in 1604, where he was graciously received by King Philip, who made him a Knight of St. James, and gave him a pension of three hundred pieces of gold monthly. His end was a sad one, being assassinated when returning from Mass by his servant, John Bathe, on the 16th July, 1618, living, however, long enough, after receiving his fatal wounds, to have the last Sacraments administered to him. It is consoling, too, to know from the pages of Philip O'Sullivan,

He was a man of special piety—charitable towards the poor, accustomed to hear two, and sometimes three Masses each day, spending many hours besides in prayer to God and to His saints, and frequently approaching the Sacraments of Penance and the Blessed Eucharist.

Though the chiefs of the ancient sept are gone, or sadly fallen in estate, the sept itself is still numerous in its ancient territory, in spite of the cruelties of Carew and Wilmot, and is likely to get back its own again—not indeed by violent or



revolutionary methods, but by the more peaceful ways of land purchase. Their ancient strongholds, Dunboy, Ardea, and Carriganass, built on the loveliest sites in a particularly beautiful country, eloquent witnesses, too, of the taste of their builders, are roofless and in ruin. But the struggle undertaken by their brave defenders was not altogether in vain, for that holy faith for which they suffered so much, and that desire for a distinct nationhood, which fired them to such deeds of valour, are still vigorous throughout that district, over which Donal O'Sullivan Beare and his lieutenants once held sway, and from which their Elizabethan and Cromwellian successors—always carefully nursed but delicate exotics—are fast vanishing.

DENIS O'CONNOR, C.C.

### ONE OF THE SEVEN HILLS OF ROME, OR MEMORIALS OF THE AVENTINE

Over the great windy waters, and over the clear crested summits,  
Unto the sun and the sky and unto the perfecter earth,  
Come let us go,—to the land wherein gods of the old time wandered,  
Where every breath even now changes to ether divine,  
Come let us go.

—A. H. CLOUGH.

THE Seven Hills of Rome, whose names are familiar to all who have read the history of that city so renowned in ancient, mediæval, and modern times, exercise a peculiar fascination on those who have been privileged to ramble first over one, and then over another on some clear morning in the early spring-time which is often so delightful in Italy. Among all these hills there is none to which are attached more memories of the past than that of ancient Aventine. Palatine and Capitoline may stand forth more proudly and boldly in the history, archæology, and art of Rome, but Aventine possesses its own special story which is fascinating in its own special way to those who know it well, as they climb the somewhat steep road between high walls, over which occasionally is seen the bough of a tree, whose

delicate tracery of brown twigs is clearly defined against intense blue colouring of an Italian sky. If there be a breeze the air is perfumed by the aroma of flowers and the rosy blossoms of the almond trees shut out from sight by these provoking yellowish walls, where lizards glide rapidly in the brilliant sunshine.

At a turn of the steep and winding lane can be seen over the walls a lovely curve of the Tiber, with boats moored close in shore near some old houses; while there is also a very modern bridge, under which flows the stream turbid in winter and early spring. Very different is Aventine now to what it was in those early days when all the winds of heaven swept freely over the seven hills, and Rome, still unthought of, was hidden in the impenetrable mists of the future. Then was Aventine's volcanic and rocky sides covered with forests full of laurel trees, while its base was worn by the Tiber's yellow stream. It was then the favourite haunt of brigands who had their lair in the hill caves towards the river whither the giant Cacus, in the myth related by Virgil, carried off some of the oxen in the charge of Hercules.

His prize the lowing herds Alcides drove  
Near Tiber's banks, to graze the shady grove,  
Allur'd with hope of plunder, and intent  
By force to rob, by fraud to circumvent,  
The brutal Cacus, as by chance they stray'd,  
Four oxen thence, and four fair kine convey'd.  
And lest the printed footsteps might be seen  
He dragg'd them backwards to his rocky den.<sup>1</sup>

Various have been the meanings ascribed to the name 'Aventine'; but the most poetic of these, 'the hill of birds,' arose from the tradition of the famous twin brothers, watching the heavens for a sign, as to whom should be granted the supreme power over the town they were founding. Remus sitting on a rock of Pseudo Aventine saw six vultures, while Romulus on the Palatine saw twelve, and when Remus was slain in the quarrel that ensued, he was buried on the Aventine, and mediæval scholars thought that Caius Sestus's pyramidal tomb outside Porta Sebastiano on the Appian road had

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<sup>1</sup> Dryden's version of the *Æneid*, book viii.

been the monument of Romulus's unlucky brother. A Sabine king, Tatus, was also buried among the laurel groves of Aventine, while at a subsequent period a Sabine noble, Ancus Martius, chosen King of Rome by the burgesses, having conquered the neighbouring cities of the Latins, made many of the vanquished people citizens of Rome, and allowed them to settle upon the Aventine Hill.

Though they were not quite on the same level as the older inhabitants of Rome, and were neither patrons nor clients, they were considered, nevertheless, as a free people, developing later into the great body of plebeians in contra-distinction to the patricians, who with their clients lived on the Palatine, Capitoline, and Quirinal Hills. Until their power and wealth increased sufficiently to enable them to dwell in any part of the city, the plebeians' headquarters were on the Aventine, and extended to the Coelian; but the first official recognition of the Aventine, as being the property of the Plebs, occurred in the third century before Christ, when the Tribune Icilius, the betrothed of unhappy Virginia, had a law passed, giving over to the Plebs the public lands of the Aventine. As soon, therefore, as the region was enclosed within the city boundary, it was covered by houses rather like our modern flats, and by other private and public buildings, of which no traces remain now, excepting pieces of marble found in the fields and vineyards, that have taken the place of a populous part of ancient Rome.

Ancus Martius is supposed to have built at the foot of the Aventine the first bridge over the Tiber, and being constructed of wooden piles (*sublicæ*) it was known as the Sublician bridge, where later on occurred the well-known incident of Horatius Coccles and his two friends defending the bridge against King Lars Porsenna and his army, until the Romans could break it down behind them and thus prevent the Etruscans entering the city.

It was [says Marion Crawford, in his delightful book, *Ave Roma Immortalis*] from that bridge the Roman Pontiffs had taken their title 'Pontifex,' a bridge-maker, because it was one of their chief duties to keep it in repair when it was the only means of crossing the Tiber, and the safety of the city might

depend upon it at any time ; and for many centuries the bridge was built of oak, and without nails or bolts of iron, in memory of the first bridge which Horatius had kept. Now those who love to ponder on coincidences may see one in this, that the last remnant of the once oaken bridge, kept whole by the heathen Pontifex was destroyed by the Christian Pontifex (Sixtus IV.) whose name was of the 'oak'—for so Della Rovere may be translated if one pleases. In older days, there were strange superstitions and ceremonies connected with the bridge that had meant so much to Rome. Strangest of all was the procession of the Ides of May—the fifteenth of the month—when the Pontiffs and the Vestals came to the bridge in solemn state, with men who bore thirty effigies made of bulrushes in the likeness of men's bodies, and threw them into the river one after the other, with prayers and hymns, but what the images meant no man knows. Most generally it was believed in Rome that they took the place of human beings once sacrificed to the river in the spring. Ovid protests against the mere thought, but the industrious Baracconi quotes Sextus Pompeius Festus to prove that in very early times human victims were thrown into the Tiber for one reason or another, and that human beings were otherwise sacrificed until the year 657, when the Senate made a law that no man should be sacrificed thereafter.<sup>2</sup>

In the year 121 B.C., Aventine was the scene of a great tumult ; the air being filled with arrows flying from the bows of skilful Cretan archers, who, with the forces of the Senate had been ordered by the Roman Consul Opimius to attack Caius, the younger of the illustrious Gracchi brothers ; on whose head a price had been set, and who was entrenched with his followers upon the Aventine. The assault was successful, and Caius would have committed suicide in the smaller Temple of Diana, had he not been prevented by two knights his friends, who bore him along with them in their precipitate flight down the hill to the river gate. While his friends remained to sacrifice their lives in order that Caius might have a chance of escape, the celebrated Gracchus with a faithful slave crossed the historic Sublician bridge and entered a sacred grove on the opposite bank of the river. Finding that his pursuers were close upon him, Caius ordered his slave to kill him with his sword. When his enemies arriving, found he was

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<sup>2</sup> *Ave Roma Immortalis*, vol. ii., pp. 127, 128.

dead, they savagely cut off the head of the noble Gracchus, who with his brother Tiberius (killed some years previously in a sedition), had been reckoned as her most precious jewels by their mother Cornelia, the daughter of Scipio Africanus, the conqueror of Hannibal.

In the time of the Emperors the Jews settled in the imperial city had their domicile upon the Aventine, and here came the Apostle St. Paul to lodge with his friends the tent makers Aquila and Priscilla. There was a tradition that their house had been erected on the site of the Temple of Diana Aventina (not the one where Caius Gracchus wished to kill himself), and that this temple had been built on the ground once occupied by an altar to Hercules, erected centuries before the foundation of Rome, by the Arcadian King Evander.

Now it is the site of the very old church of St. Prisca (A.D. 280) which is obscure and ugly [says Mr. Hare], having been modernized by Cardinal Giustiniani from designs of Carlo Lombardi, who encased its fine granite columns in miserable stucco pilasters. In the ancient and very picturesque crypt is shown the font in which the noble virgin martyr St. Prisca was baptised by St. Peter.<sup>3</sup>

During the first century after Christ a noble Roman widow, Sabina, had her dwelling on the Aventine where now stands the celebrated Dominican church. Sabina lived originally in the province of Umbria among the lovely Apennines where

. . . . . parting day  
Dies like the dolphin, whom each pang imbues  
With a new colour as it gasps away,  
The last, still loveliest, till—'tis gone—and all is gray.<sup>4</sup>

She was converted to Christianity by her holy Syrian maid, Seraphia, whose instruction and example made such an impression on the Lady Sabina, that she became remarkable among the early Christians for her extreme piety and fervour. Seraphia having suffered for the faith in Umbria, Sabina, arrested at the same time, was liberated on account of her high rank and through the influence of friends. She repaired to Rome and dwelt upon the Aventine until she was again

<sup>3</sup> *Walks in Rome*, vol. i.

<sup>4</sup> *Childe Harold*, canto iv.

imprisoned during the fourth persecution, in the reign of the Emperor Hadrian, and ended her life by a glorious martyrdom. A very remarkable group of Christians existed at this period in Rome, the chief among them being the Pope Alexander, a Roman noble who was very learned and who was supposed to have studied under Plutarch and Pliny. He was young when chosen to fill the Fisherman's throne, being twenty as some asserted, or thirty years of age, which is more probable. On account of his rank as a patrician, Pope Alexander, during the ten years of his pontificate, had opportunities of effecting many conversions among men and women belonging to the noblest 'gens' or families in Rome. He converted the prefect of the city, Hermes, with his wife, Theodora; also Balbina the daughter of the Tribune Quirinus, who having been miraculously cured of scrofula by the Pope, then in the Mamertine prison, repeatedly kissed his heavy chains until St. Alexander said to her, 'Cease to kiss these chains, and endeavour rather to find those of St. Peter which are, indeed, worthy of veneration.' Balbina having discovered them after much research, gave them before her own martyrdom to her friend Theodora, widow of the martyr Hermes, who kept them in her oratory on the Esquiline Hill, now the site of the Church of San Pietro in Vincoli. St. Alexander commanded the use of holy water by the faithful in their churches and homes; and that unleavened bread and wine mixed with water should be used as the elements of the holy Sacrifice of the Mass, to which he added in the Canon, the prayer, *Qui pridie*, 'Who the day before He suffered,' etc., that is said by the priest immediately before the consecration of the Host.

It is related that this Pope took refuge for some time in the Catacombs, and this seems to have been the first mention of them as hiding-places for the clergy and laity during the persecutions. When St. Alexander was seized and thrown into the foul Mamertine prison, his chains fell from him in a miraculous manner, and he also came unscathed out of a fire or furnace. Having been tortured on the rack and torn with hooks, he was finally beheaded with his priest Eventius and the deacon Theodolus on 3rd May, A.D. 131. Interred at first

on the Nomentan road, the relics of these martyrs were transferred to the Aventine Hill where they now repose with those of St. Sabina and St. Seraphia, under the high altar of the Dominican church. Through the course of many centuries have their names come down to us on the grand roll of martyrs and saints honoured by the Catholic Church.

The memory of their persecutor also survives, but in a far different light. The owner of the celebrated villa at Tivoli, whose stupendous ruins, in the romantic and beautiful spot, excite the wonder of all travellers, was a cruel, superstitious, and profligate prince, inflated by the false and irreligious philosophy of that period, and his ashes, where are they? Vanished with the mausoleum he constructed for their preservation, and on 'Hadrian's Mole' stands the massive round castle of St. Angelo, on whose summit is the sculptured figure of the angel sheathing the sword of pestilence.

When the Cross at last triumphed over paganism under the first Christian Emperor Constantine, the number was greatly increased of the parish priests of Rome who are now known as cardinals. Among the most ancient of the 'titles' bestowed upon the cardinals is that of 'Santa Sabina in Aventino,' which is eighth on the list of twenty-eight, drawn up by Anastasius the Librarian.<sup>5</sup> Very probably as the Aventine was one of the city regions inhabited in vast numbers by the Christians, there had always been appointed to it one of the seven deacons, afterwards increased to fourteen, who were given charge of the regions very soon after the time of Nero. From these deacons and parish priests have come the Cardinals of the Church, each having one of the Roman churches as his 'title.' The Cardinal-Bishops instituted much later, are bishops of the suffragan or suburban sees of Rome.

A great change of life commenced during the fourth century after Christ among the proud and luxurious patrician ladies of Rome. The spirit of the Cross was beginning to make itself felt in those palaces, once the abode of sensual and selfish heathens. Albina the sister of the pagan Pontifex was a Christian widow with an only daughter, Marcella. Once

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<sup>5</sup> *Lives of the Early Popes, Meyrick.*

she received as a most honoured guest the great saint Athanasius, when he visited Rome from Alexandria in Egypt, of which he was the Patriarch.

This eminent Doctor of the Church, whose celebrated Creed is such a magnificent profession of faith in the Blessed Trinity, had passed seven years of his life with the Fathers of the Desert where he had known St. Anthony, Pachomius, Hilarion, and many other great ascetics. Therefore, when he dwelt in the palace of Albina, the young maiden, Marcella, then a mere child, used to sit at the feet of the aged Patriarch, listening to his vivid descriptions of religious life in the African desert, and she used frequently to ask many questions concerning the Thebiad and its saintly inhabitants, of Athanasius, and his two holy monks, the austere Ammon and the gentle and simple Isidore. The seed thus sown in the ardent and youthful mind of Marcella by these conversations was destined later to bear abundant fruit. Having married to please her mother, and finding herself a widow at the end of seven months, Marcella refused all the most brilliant offers of a second marriage, and turned her palace on the Aventine into 'a home of silent prayer,' of mortification, and works of charity, thus founding the prototype of religious houses for women.

A remarkable community it certainly was, that sprang into being on the Aventine Hill, composed of women belonging to the most ancient and noble families in Rome; some being widows like Marcella, her pious mother Albina, and Lea, who renounced a brilliant position in Roman society in order to join her friend Marcella. Then there were maidens such as Marcellina, the sister of St. Ambrose, Archbishop of Milan, who at her entreaty wrote his great treatise on virginity; the noble maiden Asella, who at ten years old sold her 'murenula' or golden necklet to purchase a simple brown robe, thus intimating to her family her desire to forsake the world; besides Sophronia and Felicitas, of whom nothing is known excepting their names. Another patrician lady to join Marcella was the youthful Fabiola of the ancient race of Fabius, who one Holy Saturday in penitential garb, prostrated herself before the crowd of deeply affected clergy and people assembled in the



Lateran Basilica, where she humbly besought absolution of Pope Damasius for the sin of contracting a second marriage during the lifetime of her first husband.

In their retreat on the Aventine Hill these delicately nurtured women and girls gave up all the luxuries of their position in life, exchanging their splendid attire and their jewels for a coarse dress such as was worn by poor women, sleeping on the bare ground instead of a soft couch, fasting much or all the year round like Asella on bread, salt and water; spending their days in prayer, singing psalms, or occupied in manual labour. Gracious and affable to all who knew them, severe and austere only to themselves, joyous in spirit, simple, unaffected, observing cleanliness without any self-indulgence, speaking only when necessity or charity required it, and maintaining long hours of silence and profound recollection; such were these gentle and devoted Sisters of the Aventine, worthy precursors of the innumerable souls who since that period, in the religious Orders of the Catholic Church, have forgotten their people and their father's house remembering that 'all the glory of the King's daughter is within in golden borders.'<sup>6</sup>

To this primeval convent on Aventine frequently came Roman matrons like St. Paula the descendant of the Scipios and Gracchi to visit their pious friends and relations, or to hear St. Jerome giving his wonderful conferences on Holy Scripture to the circle of holy Christian women listening in rapt attention to his impassioned explanations of the Old and New Testament; while learned priests and Christian senators considered it a privilege to be permitted to attend these conferences of Jerome, the brilliant Oriental scholar, monk and ascetic, who was the dearly loved friend and adviser of the saintly and erudite Pontiff St. Damasius. Very probably St. Damasius, so eager for the advancement of our holy religion, may also have visited Marcella and her community on the Aventine, and he may have told them of his researches in the Catacombs for the relics of the martyrs and saints, whose praises he celebrated in eloquent lines which have come down

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<sup>6</sup> Ps. xliv.

to us in those beautiful and clearly engraved inscriptions that bear his name.

On the Aventine hillside was the dwelling where for some time lodged St. Augustine—still a Manichee, though a prey to remorse and doubts; who was maintaining himself by giving lessons of rhetoric. At length wearied of adulation and fame this future Doctor of the Church applied to the Prefect Symmachus for the post of master of rhetoric at Milan, where at the feet of St. Ambrose the African philosopher's obdurate heart gave way, and to the intense joy of his mother St. Monica, Augustine the child of her many tears and prayers, embraced the Catholic faith, which alone could satisfy that mighty intellect, and bring it in love, repentance, and gratitude under the guidance of the eternal Wisdom, 'that teacheth the knowledge of God.'

And this knowledge so profound and yet so humble of St. Augustine in his lofty and sublime works, has been often the means to bring many wandering sheep to the fold of the Good Shepherd, and to console and strengthen others in their sorrows and temptations.

In the fifth century the patrician Eupheumian and his wife Aglae long lived in their palace at Mount Aventine without children. Their charity to the poor (for whom they had three tables set every day) was at length rewarded by the birth of their son Alexis whom they inspired with their own charitable feelings towards the poor. When he had grown into manhood, Alexis in obedience to his parents, consented to marry a beautiful Grecian girl who was a Christian like himself. The legend says that on his wedding day Alexis received a supernatural call to leave secretly his bride and his father's house, and going down the Aventine Hill he embarked on a vessel moored to the bank of the Tiber which was on the point of sailing to the East. In a town called Edessa, Alexis lived unknown for many years although his father Eupheumian spared neither expense nor trouble in searching for his vanished son. Once more Alexis when absorbed in prayer, heard the mysterious call, in obedience to which he returned

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<sup>7</sup> Wisdom viii. 4.

to Rome, where, meeting his father who did not recognise him in the poorly-clad, worn pilgrim, he obtained permission to lodge in a small recess under the great staircase of his former home on the Aventine Hill. Eupheumian who was particularly hospitable to pilgrims, finding that the stranger was ill, ordered his servants to attend on him, but they frequently neglected to comply with their orders, and Alexis for many years lying on his bed of suffering endured often many insults and ill-treatment from them in silent patience. His days were spent in prayer and often must he have seen his father and mother and their Greek daughter-in-law whom they treated as their own child. Very probably they sometimes came to speak kindly to the poor sick pilgrim, asking his prayers, and never for a moment dreaming that he was their long lost, long mourned Alexis. At length he felt that his end was near, and desiring to comfort his parents he asked for writing materials, when,

Straightway he wrote the story of his life,

And God's Command in love that spares not, given ;  
And ended thus : ' O Parents, and O Wife !

We meet ere long : no partings are in Heaven,  
I loved you well. Strangely my faith God proved :  
Yet know that few are loved as you were loved.<sup>8</sup>

On the day of Alexis's death a voice from Heaven was heard in the Roman churches telling the people to seek in the house of Eupheumian the man of God that he might pray for Rome.

The people flocked to the Aventine and crowded around the pallet of the dying saint, who in obedience to the Pope himself, bending over the lowly couch, gave him the paper in which Innocent I. read aloud to the astonished assembly the singular history of Alexis now restored at the very moment of his death to his parents and his long-widowed bride.

It is said that while the remains of the saint rested that night in a neighbouring church, some blind men praying by his bier recovered their sight, and Eupheumian turned his palace into a church in memory of his long lost son. At present a

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<sup>8</sup> *Legend of St. Alexis*, Aubrey de Vere.

fine church is on the site of the ancient one of St. Boniface in which Alexis was buried, and there is still the ancient crypt with its low pillars and marble episcopal chair discoloured by the green mould of age, where it is said the conclaves of the primitive Church were held by the early Popes ; the Aventine, as we know, being the great resort of the Christians. The church of St. Alexis and St. Boniface gives a title to a cardinal, and it belonged to the Hieronymite monks. A blind asylum is now appropriately established in the adjoining convent.

In the fifth century terrible were the woes that fell upon imperial Rome. In 408 Alaric besieged the city which bought its deliverance by such immense sums, that gold and silver idols still existing had to be melted in order to complete the demanded ransom. But the next year again came the savage king to set up an emperor and a tool of his own ; and not satisfied with that, Alaric in 410, by treachery of Arians and slaves who opened Porta Salaria to him, entered the city which was sacked by his barbarous hordes. We are told that Alaric gave orders that the churches were to be respected as sanctuaries, especially the Basilicas of St. Peter and St. Paul.

Though it is thought that not much damage was done to the buildings of Rome, still the whole city was plundered of its priceless treasures, its gold and silver, its precious stones, and of its inhabitants, who were made captives. The Aventine, where the richest people lived, suffered most severely, and nothing of any value was left in its palaces. But this was not to be the last appearance of rapacious conquerors in the imperial city.

In 455 Genseric and his Vandals sailed up the Tiber as far as Ostia, where they landed to march upon Rome. With difficulty did the holy Pope Leo I., who met Genseric outside Porta Portuensis, extract a promise that there should be no bloodshed, and no firing of the buildings. For fourteen days the Vandals pillaged everything they could lay hands on, including the gilt bronze of the Temple of Jupiter Capitolinus, the vessels brought by the Romans from the great siege of Jerusalem after the destruction of the Temple, and thousands of Romans were also carried away as slaves into Africa. Still it is now said that bad as the Vandals were, they did not, as

was asserted, destroy the old buildings, which were really ruined in the sixteenth century by the Romans themselves. However, these repeated pillages reduced the once splendid palaces on the Aventine to a sad condition, and by degrees they crumbled away and their sites were covered by the fields and vineyards of monasteries existing to the present day.

Another youth also dwelt for some time on the Aventine ; the Tuscan, Hildebrand, afterwards known as the great Pope, St. Gregory VII., the friend of the Countess Matilda, who left her immense estates to the Holy See. He was educated by his uncle the Abbot of Santa Maria in Aventino on the brow of the hill over the Tiber, which not far from St. Alexis is now the 'Priorato' of the Knights of Malta.

From its thoroughly Italian garden sheltered by high wall-like hedges of ilex, there is a view of St. Peter's Basilica, while far beneath a terrace gay with spring flowers can be seen the Tiber, and its brigs and barges with their picturesque brown or tawny sails.

The rather small church has several curious tombs of Knights and of a Bishop Spinelli. The Priory itself now shown to the public is, with its gilded chairs and consoles, very much like any ordinary Roman 'palazzo,' but on the upper floor portraits of the seventy-four generals of the Order hang in the large hall where the Chapters are held, and there are fine views from the windows of a long dining room ; where on the table a bronze and marble crucifix, and an inkstand with a bronze figure of the Madonna remind one, that in spite of handsome furniture and billiard room, this house was the priory of a religious military order dating as far back as the eleventh century.<sup>9</sup>

Outside the Priorato is a small piazza whose walls are covered with 'trophied memorials of the Knights of Malta, occupying the site of the laurel grove which contained the tomb of Tatius, the Sabine king.'<sup>10</sup>

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<sup>9</sup> In 1048 some Italian merchants founded a church and hospital at Jerusalem for pilgrims, and when Godfrey de Bouillon was elected king after the first Crusade, the association under his auspices developed into the great religious military Order of Hospitallers of St. John of Jerusalem.

<sup>10</sup> Hare.

Somewhat further on is the splendid new Benedictine monastery and church of St. Anselmo (consecrated in November, 1900) that crowns as it were, this side of the Aventine towards the river and the Campagna.

When Rome had fallen a prey to its rapacious and haughty Barons, the Savelli erected their castles on the Aventine Hill where two Popes, members of this great family, used to seek refuge from their turbulent Roman subjects. One of these, Honorius III., renouncing his idea of rebuilding a city on the once favourite site, bestowed the church of Santa Sabina attached to the palace of his race upon the newly-established Order of Friar Preachers under its founder St. Dominic.

Here Divine Office was chanted in the choir, and sermons preached to the people, while missions were given in various places by the Dominican friars, who in their cloister led their austere community life of prayer, study, and penance. When the refractory nuns of Santa Maria in Trastevere, abetted by their relations and friends, boldly set Pope and Cardinals at defiance concerning a much needed reform, St. Dominic it was, who by his tact and gentle persuasion gradually calmed the angry community and induced the sisters to remove to his own convent of San Sisto, which he gave up to them. As soon as the change was made, and the now docile community adopted the rules, and assumed the black and white habit of the nuns of the Second Order, frequently did their holy Father descend from Santa Sabina, through the lanes and vineyards of the Aventine to San Sisto on the ancient Appian road, to instruct his beloved daughters, one of whom, 'Suor Cecilia,' of the noble Cesarini family, afterwards wrote his life.

Many are the legends concerning St. Dominic at Santa Sabina on Aventine. In the refectory occurred the visit of the two angels bringing delicious bread and wine to the Friar Preachers as they sat one day in silence round the empty tables, while St. Dominic as usual pronounced the blessing. One night as St. Dominic returned with his brethren from San Sisto, they were accompanied by a young man of great beauty who guided them safely to the church door of Santa Sabina, which was opened by the stranger, who then departed, and St. Dominic in reply to the inquiry of Brother Tancred

said, 'My son, it was an angel of the Lord whom He sent to guard us.'

The church situated on the spot where St. Sabina had her dwelling, is very ancient, having originally been founded by a priest in the fifth century A.D. It was rebuilt at a later date, and was restored by Pope Gregory IX. in the thirteenth century. It has been very little altered, although we are informed that Sixtus V. in 1587 destroyed much by taking away the ancient mosaics, etc. However, it still remains as a good example of the early Basilica, with marble columns supporting the simple roof of the nave, although the exterior of the church, like most Italian churches, is by no means beautiful. In this church St. Dominic gave the habit to the two Polish nobles, Ceslaus, and Hyacinth, the apostle of Poland. Beneath the high altar repose the relics of the martyrs St. Sabina and the Pope St. Alexander, with their companions. On the pavement of the church, or on the marble steps leading to the choir, St. Dominic used to take a few minutes' rest during long nights spent in prayer. In the choir and at the high altar how many saints have in grave sweet tones chanted Divine Office, or celebrated the holy Sacrifice of Mass: the saintly founder, the Blessed Reginald, who was clothed in the white scapular by our Lady herself; St. Hyacinth and his brother Ceslaus; St. Thomas of Aquino, Angel of the Schools; Blessed Jordan of Saxony; St. Francis of Assisi, founder of the Friars Minor; and a host of other saints too numerous to be mentioned here. Within the walls of this ancient church these great servants of God at one time or another came to pray and meditate before the Blessed Sacrament, and their prayers like fragrant incense filled the golden censer of the Angel whom St. John saw standing in front of 'the golden altar which is before the throne of God.'<sup>11</sup>

Santa Sabina in 1287 was selected as a place of meeting for the Conclave after the death of Pope Martin IV., but a severe outbreak of malaria causing the death of six cardinals, the others hastily quitted the convent with the exception, writes Mr. Hare, of Cardinal Savelli, who kept the illness at bay by

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<sup>11</sup> Rev. viii 3.

means of large fires in his rooms, and he was elected Pontiff ten months later as Honorius IV. Towards the middle of our own nineteenth century, under the eminent preacher Father Lacordaire, who had just made his vows as a Dominican Friar; a remarkable band of young Frenchmen assembled in the novitiate of Santa Sabina on Aventine for a short time as postulants, until they commenced their religious life in the venerable Order they so ardently desired to restore to France, which since the Revolution had been deprived of the apostolic labours of the Friars Preachers.

Since 'Italia Irredenta' has taken possession of Rome, Santa Sabina has remained only by sufferance in the hands of the Dominicans, who have been deprived by the Government of the greater portion of the monastery and cloisters, though they still have a garden, not very large, which is devoted to the cultivation of cabbages and other vegetables for the use of the extremely poor community. In 1856-57 when Father Besson 'the Dominican Artist,' was Prior of Santa Sabina, excavations were made here bringing to light fragments of Servius Tullius' wall as well as an ancient Roman house, but they were all covered up when these excavations were abandoned.

There is, however, one object of interest in this humble garden, and that is the old orange tree which enjoys the reputation of being the very first ever planted in Italy by the Spanish monk St. Dominic, who brought it from Spain as a gift to Honorius III., who was known to be a lover of botanical science. On a little mound in a sheltered corner of the garden stands the aged tree, whose golden fruit is seen every year amid its luxuriant leaves, while around the roots are tufts of sweet scented violets. Often has the writer lingered there, on an Italian spring day, when all things are steeped as it were in vivid light—that light, of which a little known English poet sings in the following beautiful lines:—

Say from what golden quivers of the sky  
Do all thy winged arrows fly?  
Swiftness and power by birth are thine:  
From thy great Sire they came, thy Sire the Word divine.



All the world's bravery that delights our eyes,  
 Is but thy sev'ral liveries :  
 Thou the rich dye on them bestowest,  
 Thy nimble pencil paints the landscape as thou goest,  
 A crimson garment in the rose thou wear'st ;  
 A crown of studded gold thou bear'st ;  
 The virgin lilies in their white  
 Are clad but with the lawn of almost naked light.  
 The violet, Spring's little infant stands,  
 Girt in thy purple swaddling bands,  
 On the fair tulip thou dost dote ;  
 Thou cloth'st it in a gay and parti-coloured coat.

Through the soft ways of Heaven, and air, and sea,  
 Which open all their pores to thee,  
 Like a clear river thou dost glide,  
 And with thy living stream through the closed channels  
 slide.<sup>12</sup>

Overhead pigeons fly through the sunlit air, which very soon will resound with short sweet ripples of song, proceeding from the swallows whose tiny breast feathers gleam like silver as they dart hither and thither. Aventine meaning 'the hill of birds,' is it not natural to watch them soaring over the garden of Santa Sabina, where, on visiting St. Dominic, the gentle St. Francis of Assisi very probably affectionately greeted his 'sisters the birds'? As he and his companions in their brown habits and sandals, wended their way upwards through the fields and vineyards of Mount Aventine, they could on one side see the towers, campaniles and church domes of the Eternal City, while on the other they beheld the historic river and 'the broad shaggy Campagna,' beyond which rise the masses of the abrupt Sabine range, contrasting boldly with the rounder and softer outlines of the lowlier, but dreamy Alban hills.

Beautiful can I not call thee, and yet thou hast power to  
 o'ermaster  
 Power of mere beauty : in dreams Alba, thou hauntest  
 me still.<sup>13</sup>

Wide indeed is the chasm that exists between pagan and

<sup>12</sup> *Hymn to Light*, A. Cowley.

<sup>13</sup> A. H. Clough.

Christian Rome, a chasm so wide and deep, that it is hard for modern intellects to grasp, even imperfectly, the mode of thought and life in the ancient heathen world, of which a faint echo still lingers in the stately ruins of Rome, dear to the classical scholar and historian, and a wonder to less cultivated minds.

But far otherwise is it with Christian Rome, possessing, as it does, a language that can be comprehended by even the humblest Catholic. A Rome full of the memories of the martyrs and saints, of the triumph of the Light of the World over the darkness of paganism, of the long uninterrupted line of Sovereign Pontiffs on the Fisherman's throne, of the sufferings, the combats, and the glory of the Catholic Church, which, outliving the vast Roman Empire, and many another great kingdom, is as strong in her age as she was in her youth.

The feeble imitations of Parisian boulevards, the utterly mean and narrow streets, the squalid, half torn-down, or half-built houses left uncompleted, may indeed render modern Rome a sore disappointment to the eye. Pagan Rome may excite wonder mixed with sadness, and a dim realization of long-departed imperial power; but Christian Rome alone can satisfy the deepest feelings of a reflective mind. The tombs of the Apostles, who were the chosen friends and disciples of Jesus; the shrines with their relics of the early martyrs; the noble Basilicas and churches of the Eternal City; the religious houses in which dwelt some of our greatest and most renowned saints, have come down as memorials of a glorious past that still continues to remind us of another world where change and sorrow are unknown. Everywhere in Rome can we find traces of the great servants of God who preferred the great things of eternity to the evanescent joys of earth, and particularly is this the case upon the Aventine Hill, whose memorials as regards the history of Christianity are full of the charm of Christian Rome—an indescribable subtle charm that like a ray of sunshine in a darkened room, steals into the inmost recesses of our souls, remaining there for ever.

M. T. KELLY.

# Notes and Queries

## LITURGY

### INDULGENCES OF STATIONS OF THE CROSS

REV. DEAR SIR,—Will you favour me with the expression of your opinion as to a difficulty regarding the Stations of the Cross in my church. I am anxious, of course, about the security of the indulgences. When originally erected, the picture of the First Station was placed on the wall of the Epistle side of the High Altar ; the other Stations so forth in order. This arrangement was found to be unsymmetrical, as the pose of the figures indicated that the *First* Station should be on the Gospel side. Sometime back, therefore, the Stations were re-arranged accordingly ; the Crosses in each case of course followed the pictures. I ask whether what has been done renders the indulgences doubtful. Thanking you by anticipation for your opinion—Yours truly,  
 CONSTANT READER.

The Indulgences, in the circumstances mentioned, remain intact and nothing that was done has in any way affected their security. The doubts of our correspondent arose either because he thought that the pictures should hold a certain definite position relatively to the Gospel and Epistle sides of the Altar, or because he suspected that the subsequent rearrangement introduced an element of uncertainty as to the permanence of the Indulgences. Neither of these surmises, however, has any show of probability. For there is no law directing the placing of the first Station at the Epistle side of the Altar and the last at the Epistle side, or *vice versa*, and, so far as our memory serves, the method finally adopted by our correspondent is at least quite as popular as the other. Then the alteration involved in the re-adjustment of the Stations no more affected the Indulgences than would their temporary removal for the purpose of white-washing or painting the walls of the church.<sup>1</sup>

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<sup>1</sup> *Vide* Decr. Auth Cong Ind., n. 223 ad 2<sup>m</sup>.

The following paragraph from Beringer<sup>2</sup> is in point :—

Il est permis de disposer les croix d'une façon différente plus symétriquement, p. ex., dans le même lieu ou dans la même église sans nuire aux Indulgences. On peut même transporter tout le chemin de la Croix d'une chapelle ou d'une galerie dans une autre, pourvu qu'elles appartiennent *à la même église*, sans que les Indulgences se perdent.

It is to be borne in mind that the Indulgences are primarily and principally attached to the Crosses.<sup>3</sup> Hence great care should always be taken that no serious injury is done to these whenever the Stations have to be interfered with.

#### CHURCH TO BE VISITED IN ORDER TO GAIN CERTAIN INDULGENCES

REV. DEAR SIR,—Would you be so kind as to let me have in the I. E. RECORD your opinion on the following point :—

To gain *some* of the Indulgences granted to Ireland, a visit to a *parochial* church is prescribed. In such cases, will a visit to a regular church suffice ; in other words, is a regular church in this particular equivalent to a parochial church?

Thanking you in anticipation.—Respectfully yours,

SACERDOS.

The Indulgences referred to are probably those associated with the first Sunday of the month, the solemn Festivals of the year, and the principal Feasts of the Blessed Virgin.<sup>1</sup> In former times they were peculiar to the Archdiocese of Dublin, but by a rescript of 1832 they were extended to the whole of Ireland. Plenary Indulgences may be gained on the days mentioned on compliance with the ordinary conditions of Confession, Communion, and visit to a church, etc. It is in regard to the visit to a church that the question arises, and our correspondent asks is it enough to visit a church belonging to a religious order or congregation, or is it necessary to restrict the visit to a parochial church. The words of the original rescript, granting these Indulgences to the Archdiocese of Dublin, are : ' Indulgentia . . . iis conceditur qui . . . aliquam ex

<sup>1</sup> *Les Indulgences*, tom. prem., pp. 277-8, 4<sup>o</sup>.

<sup>2</sup> Decr. Auth. Cong. Ind., n. 270 ad 2<sup>m</sup>.

ecclesiis Parochialibus Civitatis Dublinensis devote visitar-  
verint,' etc. Here the parochial churches are clearly designated  
in the Act of Concession, and according to the general rule  
the visit is to be restricted to them. 'Si cet acte designe,'  
says Beringer,<sup>4</sup> 'pour la visite, une eglise déterminé, p. ex  
l'eglise paroissiale ou l'eglise d'une congregation ou d'un ordre  
religieux, c'est celle-là qu'il faut visiter.' This opinion was  
expressed in the I. E. RECORD<sup>5</sup> some years ago, and we see  
no reason at present to depart from it. It is unnecessary to  
say that we prescind altogether from any privileges which  
may have been granted by special indults to religious in  
favour of their own churches.

P. MORRISROE.

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<sup>4</sup> *Les Indulgences*, vol. i., p. 74.

<sup>5</sup> I. E. RECORD for year 1882, pp. 182-185.

## CORRESPONDENCE

## ST. ASSIOUS, PATRON OF ELPHIN

REV. DEAR SIR,—I thank Mr. W. H. Grattan Flood for his courteous appreciation of my essay to throw light from our most ancient and authentic records on the history of St. Assicus and Elphin in those remote days 'as the day-beam to the sailor lighting up the wrecker's shore,' and for the additional items of information which he has given regarding the Franciscan Friary of Elphin. Mr. Grattan Flood is, however, mistaken in supposing that 'from the fact of a silver chalice, dated 1670, "ad usum Conventus Sti. Francisci de Elphin," Dr. Kelly concludes that Ward's date is wrong, but that the Friars kept watch and ward over their Convent at Elphin from 1453 to 1670.' I knew that the convent had been suppressed and the Friars driven out long before 1670; but I concluded<sup>1</sup> 'that, as in Boyle the Cistercians, so in Elphin the Franciscans, long kept watch and ward over the site of their Abbey, hoping in vain for better times'; that is, that some of them remained in the neighbourhood of Elphin, in some *Locus Refugii*. I was aware that the date on the chalice was long after the suppression, and that it must have been presented after the *Locus Refugii* of the Elphin Convent had been established.

To the interesting items regarding the Franciscan Convent of Elphin given by Mr. Grattan Flood may be added that Father Anthony Garaughan, O.S.F., P.P., Belinagare, of the Convent of Elphin, was elected Provincial in 1815. The *Locus Refugii* was probably at Kilcorkey.

As I mentioned in the I. E. RECORD, May, 1902, p. 404, Father Hugh Ward, in his *History of the Irish Franciscans*, 1630, writes: 'XXI. Elphin.—The Convent of Elphin was founded in the Episcopal See of that name in Connaught, but there is no record existing to show who the founder was. [I have shown this from the Renehan MSS. in Maynooth College Library.] In the reign of Elizabeth, in 1563, the Protestant Bishop of that See drove out the Friars, and did not leave one stone of the Convent

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<sup>1</sup> I. E. RECORD, May, 1902, p. 474.

standing, with the materials building a residence for himself on the site. It remains vacant ever since.' Wadding also says<sup>2</sup> that the Protestant Bishop erected a private or profane house for himself from the ruins of the Franciscan Convent of Elphin, but does not give the date. I said that it is by no means certain who the Protestant Bishop was who drove out the Friars, and that I was inclined to think that Ward had made a mistake in the date ; not because of the date, 1670, on the chalice, but because I do not admit that Roland de Burgo, or Burke, was a Protestant ; and because I do not believe that he drove out the Franciscan Friars from their Convent of Elphin. As Mr. Grattan Flood points out, Roland Burke, Bishop of Clonfert, received the See of Elphin from King Edward VI., in addition to Clonfert. He was, therefore, a schismatic ; but there is no evidence to prove that he was a heretic. Cardinal Moran says that Roland de Burgo, although he obtained schismatical possession of the See of Elphin in 1551, was absolved by Cardinal Pole on the accession of Queen Mary, in 1553. I do not think he could have been the Bishop, described by Ward, who drove out the Franciscans, and did not leave a stone of the Convent standing, with the materials building a residence for himself. As I pointed out, from Lynch's MS. History,<sup>3</sup> the first attempt to introduce a Protestant Bishop into Elphin was made in 1583, long after the date assigned by Ward. There is no evidence that Roland Burke ever resided at Elphin. If he had driven out their brethren, and pulled down their convent, the Four Masters would never have written of him in their Annals : ' Anno 1580.—Roland, the son of Redmond, son of Ulick [Burke] of Knocktua, Bishop of Clonfert, died ; and the loss of this good man was the cause of great lamentation in his own country.'

Mr. Grattan Flood himself quotes a lease, dated March 12th, 1588, wherein Richard Kindlemersh was given the monastery of the Order of Dominic in Elphin. . . ' the monastery and lands were in the occupation of John Lynch, Bishop of Elphin ' (1584-1611). He further says that ' in 1589 the lease of the Friary of Elphin was given, on July the 4th, to John Belling for forty years.' Therefore, the Friary was standing in 1589. Ward says that the Protestant Bishop drove out the friars in 1563, and did not leave one stone of the Friary standing. There

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<sup>2</sup> Tom. XII 187, Reg. 589.

<sup>3</sup> I. E. RECORD, May, 1902, p. 401.

must, then, be a mistake in the date. If Roland Burke held the temporalities of the See, the canonically appointed Bishop was Bernard O'Higgins, instituted by Pope Paul III. on the 5th of May, 1542. He governed the See till 1561, when he was succeeded by Andrew O'Crean, of the Order of St. Dominic, prior of Sligo, who died in 1594, in the Dominican Convent of Sligo. His successor was Demetrius O'Healy, of the Order of St. Francis, who was martyred in Elizabeth's reign. In 1583, Queen Elizabeth issued her royal mandate to have John FitzJames Lynch, referred to by Mr. Grattan Flood, consecrated for Elphin. Dr. O'Crean was at that time ruling the See. The intruded Bishop, Lynch, sent in his resignation of the Bishopric to the Crown in 1611, and then was publicly reconciled to the faith of his fathers.

In note 76 of the Appendix added by the editor (Father A. Coleman, O.P.) to O'Heyne's *Epilogus Chronologicus*, or History of the Irish Dominican Houses in his time (end of the 17th century), now on the eve of publication, he says: 'From a lease given on March 3rd, 1591, it would appear that there was a Dominican house in Elphin, though it was not mentioned by any historian. . . More probably, however, the commissioners confounded a Franciscan for a Dominican foundation. Lease, etc. . . of the monastery of St. Dominic, in the city of Elphin, one-eighth of a quarter of land adjoining and a half-quarter called Kilnagonne, in O'Flanagan's country, with their tithes, the chapel, or cell called Ballindoon, in the barony of Tireragh, in Co. Sligo, one half-quarter of land there, with the tithes, possessions of the late begging friars of St. Dominic's Order, beside Ballindoon.'—*Fiants, Elis.*

'In 1588, a lease had been already given of the monastery of St. Dominic in Elphin, etc. . . In the occupation of John Lynch, Bishop of Elphin. . . all of which were for a long time concealed. John Lynch was the Protestant Bishop. Afterwards the possessions were granted to Sir Francis Crofton, from whom they passed, by mesne assignment, to Sir Robert King, Lord Kingsborough, and are vested by descent in Viscount Lorton.'

In my opinion, the Protestant Bishop who built a profane house for himself and his successors from the ruins of the Franciscan Convent was Bishop Edward King (1611-1638), who built a palace or castle where the pound now stands. He is described



in Mason's *Statistical Survey of Ireland* as 'the first Protestant Bishop that filled the See of Elphin.'<sup>4</sup> It was practically on the same site as the Franciscan Convent, being separated from it only by the roadway. There is a clear tradition in Elphin as to the site of this residence of the Protestant Bishops, afterwards called the Castle. Moreover, it is believed that one of the walls of the pound formed portion of the Castle ; part of the foundation may still be seen in the roadway. There is also a tradition pointing out the site of the Franciscan Abbey, a little distance to the North-West, in the townland of Abbey Cartron, where Ono's *arx* once stood, and where also stood the college of St. Assicus, which afterwards became a parish church, dedicated to St. Patrick, and was finally granted to the Conventual Franciscan Friars, and was called *Coenobium Sancti Patricii*.<sup>5</sup>

The site of the College and Franciscan Convent is now covered by the house, yard, and offices of Mr. Thomas McKeon. In sinking for drains, very old and deep foundations of walls have been found here, as well as a very old disused pump. The name Abbey Cartron, and even Elphin, are, of course, of much later origin than that of Imleach Ono, which included not only the two former, but probably the whole of the present electoral division of Elphin.

I may remark that the learned Dr. Boetius Egan, Bishop of Elphin (1626-50), got possession of his See from the Confederation of Kilkenny, when he repaired and inhabited the episcopal palace of Elphin. A silver chalice which belonged to him is still preserved in the Franciscan Convent of Athlone.

Mr. Grattan Flood writes :—' Moreover, he (Dr. Kelly) seems to imply that the See of Elphin was not wealthy, as the returns given in 1302-6 only make the grand total of the diocese of Elphin £69 7s. 4d. This sum must not be judged by the present standard of money.' Judged by any standard, according to the Taxation, the See could not be considered wealthy, either absolutely or relatively. Multiply the total revenue (£69 7s. 4d.) say by 30, still the sum is small as the revenue of the whole diocese. This will appear clearly from the following items, jotted down from the original authority, the *Calendar of Documents*

<sup>4</sup> Vol. ii., p. 401.

<sup>5</sup> *Tr. Th.*, pp. 89, 139 ; Archdall's *Monasticon*, pp. 609-610.

*relating to Ireland, A.D. 1302-6*, to which the pages refer :— Killala, £96 (p. 217) ; Achonry, £62 15s. (p. 221) ; rent and revenue of Bishop of Clonfert, £66 13s. 4d. (p. 221) ; sum total of taxation of Clonfert, £205 10s. 3d. (p. 223) ; sum total of taxation of Elphin, £69 7s. 4d. (p. 225) ; taxation of Archbishop of Tuam, £115 6s. 11d. (p. 225) ; Deanery of Loughrea, in Clonfert diocese, £65 2s. 2d. (p. 222) ; Deanery of Tuam, £240 14s. 1d. (p. 228) ; Annadown, £72 19s. 8d. (p. 236), minus £28, goods of bishop ; Killaloe, £317 8s. 4d. (p. 303) ; Waterford, £125 1s. 8d. (p. 305) ; total taxation of diocese of Lismore, £711 8s. 2d.—Waterford is distinct from Lismore—(p. 307) ; Cloyne, £582 13s. 4d. (p. 316). Down diocese :—Deanery of Newtown, £75 6s. 8d. (p. 204) ; Lecale, £108 8s. (p. 207). Total of Down, £424 3s. 3½d. ; do. of Connor, £627 11s. 4d. ; of Clogher, £60 3s. 4d. (p. 212). Goods of Bishop of Kildare, £72 9s. 2d. (p. 244), Leighlin ; Deanery of Leix, £7 13s. 4d. (p. 250). Total taxation of Kildare, £415 9s. 7½d. ; do., do., Leighlin, £541 14s. 1½d. (p. 252). Meath :—Deanery of Mullingar, sum of tenth, £14 15s. 10d. (p. 259) ; different on p. 267, £7 7s. 11d. Rent and revenue of Bishop of Limerick, £143 4s. 11½d. (p. 270) ; do. do. of Dean, £34 2s. 8d. (ib).

In proving<sup>6</sup> that Assic, Bishop of Elphin, could not be identified with Tassach, 'the royal Bishop' of Raholp, who administered the Viaticum to St. Patrick, I said : ' Accordingly, the *Tripartite* and *Book of Armagh* distinguished Assic and Tassach m.c. i clearly.' Through an oversight, however, the two leading authorities for Tassach were omitted. I now subjoin them :—(1) He (Patrick) received the Body of Christ from the Bishop Tassach, and after that sent his spirit to heaven.<sup>7</sup> (2) Adpropinquante autem hora obitus sui, sacrificium ab episcopo Tassach, sicut illi Victor angelus (*sic*) dixit, ad viaticum beatae vitae acciperat (acceperat).<sup>8</sup>

In conclusion, I may add that in a learned and interesting article in the *English Historical Review*, April, 1902, on 'Tirechan's Memoir of St. Patrick,' from which I have given the extracts regarding St. Assic,<sup>9</sup> by J. P. Bury, Professor of Greek in Trinity College ; he holds that Tire-

<sup>6</sup> I. E. RECORD, May, 1902, p. 406, *et seq.*

<sup>7</sup> *Tripartite Life*, Part III., Stokes' ed., p. 260.

<sup>8</sup> *Book of Armagh*, fol. 8c.

<sup>9</sup> I. E. RECORD, May, 1902, p. 297, *et seq.*

chan was a Connaughtman. 'We are at liberty to infer,' he writes, 'that Tirechan's community was in the land of Amolngid, in North Mayo' (p. 2). And again:—'Whatever his birthplace, whatever his family, there is no reason to doubt that his work, when he wrote his memoir, lay not in Meath, but in Connaught' (p. 21, note 74). But that in the passage of Tirechan:—'Venit vero Patricius ad Selcam (*i.e.*, Duma Selca) . . . et plantavit ecclesiam super stagnum Selcae, et baptizavit filios Broin (Briuin)';<sup>10</sup> the first Selca should be held to be near Tusk, in Roscommon, and the second, in the same passage, at Lough Hackett, in the diocese of Tuam, Co. Galway,<sup>11</sup> proves that the topography was taken at second hand. Mr. H. T. Knox, M.R.I.A., in an article in the *Journal of Antiquaries*, March, 1901, 'An Identification of Places named in Tirechan's Collections,' while he says Carnfree, near Tusk, is Duma-Selca (strictly speaking, Carnfree and Duma-Selca, or Dumha-Sealga, are two distinct mounds, giving its name to the townland of Carns), errs in saying that the Church of St. Felart was Donaghpatrick, in Galway, diocese of Tuam (pp. 31 and 39). I have shown<sup>12</sup> that the Church of St. Felart Domnach Mor of Magh-Sealga, in quo Patricius baptizavit Hy-Briuin et bene-dixit, was in the townland of Carns, near Tusk and Rathcroghan, the royal residence of Connaught.—I am, faithfully yours,

J. J. KELLY.

15th July, 1902.

#### FATHER MATHEW UNION

REV. DEAR SIR,—I venture to direct the attention of the venerable clergy to a booklet or pamphlet which has recently appeared; it is the Second Report of the 'F. M. U.' This Society, composed solely of priests who are total abstainers, has not been quite twelve months in existence, and yet its success has been very remarkable. It claims the Bishop of Limerick and Waterford as its patrons. The Right Rev. Monsignor M'Swiney, V.G. and Dean of Cork, is its president. It has as vice-presidents a distinguished priest from each province, whilst every

<sup>10</sup> *Documenta de St. Patricia, ex Libro Ardmachano*, edidit E. Hogan, S.J., p. 76.

<sup>11</sup> Prof. Bury's Article, p. 20, notes 89-90.

<sup>12</sup> I. E. RECORD, April, 1902, p. 300, *et seq.*

Diocese and Order are represented on the Council ; and, lastly, it has a membership of nearly 200 priests, secular and regular, embracing north and south, east and west.

Turning to the body of the Report, we find three very remarkable papers therein, one of these being from the able pen of the Rev. Dr. O'Riordan, of Limerick, whose name alone is a *Nihil obstat* and an *Imprimatur*, the others being respectively contributed by Father Thomas, O.S.F.C., and Father O'Leary, of Cork.

Finally, we read a list of some of the total abstinence societies in existence, a list, it is to be regretted, very far from exhaustive. There are also given the principal temperance publications.

Altogether it is a very notable production, but it is not intended for general circulation, being primarily designed for the members only ; however, a few extra copies have been struck off, and if any priest should like to know more about it, with a view to join, I shall be happy to let him have one, and to afford him any further information he may desire.

Once again, I beg to say, very deferentially, that the great panacea, if not the only one, for Ireland's ills, is to be found in the temperance movement, but the temperance movement cannot succeed unless the clergy espouse and lead it, and this, again, cannot be done except by concerted action through some such 'union' as ours and the broader and more national the union is the better.—Yours very faithfully,

WALTER O'BRIEN, Secretary.

Doneraile, September, 1902.

## DOCUMENTS

## DOUBTS REGARDING REQUIEM MASSES

## E SACRA CONGREGATIONE RITUUM

LABACEN. PLURIMA ET MAXIMI MOMENTI SOLVUNTUR DUBIA CIRCA  
MISSAM DE REQUIE

R. D. Josephus Erker canonicus cathedralis Ecclesiae Labacensis, de consensu Rmi sui Episcopi, a Sacra Rituum Congregatione sequentium dubiorum solutionem humillime flagitavit ; nimirum :

I. Privilegium circa Missas de Requite concessum sacellis sepulcreti ex Decreto n. 3903, diei 8 Iunii 1896 (1), et ecclesiae vel oratorio publico ac principali ipsius sepulcreti ex Decreto n. 3944, dei 12 Ian. 1897 ad 1<sup>um</sup> (2), favetne etiam sacellis, ecclesiis et oratoris publicis sepulcreti, in quo olim cadavera sepeliebantur, quod sepulcretum tamen hodie quacunque ex causa derelictum est, ita ut defuncti in eo non amplius sepeliri soleant?

II. Praefatum privilegium favetne etiam ecclesiae parochiali, quae circumjacens habet coemeterium, quum in casu ecclesia parochialis revera evaserit ecclesia sepulcreti?

III. In anniversariis stricte sumptis laicorum, quae fundata sunt extra diem vere anniversariam ab obitu vel depositione, potestne sumi Oratio *Deus indulgentiarum Domine*?

IV. Anniversaria late sumpta, quae ex Decreto generali n. 3753 diei 2 Dec. 1891 pro fidelium pietate infra octavam Omnium Fidelium Defunctorum locum habent, suntne adeo praecise adstricta ad dictam octavam, ut aliis temporibus e. g. infra octavam Dedicationis ecclesiae vel Titularis ejusdem vel in uno ex Quatuor Temporibus non permittantur?

V. In ecclesiis ad chorum non obligatis plures Missas habentibus, in die Commemorationis Omnium Fidelium Defunctorum debetne esse una saltem Missa cum cantu de Commemoratione Omnium Fidelium Defunctorum, an omnes possunt esse lectae?

VI. Quatenus Missa de Requite sumenda est in ecclesiis unam tantum Missam habentibus, quando in die Commemorationis Omnium Fidelium Defunctorum occurrit alicuius defuncti dies depositionis?

VII. Ex Decreto n. 3944 diei 12 Ian. 1877 ad 3, et 3 Apr. 1900 ad 3 et 4 in una *Vicen.* Missae privatae die vel pro die obitus seu depositionis in ecclesiis et oratoriis publicis fieri permittuntur, si in iisdem etiam fiat funus cum Missa exequiali cum cantu, servatis servandis. Quaeritur: An funus cum Missa exequiali in cantu fieri debeat etiam in oratoriis *semipublicis*, ut fieri inibi possint praefatae Missae lectae de Requie?

VIII. Iuxta praefatum Decretum diei 3 Apr. ad 3 et 4 in una *Vicen.* in oratoriis privatis Missae, quae ibidem legi permittuntur, possunt esse de Requie *praesente cadavere in domo.* Quaeritur: Utrum haec praesentia intelligenda sit de praesentia non solum physica sed etiam morali in *domo*, quatenus ex gravi causa ex. gr. ob contagiosum morbum cadaver vetatur haberi in *domo*?

IX. Ex Decreto generali n. 3755 diei 2 Dec. 1891 Missam exequialem solemnem impediunt Festa duplicia I. classis sollemniora, sive universalis Ecclesiae sive Ecclesiarum particularium, *ex praecepto Rubricarum recolenda.* Quaeritur: Utrum haec ultima verba intelligenda sint tantum de Festis fori recolendis cum feriatione ex parte fidelium vel etiam de Festis chori sine feriatione, qualia sunt e. g. anniversarium Dedicationis propriae ecclesiae, Festum patroni regionis, dioecesis aut loci, quae non ubique recoluntur a populo?

X. Quaeritur: Utrum Missa de Requie cum cantu, quae ex praefato Decreto generali n. 3755 ad III. 'celebrari potest pro prima tantum vice post obitum vel ejus acceptum a locis dissitis nuntium die, quae prima occurrat non impedita a Festo 1 et 2 classis vel Festo de praecepto' cantari possit Feria IV Cinerum, Vigiliis Nativitatis Domini et Pentecostes, Feria IV, V, VI et Sabbato infra octavas Paschatis et Pentecostes, quum licet hae dies neque Festa sint de praecepto neque ritum 1 vel 2 classis habeant, excludunt tamen eadem Duplicia 1. classis?

XI. Quaeritur: 1. An in Missis de Requie, quae, abstracto, a Missa exequiali sollemni aliisque occasione huius lectis, in *Semiduplicibus et Simplicibus* occurrentibus ab obitu usque ad depositionem alicuius fiunt cum vel sine cantu, adhibendum sit idem formulare ac in die obitus seu depositionis? 2. An idem dicendum sit etiam respectu Missarum, quae celebrantur in biduo post factam ob gravem causam sepulturam, si occurrat *Semiduplex* vel *Simplex*?

XII. In Decreto n. 3822 diei 3 Apr. 1894 disponitur, 'ut dum corpus Episcopi dioecessani defuncti, sacris indutum vestibus,

in propriae aedis aula majori publice et solemniter jacet expositum, Missae in suffragium animae ejus per totum mane celebrari valeant, iis omnibus servatis, etc.’ Quæritur: An haec dispositio necessario intelligi debeat de *Missis de Requie* pro defuncto Episcopo dioecesano inibi celebrandis, idque nullo habito respectu ritus aut solemnitatis diei, qua celebrantur, sive sit Duplex majus aut minus, sive classicum vel Festum solenne?

XIII. Expositio Sanctissimi Sacramenti publica seu solennis, quae fit de licentia Ordinarii potestne fieri etiam cum pyxide collocanda in throno tabernaculi?

XIV. Expositio Sanctissimi Sacramenti privata, et minus solennis, quae fit cum pyxide intra tabernaculum, ostiolo patefacto, si sit permanens et ex causa publica, impeditne Missas de Requie?

XV. Sacerdos obligatus sive ex fundatione sive ex stipendio accepto ad celebrandam Missam pro uno vel pluribus defunctis, satisfacitne suae obligationi, applicando pro iisdem defunctis Missam officio diei conformem in Semiduplicibus aliisque diebus Missas quotidianas de Requie permittentibus, vel tenetur dictis diebus celebrare Missam de Requie, etiamsi fundator vel dans eleemosynam, Missam de Requie expresse non postulaverit, nec Missa celebranda sit in altari privilegiato?

Sacra porro Rituum Congregatio, ad relationem subscripti Secretarii, exquisita sententia Commissionis Liturgicae, omnibusque accurate perpensis rescribendum censuit:

Ad I. *Negative.*

Ad II. *Negative.*

Ad III. *Affirmative.*

Ad IV. *Affirmative.*

Ad V. Missam in cantu de Commem. Omn. fid. defunct. in casu, non esse praescriptam.

Ad VI. Missa erit ut in die obitus.

Ad VII. *Negative* in casu.

Ad VIII. *Affirmative*, iuxta Decretum 3903 diei 8 Junii 1896.

Ad IX. *Negative* ad primam partem; *Affirmative* ad secundam, quoad festa localia solemniora.

Ad X. *Negative* in omnibus, iuxta Decr. Gen. n. 3922 diei 30 Junii 1896, § III, n. 2

Ad XI. Ad 1<sup>um</sup> et 2<sup>um</sup>, adhibeatur Missa ut in die obitus, seu depositionis.

Ad XII. Missae lectae, in casu, permittuntur ad normam Decreti n. 3903, diei 8 Junii 1896.

Ad XIII Negative iuxta Decreta.

Ad XIV Affirmative, in casu, iuxta Decretum n. 2390  
*Varsavien.* 7 Maii 1746 ad 4.

Ad XV. Detur Decretum n. 4031 *Plurium Dioecesium* 13  
Junii 1899, ad IV.

Atque ita rescipsit, die 28 Aprilis 1902.

D. Card. FERRATA, *Praef.*

L. ✠ S.

D. PANICI, *Arch. Laodicen., Secret.*

### NOVENA TO THE HOLY GHOST

DECRETUM DIEI 9 MAII 1897 DE NOVENDIALI SUPPLICATIONE IN  
HONOREM SPIRITUS SANCTI, DEQUE SACR. INDULG. CONCES-  
SIONE VALET PRO SINGULIS IN PERPETUUM ANNIS.

*Reverendissime Domine,*

Ad fovendum in christiano populo pietatis studium erga  
divinum Spiritum, Sanctissimus Dominus Noster Leo PP. XIII  
die IX Maii an. MDCCCLXXXVII ad universos episcopos, uti  
nosti, Litteras dedit encyclicas *Divinum illud munus*, apos-  
tolicae caritatis sapientiaeque plenas.

Plura in ipsis Beatissimus Pater de mysterio Trinitatis augus-  
tae, ac praesertim de praesentia et virtute mirifica Spiritus Sancti  
opportune edocuit: tum omnes e clero, nominatimque con-  
cionatores sacros, animarumque curatores maiorem in modum  
hortatus est, ut quae ad Spiritum Sanctum pertinent, diligentius  
atque uberius christiano populo traderent. Quo magis enim  
excitetur vigeatque in animis de Ipso fides, eo facilius christiani  
homines assuescent divinum Paraclitum, *altissimi donum Dei*,  
et amare ardentius et impensius implorare.—Adventantibus in-  
super sacrae Pentecostes sollemnibus, Summus ipse Pontifex per  
easdem litteras decrevit et mandavit ut per orbem catholicum  
universum, supplicatio novendialis in omnibus curialibus tem-  
plis, et si Ordinariis locorum utile videretur, in aliis etiam tem-  
plis sacrariisve fieret. Plura demum de thesauro Ecclesiae be-  
nigne in perpetuum largitus est sacrae indulgentiae munera,  
etiam per octavam Solemnitatis a fidelibus lucranda.

Iamvero Sanctitas Sua vehementer exoptat ut quae tunc, mo-  
nendo hortandoque, edixit, ea in omnium animis, diligenti Cleri  
opera, et viva insideant, et perennes uberesque, ad maiorem di-  
vini Spiritus gloriam afferant salutariter fructus. Hanc ipsam



ob causam exemplar earumdem Litterarum, iussu eiusdem Beatissimi Patris, ad Te una mitto. — Quoniam vero decursu temporis, ut alicubi accidisse constat, a nonnullis existimatum est, decretum de ea novendiali supplicatione, ad supra dictum tantummodo annum MDCCCLXXXVII spectasse, magni refert ut sit apprime cognitum, quae in memoratis litteris sunt praescripta, tum de eadem supplicatione tum de sacrae indulgentiae muneribus, pro singulis in perpetuum annis sancita fuisse. — Quam quidem novendialem supplicationem eo magis Summus Pontifex vult omnibus enixe commendatam, quod ad finem sane praestantissimum, scilicet *ad maturandum christianae unitatis bonum*, de quo tantopere sollicita est Sanctitas Sua, eam ipsam praordinaverit.

Haec habui quae mandato augusti Pontificis Amplitudini Tuae perscriberem. Ipsa vero Sanctitas Sua spem certam fovet, Episcoporum hac etiam in re navitati et industriae alacritatem Cleri, Deo bene iuvante, responsuram.

Interim Amplitudini Tuae fausta cuncta ex animo adprecor.

Romae, ex Secretaria SS. Rituum Congregationis die 18 Aprilis 1902.

Amplitudinis Tuae uti Frater addictissimus.

D. CARD. FERRATA, S. R. C. *Praefectus*.

D. PANICI, *Archiep. Laodicen.*, S. R. C. *Secretarius*.

## CONFESSION OF NUNS ABSENT FROM THEIR CONVENTS

### E SACRA POENITENTIARIA

RELIGIOSAE, IN COMMUNITATE VIVENTES, CONFITERI POSSUNT  
CUILIBET CONFESSARIO PRO UTROQUE SEXU ADPROBATO,  
QUANDO EXTRA MONASTERIUM VERSANTUR

Statuta archidioecesis Mechliniensis et dioecesis Tornacensis haec habent :

1. Nemo, praeter confessarium tum ordinarium, tum extraordinarium, sacramentalem confessionem religiosarum quarumcumque in communitate viventium, in monasterio valide excipere potest absque praevia Ordinarii facultate.

2. Monialium quae per aliquot dies extra monasterium versantur, confessiones audire potest in ecclesiis, etc., quilibet confessarius pro utroque sexu approbatus.

Ita, ad litteram statuta Tornacensia, Mechliniensia autem fere idem sonant, nisi quod, in altero articulo, pro *per aliquot dies*, ponunt *ad tempus*.

His positis.

Titus ab Episcopo Tornacensi litteras accipit, quibus approbatur ad confessiones excipiendas *personarum utriusque sexus, non tamen religiosarum*.

Dum in publica ecclesia confessarii munere defungitur, fidelibus reliquis se adiungit *Soror* quaedam, ut aiunt, pertinens ad communitatem civitatis in qua Titius excipit confessiones, sed ad horam egressa e suo monasterio ad aliquod negotium componendum. In pluribus enim Institutis, integrum est Superiorissae facultatem facere exeundi per diem. Titius, audita confessione, absolvit sororem illam.

Postea autem dubitare coepit utrum valide impertierit absolutionem, a ncontra, defectu jurisdictionis, nulla sit haec absolutio. Cum autem huiusmodi casus facile iterari possint, et, pro valore vel nullitate talis sacramentalis iudicii, variare debeat officium inquirendi de conditione religiosarum quae in ecclesia publica accesserint ad confessarium, ideo suppliciter (orator) adit Eminentiam Vestram, quatenus dubium sequens solvere dignetur: Utrum Titius in casu valide absolverit praedictam religiosam, an caruerit requisita iurisdictione?

Quod si invalide absolverit, quomodo se in posterum gerere debeat si inter poenitentes animadverterit monialem; id est, qua cura interrogare debeat de adiunctis in quibus versetur accedens *Soror*?

S. Poenitentiaria ad praemissa respondet: *Ratione habita prioris statuti, Titium valide absolvisse: quoad interrogationes vero faciendas, nisi prudens suspicio suboriat quod poenitens illicite apud ipsum confiteatur, posse confessarium a supra-dictis interrogationibus abstinere.*

Datum Romae, in Sacra Poenitentiaria, die 7 Februarii 1901.

## INDULGENCED PRAYERS TO THE SACRED HEART

### DECRETUM.

URBIS ET ORBIS. DECLARATIO CIRCA INDULGENTIAS CONCESSAS A PIO PP. IX ET A LEONE PP. XIII. IIS QUI INTRA MENSEM LUNII VARIA PIETATIS OBSEQUIA SS. CORDI IESU PRAESTANT

Quo cultus erga Sacratissimum Cor Iesu per Catholicam Ecclesiam tam late diffusus adhuc maiora incrementa susciperet

f. r. Pius IX per Decretum S. Congnris. Indulgentiam d. d. 8 Maii 1873, nec non SSmus. Dnus. Nr. Leo Pp. XIII per literas Emi. S. Rituum Congnris. Praefecti sub die 21 Iulii 1899<sup>1</sup> ad universos Episcopos transmissas, eum morem in pluribus Ecclesiis iam obtinentem, ut per integrum mensem Iunium varia pietatis obsequia divino Cordi praestarentur quam maxime commendarunt, eique Indulgentias adnexuerunt.

Quoniam vero de eisdem Indulgentiis ab utroque Pontifice concessis pro memoratis piis exercitiis mense Iunio peragendis aliquod dubium obortum fuerit, ad illud removendum, immo ut Fideles amplioribus etiam collatis gratiis spiritualibus ad cultum eiusdem SS. Cordis validius excitentur, Sacra Congregation Indulgentiis sacrisque Reliquiis praeposita, utendo facultatibus a SSmo. Dno. Nro. specialiter tributis ea decernit quae sequuntur.

Omnes Christifideles, qui sive publice, sive privatim peculiariibus precibus devotique animi obsequiis in honorem SS. Cordis Iesu mense Iunio corde saltem contrito-vacaverint, Indulgentiam septem annorum totidemque quadragenarum semel singulis dicti mensis diebus lucentur.

Qui vero Christifideles privatim tantum singulis dicti mensis diebus praefata obsequia praestiterint simulque una die vel intra memoratum mensem vel ex octo prioribus mensis Iulii vere poenitentes, confessi ac S. Synaxi refecti aliquam Ecclesiam vel publicum Oratorium visitaverint, ibique ad mentem Summi Pontificis pias preces effuderint, Plenariam Indulgentiam consequentur.

Quam quidem plenariam Indulgentiam etiam ii Fideles lucentur, qui saltem decem in mense vicibus eiusmodi exercitiis publice peractis interfuerint itemque supra memorata pia opera adimpleverint.

Quas omnes Indulgentias eadem S. Congtio. etiam animabus igne purgatorio detentis fore applicabiles declarat.

Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secria. eiusdem S. Congnris. die 30 Maii, 1902.

S. Card. CRETONI, *Praefectus*.

L. ✠ S.

✠ FRANCISCUS SOGARO, *'Archiep. Amiden., Secr.*

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<sup>1</sup> In Festo et per Octavam sancti Cleophae; loco verbi *memoriam*, dicitur vox *natalitia*.

IRISH PATRON SAINTS <sup>1</sup>

INFORMATIO SUPER DUBIO AN CONSTET DE CULTU PUBLICO ECCLESIASTICO AB IMMORABILI TEMPORE PRAESTITO SERVIS DEI, DE QUIBUS IN PRECIBUS, SEU DE CASU EXCEPTO A DECRETIS SA : ME : URBANI PAPAE VIII?

EME. AC RME. DOMINE,

1. In Hibernia, quae nostra etiam hac perditissima aetate Catholicam Fidem et Obsequium erga Apostolicam Sedem semper servavit, extiterant usque ab antiquis temporibus praestantissimi viri, qui, ob miram sanctitatis opinionem apud coaevos initam et apud posteros confirmatam, ob heroicas virtutes et miracula post obitum patrata et ad eorum intercessionem obtenta, iure meritoque inter Patronos Hiberniae cum Sancto Patritio et Sancta Brigida recensentur et maxima veneratione a clero et populo coluntur; attamen quoad nonnullos, qui uti Sancti a tempore immemorabili ex universali traditione habiti sunt, decretum Apostolicae Sedis, quo cultus approbetur publicus ecclesiasticus, adhuc desideratur. Ideoque, cum de concessione lectionum propriarum agendum sit in honorem quorundam Servorum Dei, optimam partem elegisse videtur Illmus ac Kevmus. Episcopus Clonfertensis, in historia Sanctorum Hiberniae optime versatus, qui, in hac iudicii sede, nomine suo et ceterorum Hiberniae Episcoporum enixe rogat ut a Sacrorum Rituum Congregatione favorabile edatur rescriptum, quo cultus horum Sanctorum approbetur.

2. Haec sunt Sanctorum nomina per Provincias Metropolitanas disposita :

*Ex provincia Armacana* : Colmanus (Dromorensis), Comgalus, Eugenius, Fidleminus, Macanisius, Macartinus, et Finnianus.

*Ex provincia Dublinensi* : Coemgenus, Conlethus, Edanus, Kieranus et Laserianus.

*Ex provincia Cassiliensi* : Albertus, Carthagus, Colmanus, (Clonensis), Declanus, Fachananus, Finbarrus, Flannanus et Otteranus.

*Ex provincia Tuamensi* : Asicus, Colmanus (Duacensis), Jarlathus, Muredachus, et Natheus.

<sup>1</sup> The following documents relating to the Decree confirming the 'Cultus' of Irish Patron Saints, published in our August number, page 177, will be found interesting.

3. Ad plurimos Dei Servos quod spectat haud longa opus est dissertatione, nam praeter eorum inscriptionem in domesticis Hiberniae Martyrologiis, quod in casu nostro maximi momenti est, aliud extat argumentum ex quo iuxta Benedictum XIV. clare atque aperte exurgit cultus declaratio. Magister noster habet in suo laudato opere: 'Causa est excepta ex permissione Sacrae Congregationis, non quando Summus Pontifex cultum publicum indulget alicui Servo Dei, praevisio eiusdem Sacrorum Rituum Congregationis consilio, tunc quippe actus potius est Summo ipsi Pontifici quam Sacrae Congregationi adscribendus; sed quando Sacra eadem Congregatio vi iurisdictionis sibi datae per bullam Sixtinam ex se permittit ut alicui Servo Dei aliqua cultus publici species exhibeatur';<sup>2</sup> atque, uti ex decretis in Summario relatis videbimus, Sacra Rituum Congregatio officia in honorem dictorum Sanctorum concessit, et in recitatione officii, ut Ipse Benedictus XIV. ait 'stat supremum pondus ecclesiastici cultus.'<sup>3</sup>

4. Ad alteram partem pergens scilicet ad cultum S. Eugenii, S. Finiani, et S. Declani, quorum nomina in decretis Sacrae Congregationis frustra requirimus, minime dubitare possumus ex allatis documentis de cultu eis ab immemorabili praestito.

5. Etenim si—certum est—uti monet Benedictus XIV. 'cultum publicum ecclesiasticum ex ipsa nominis in Romano Martyrologio scriptione derivari'<sup>4</sup> ex documentis, quae potiora videntur ad probandam praescriptionem et possessionem cultus alicuius Servi Dei, haud despicienda sunt Martyrologia quae in usum peculiaris Ecclesiae destinata sunt.

6. Initium cultus ab obitu hoc in casu maxime habetur planeque constat ex nominis inscriptione in antiquissimo Martyrologio Aengusii (circiter A.D. 780) ubi festa recoluntur S. Eugenii S. Finiani et S. Declani. Praeterea praeclarissimum hoc cultus monumentum confirmatum est ex aliis Hibernicis Martyrologiis quae luculenter ostendunt cultum iis Sanctis exhibitum fuisse non modo per illud intervallum, quo notissimus centenarii cursus ante Urbaniana decreta conficitur (1534-1634), verum etiam nobilissimum hunc cultum ea tempora longe antecessisse; quum itaque uniuscuiusque Dei Famuli nomina, quorum cultus confirmari petimus, inscripta reperiantur in Martyrologio Gormani (circiter A.D. 1167), et in Martyrologio

<sup>2</sup> *De Beatif. et Canoniz.*, S.S., Lib. ii., cap. xxi., num. 1.

<sup>3</sup> Lib. ii., cap. xx., num. 13.

<sup>4</sup> *Ibid.*

Dungallensi (circiter A.D. 1630). Etiam Colganus (A.D. 1643) in Actis Sanctorum Hiberniae memorat S. Eugenium, S. Finnianum et S. Declanum.

7. Neque hic finis. Cultus publicus horum Sanctorum continua annorum serie perrexit ad aetatem nostram novis in dies incrementis auctus atque exornatus, uti discimus etiam ex Actis Sanctorum Bollandianis, quorum auctoritas maxima est.

8. Insuper oportet ad legitimam cultus possessionem ut populorum venerationi accedat scientia ac tolerantia Apostolicae Sedis vel Ordinarii: itaque in specie nostra nullum affertur documentum, nullum episcopale decretum, quo cultus horum Sanctorum vetitus fuerit: verum etiam Illmi. et Revmi. Episcopi claris atque apertis verbis de cultu supradictis Servis Dei ab immemorabili praestito testimonium dicunt. Episcopus Derriensis 'S. Eugenium ut Sanctum veneratum fuisse' declarat 'et ut Patronum Dioecesis Derriensis per multa saecula recognitum fuisse ex universali traditione.'

Idem de cultu S. Finniani Episcopus Midensis dicit: 'testificor ex auctoritate unanimi historicorum, traditione immemoriali et universali in Dioecesi Sanctum Finnianum cultum debitum Sancto et Patrono recepisse.'

Tandem quoad S. Declanum Episcopus Waterfordiensis et Lismorensis confirmat: 'Festum S. Declani quotannis die 24 mensis Julii religiose celebrari' et postea: 'Populum Ardmorensem nomen Declani, quum sit omnium gratissimum, filiis persaepe in sacro Baptismate impertiri.'

9. Quid igitur inquirimus amplius? Vidimus S. Eugenium, S. Finnianum et S. Declanum eximia charitate atque mirabili poenitentia praeclaros, ea pietatis ac sanctitatis indicia edidisse ut in exemplum christianae perfectionis omnibus fidelibus adducti sint: vidimus etiam in legitima cultus possessione Viros egregios permansisse non modo per illud intervallum a Decretis Urbani VIII. praescriptum, verum etiam ante centum annorum spatium et postea hunc cultum sine interruptione aut imminutione usque ad aetatem nostram feliciter esse perductum, ita ut haec omnia sufficere videantur ut Vos AA. PP. affirmative respondeatis dubio: 'An constet de cultu ab immemorabili tempore praestito Servis Dei, de quibus in precibus, seu de casu excepto a Decretis sa: me: Urbani Papae VIII?'

10. Apud omnes adeo diffusa est fama Sanctitatis horum Servorum Dei, adeo publica erga Eos veneratio, ut irreligiosum esset eorum cultum subtrahere: ecclesia extant in eorum hono-

rem aedificatae, Seminaria sub eorum patrocínio constituta, peregrinationes in dies festos ad loca eorum memoriae consecrata: omnes scriptores Eos titulo Sancti appellant, populi Hiberniae uti patronos invocant in omnibus necessitatibus et eorum nomina persaepe filiis in sacro Baptismate impertiuntur.

Verumtamen ne populi pietatis patiatur detrimentum, indeque scandali occasio habeatur, confidimus fore ut causa haec nobilissima eum exitum habitura sit quem cupiunt Illmus. ac Revmus. Episcopus Clonfertensis et omnes Rmi. Hiberniae Episcopi quorum deprecationibus preces humillimas addit Illmus ac Revmus Dominus Guillelmus Murphy Collegii Hibernorum de Urbe Moderator atque Procurator Hiberniae Episcoporum.

Quare etc.

Die 24 Aprilis, 1902.

CAIETANUS PIACENTINI.

REVIS. — ANGELUS ADV. MARIANI,

S. R. C. Assessor et S. Fidei Sub-Promotor.

ADNOTATIONES R. P. D. PROMOTORIS FIDEI SUPER DUBIO AN CONSTET DE CASU EXCEPTO A DECRETIS SA: ME: URBANI PAPAE VIII, IN CASU ET AD EFFECTUM DE QUO AGITUR?

EME. AC RME. DOMINE,

1. Laudibus sane digni sacri Hiberniae Antistites; quippe ut caelitem honores a veneranda antiquitate quibusdam Servis Dei tributi penes sacrum hunc Ordinem rite confirmarentur, SSmo. Dno. Nostro Leoni Papae XIII preces obtulerunt. Hae quidem tanta benignitate exceptae sunt, ut, *praevia dispensatione a singulis Inquisitionibus Ordinariis, et a subsequenti relativa sententia ab Ecclesiastica Auctoritate Ordinaria proferenda, rem per authentica documenta expediri posse concessum fuerit* (Vid. Decret. in Summ. pag. 1-2).

2. Ad expendenda igitur, quae in Summario exhibita sunt, cultus documenta gradum facienti bina occurrunt Apostolica Indulta, quibus in honorem ferme omnium Dei Servorum, de quorum cultu confirmando quaestio est, Missas et Officia propria, atque Festa elatiori ritu celebrari indultum fuit. Huis concessionis auctor primus extitit iuris nostri Conditor, Benedictus XIV qui Officia propria quorundam Hiberniae Sanctorum, quos inter *Congallus* et *Colmanus* — *Duacensis*, ad universas illius regni Dioeceses suprema sua auctoritate extendit. (Summ. pag. 3). Recentioris Indulti auctor est SSmus. Dnus. Noster,

qui anno 1883, instantibus Hiberniae Episcopis per S. Rituum Congregationem benigne annuit, ut festa Patronorum singularem Dioecesum in omnibus agerentur Hiberniae ecclesiis sub ritu duplici maiori. In eorum catalogo, iuxta ecclesiasticas Provincias distributi reperiuntur—*Macartinus, Colmanus, (Dromorensis,) Fidleminus, Macanisius,—Edanus, Kieranus, Laserianus, Conlethus, Coemgenus—Albertus, Carthagus, Fachananus—Finbarrus, Otteranus Colmanus (Cloyneensis) Flannanus—Asicus, Iarlathus, Nathaeus, Muredachus, Colmanus (Duacensis)* (Summ. pag. 5 et seqq.) Iamvero cum Officii Missae ac Festi celebratio publicum cultum ecclesiasticum significet, (Bened. XIV lib. II cap. XXIII N. I) atque hae cultus significationes praefatis Servis Dei per Apostolica Indulta attributae sint, haud inficior iam satis pro iisdem haberi, ut quaestio de casu excepto a Decretis sa: me: Urbani PP. VIII ex huius Sacrae Congregationis Indulto feliciter absolvi queat. (Bened. XIV l. c. Cap. XX).

3. Si pro Servis Dei hucusque recensitis adeo plana expeditaque res est, non item vero pro tribus, qui reliqui sunt; nimirum *Eugenio, Finniano et Declano*. Etenim nullum pro istis exhibetur apostolicum indultum, sed ad eorumdem cultus vetustatem adserendam quaedam peculiarium Ecclesiarum martyrologia afferuntur, quibus eandem ferme auctoritatem tribuere videntur causae actores, quam sibi romanum vindicat martyrologium. At nemo non intelligit quantum intercedat discrimen inter nostrum, quod diligenter expensum et Supremi Pontificis auctoritate firmatum, editum est martyrologium, atque aliarum ecclesiarum vetusta martyrologia, quae, uti plurimum, a privatis concinnata sunt viris, praesertim si plane non constet locorum saltem Ordinarium placitum iis accessisse, vel in Synodis fuisse probata. Antiquissima sane sunt martyrologia. Aengusii et Gormani, sed quae et quanta illis insit auctoritas nullo ex capite colligi potest. Auctoritatem aliquam mereri videtur martyrologium Dungallense, utpote a viro religiosa professione commendato ex Antistitum venia digestum, sed in eo virtutes et miracula quoddammodo commemorantur, minime vero ecclesiasticus cultus qui Servis Dei fuerit tributus.

4. Quae ex Bollandianis scriptoribus excerpta exhibentur haud sunt profecto despicienda; verum, cum ab aliis derivata sint auctoribus, non eam conficere possunt absolutam probationem, quam in cultus vetustate demonstranda leges nostrae exposcunt; nescimus enim an primigenia documenta, unde



rerum notitiae haustae sunt, authentica fuerint, et quatenam illis adsignanda sit fides et auctoritas. Quocirca satius egissent huius causae actores, si non unis martyrologiis contenti, alia ex libris liturgicis vel ex probatis historicis attulissent cultus documenta, iis omnibus communita conditionibus, quae contrariam quamlibet exceptionem adimunt, quemadmodum probe praestiterunt Scotorum Antistites, quorum causa huic gemina est.

5. In eorum enim causa, quae anno superiore coram hoc Sacro Ordine absoluta fuit 'ad cultum publicum ecclesiasticum et immemoriam evincendum (uti in Decreto legitur) producta fuere *authentica documenta historica, sacra et liturgica* tum ex Martyrologio Edimburgi asservato, quo Ecclesia Aberdonensis ineunte saeculo XVI utebatur, et ex aliis Martyrologiis Tamlachtensi saeculi VIII et Dungallensi, tum ex *per-vetustis Kalendaris Sanctorum Scotiae*, speciatim illo de Nova Farina saeculi XV. tum ex *Missali Drummodensi*, saeculo XI. scripto quod in palatio Drummodensi, dioeceseos Dunkeldensis, reperitur, tum denique ex *Breviario Aberdonensi*, ad universae Ecclesiae Scotorum usum, typis edito anno 1509. *Ex quibus omnibus documentis aliisque recentioribus documentis, ab Annuario auctoritate Episcoporum Scotorum vulgato depromptis*, inferebatur ab antiquo in plerisque Scotiae locis in honorem praefatorum Servorum Dei instituta fuisse festa seu solemnitates cum Officio et Missa, et cleri populi devoti concursu, dicata quoque templa et altaria, atque eos meritis, patrocinii ac miraculis claros Beatos fuisse nuncupatos.' Deficientibus itaque cultus documentis, quae in Scotorum causa, uti potiora et luculentiora habita sunt, non videtur in praesenti causa eadem ac in illa ferri posse sententia.

Haec dicta sint sub censura, salvo, etc.

Die 13 Maii 1902.

ALEXANDER VERDE,

Sacri Consist. Adv. Electus, S. Fidei  
Promotor.

RESPONSIO AD ADNOTATIONES R. P. D. PROMOTORIS FIDEI SUPER  
DUBIO AN CONSTET DE CASU EXCEPTO A DECRETIS SA : ME :  
URBANI PAPAE VIII, IN CASU ET AD EFFECTUM DE QUO AGITUR?

EME. AC RME. DOMINE,

1. Cum ex Sacri huius Fori legibus sapienter institutum sit, ut, quae in eo aguntur causae, ad quamlibet dubitationem de

medio tollendam, severo subiiciantur examini, omnia et singula in casu nostro diligentissime praeclarissimus Fidei Vindex perscrutatus est ; at nihil grave in suis excogitandis difficultatibus potuit reperire : quamobrem adnotationes, quas Custos vigilantissimus praeparare studuit, haud longam orationem desiderant.

2. Grato excepimus animo Fidei Promotoris sententiam, nam quod Censor Egregius veritati obsequutus scripsit : ' . . . cum officii, Missae ac Festi celebratio publicum cultum ecclesiasticum significet atque hae cultus significationes praefatis Servis Dei per Apostolica Indulta attributae sint, haud inficior iam satis pro iisdem haberi, ut quaestionem de casu excepto a Decretis sa : me : Urbani PP. VIII. ex huius Sacrae Congregationis Indulto feliciter absolvi queant ' satis superque ostendit de casu excepto a decretis Urbani VIII. plurimorum Servorum Dei nullo modo dubitari posse.

3. Deinde quamvis ex authenticis appareat documentis cultum publicum et ecclesiasticum SS. Eugenio, Finniano et Declano ab immemorabili tributum esse, tamen, ne officio suo deesse videatur, aliquid censura dignum, Vir praeclarissimus deprehendit.

4. Et opponit in primis Martyrologia peculiarium Ecclesiarum eam non habere auctoritatem quam sibi vindicat Martyrologium Romanum. Ego haud negabo inter Martyrologia maximam habere auctoritatem Martyrologium Romanum, ideo ut, si nomina Eugenii, Finniani et Declani in eo reperirentur inscripta, hoc inutile esset iudicium, nam haec inscriptio ex se importat cultus confirmationem ; attamen ad casum exceptum definiendum maximi sunt momenti etiam alia Martyrologia, praesertim antiquissima et magnae auctoritatis, quorum semper habita fuit ratio, cum actum est de casu excepto in Sacrorum Rituum Congregatione.

5. Etiam strenuus Vindex tribuit fidem Martyrologio Dungallensi, quod vir religiosa professione silicet Fr. Michael O'Clery Ord. Fr. Min. Strictioris Observantiae, permissu et facultate superiorem, era Urbaniana decurrente, collegit ac digessit, quodque ab Ordinariis fuit approbatum uti ex Actis Sanctorum Bollandianis discimus : ' . . . (haec) transumpta tamen fuisse ex antiquissimis monumentis, ostendunt Archiepiscopi Hiberniae, dictum Martyrologium (Dungallense) approbantes.'

6. Hoc Martyrologium in quo sub iisdem diebus extant nomina Eugenii, Finniani et Declani nonne confirmat quod

relatum est in Martyrologiis Aengusii et Gormani et magnam non addet fidem illorum auctoritati?

7. Haec verba in contrarium adducit solertissimus 'Investigator . . . in eo (Martyrologio Dungallensi) virtutes et miracula quodammodo commemorantur, minime vero ecclesiasticus cultus qui Servis Dei fuerit tributus'; attamen quid si deficiat commemoratio ecclesiastici cultus? nonne tota argumenti vis in eo praecipue consistit quod in Martyrologio, cuius inscriptio est 'Kalendarium Sanctorum Hiberniae,' ubique consequenter non nisi nomina Sanctorum scripta sunt, SS. Eugenium, Finnianum et Declanum reperimus?

8. Neque auferenda est auctoritas Actis Sanctorum Bollandianis, nam iuxta Benedictum XIV.<sup>5</sup> 'nomine authenticorum documentorum in praesenti materia veniunt . . . historiae conscriptae a viris fide dignis'; et ex accurato eorum examine videbimus omnia in eis relata accurate digesta fuisse et excerpta ex antiquissimis documentis et historiis. Iuvat haec verba recollere ex quibus apparet quanta diligentia haec Acta fuerint composita: ' . . . circa immemorabilem S. Eugenii cultum confido potissimum testimonio R. P. Joannis Colgani Minoritae Hiberni, qui consuluit varia Martyrologia Hibernica et antiqua Sanctorum Hibernicorum Acta, in quibus huic Praesuli Aedraethensi (S. Eugenio) ubique nomen Sancti adscribitur . . .'

9. Valde utilis est mihi comparatio illa, quam Fidei Promotor contra intentionem nostram proponit inter hanc causam et alteram cultus confirmationis quorundam Scotiae Servorum Dei; nam haud referre cultus confirmationis decretum, sed potius perscrutare debeat documenta quae postea in decreto appellata fuere 'authentica, historica, sacra et liturgica.' Constat ex accurato atque diligenti documentorum examine cultum Scotiae Sanctorum praecipue ex nominis inscriptione in Martyrologio Aberdonensi confirmatum fuisse; non omnes enim Servi Dei, de quibus in precibus nominati sunt in aliis documentis ('dedicationes ecclesiarum et altarium in honorem Famulorum Dei, et lectiones historicae Breviarii Aberdonensis') quae eo tempore fuerunt exhibita.

10. Etiam si concedatur huius generis documenta deesse, hoc tamen nullum praeiudicium causae nostrae allaturum est, nam Magister Noster actus enumerans ex quibus citra ullam dubitationem cultus publicus inducitur, nullibi aliquem actum desig-

<sup>5</sup> *De Beatif. et Canoniz.* SS., Lib. ii., cap. xxiii., num. 1.

nat, qui ad confirmationem cultus obtinendam taxative requiratur atque haec in suo laudato opere scripsit : ' Et ipse quoque cum Scaccho sentio Cultum publicum ex hisce actibus importari, at non ita tamen, ut si hi deficient, alii autem adsint publici cultus actus, approbatio casus excepti ex tempore immemorabili, vel ex quocumque alio capite nequeat obtineri ' ;<sup>6</sup> attamen in hac etiam confirmatione cultus Hiberniae Sanctorum dedicationes Ecclesiarum in eorum honorem habemus.

11. Legimus in Summario quoad S. Eugenium : ' Derriæ in Ultoniensi Hiberniae provincia Sanctus Eugenius de Magher primus Episcopus Ardsrathensis, in cuius honorem statim aedificata est magna ecclesia supra locum tumulti ' et quoad S. Declanum : ' ibidem in honorem S. Declani ecclesia extruenda foret. Dicta ecclesia extat in baronia Desmoniensis in Momonia. ' Insuper cur de altarium dedicatione in honorem horum Sanctorum dubitandum sit, si Illmi. ac Rmi. Episcopi una voce confirmant S. Eugenium, S. Finnianum et S. Declanum uti patronos a clero et populo habitos esse, et consequenter cultum Sancto ac patrono bebato recepisse?

12. Tandem si, iuxta praxim S. Congregationis, in causa confirmationis cultus quorundam Scotiae Sanctorum cultus ex : gr : S. Donnani a SSmo. Domino Nostro Leone PP. XIII. approbatus est ex nominis inscriptione in Martyrologiis peculiarium Ecclesiarum, nullam denegationis causam videre fatemur quoad cultus confirmationem Hiberniae Servorum Dei, quorum cultus non solum ex nominis inscriptione in omnibus hibernicis Martyrologiis, verum etiam ex aliis gravis ponderis documentis confirmatus est.

13. Dispersis igitur illis difficultatibus quas Fidei Promotor pro necessitate congesserat sui muneris exercendi, nihil aliud restat quam exorare hunc Sacratissimum Ordinem ut pro sapientia ac religione sua propitium in hoc iudicio edat rescriptum.

Quare etc.

Die 20 Maii, 1902.

CAIETANUS PIACENTINI.

REVIS. — ANGELUS ADV. MARIANI,

*S. R. C. Assessor et S. Fidei Subpromotor.*

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<sup>6</sup> *De Beatif. et Canoniz. SS., Lib. ii., cap. xxiii., num 9.*

## NOTICES OF BOOKS

**ANGLO-JEWISH CALENDAR FOR EVERY DAY IN THE GOSPELS.** By Rev. Matthew Power, S.J. Sands & Co. Price 2s. 6d.

It may be said that the difficulties which beset the path of the student of the Gospels as soon as he enters the field of chronology are almost innumerable. To take a familiar instance, one that probably gave everyone of us considerable occupation in our college days—did it not seem impossible for us to reconcile ‘the first day of the Azymes’ of SS. Matthew, Mark and Luke with the day ‘before the festival day of the Pasch’ of St. John? According to him, apparently, the Last Supper was eaten twenty-four hours earlier than the time indicated by the Synoptists. Nor was the difficulty felt by us humble individuals only: it had for centuries divided the Greek and the Latin Churches in the use respectively of leavened and unleavened bread.

Various efforts, some of them conspicuous for the great learning and ingenuity embodied, had been made to show how the two statements were in reality identical, but it had to be confessed that in these theories a good deal was tacitly assumed or taken for granted. Hypotheses, indispensable to such tentative solutions, were readily made and as readily accepted for the obvious reason that nothing better came to hand. It was even said that a harmony of the Gospels between themselves, or with the dates of profane history, such as would postulate nothing, and would at the same time remove all the chronological paradoxes, was not to be hoped for. Yet long ago, by his establishing A.D. 31 as the true year of Christ’s death, the great Petavius pointed out the direction in which the apparently divergent statements meet, and it is pleasing to note that his profound researches concerning the Jewish method of reckoning, supplemented by those of Wurm and Anger, have now been brought to completion by another erudite Jesuit, the author of the invaluable work now lying before us. (In astronomical calculations he was assisted, he tells us, by Sir Robert Ball and Father Sidgreaves, S.J., Stonyhurst.) Few persons have any conception of

the ability, the extensive reading and the labour required for the production of such a book. Now, for the first time, we have a reliable calendar *in extenso* of every day in the public life of our Lord. Father Power has achieved his difficult task (for undertaking which he deserves the gratitude of all Catholics) by the use of the double reckoning (legal and popular) employed by the Jews, and still more by the skilful application of their secret rule *Badhu*. So carefully has this esoteric practice been concealed that its existence is known to very few, and we may remark here that in the new Jewish Encyclopædia (Funk and Wagnall) there is so far not a word about it.

We should, however, have to borrow every item from Father Power's learned work were we to speak about the effect of this all-potent factor in the Jewish calendar, for his explanation leaves nothing to be said.

We shall, therefore, content ourselves with observing that his book, which is the Introduction to a large work now in preparation, on which he has been for many years engaged (see his able article on Gospel Chronology, *Dublin Review*, April, 1890), is one of the most remarkable products of recent exegetical scholarship, a book that Catholics may be proud of, a book that should be in the hands of every ecclesiastic.

R. W.

#### POEMS, CHARADES, AND INSCRIPTIONS OF POPE LEO XIII.

including the revised compositions of his early life, in chronological order, with English translations and notes.

By H. T. Henry, Overbrook Seminary. The Dolphin Press. Price one and a-half dollars.

WE have often thought that Latin verse, as written in these countries, though giving proof of a very extensive acquaintance with the classics, is little more than an ingenious mosaic, and has not the least claim to be regarded as literature. Our writers are but kings of shreds and patches, the cut-purses of the ancient authors. In fact, they do not claim for themselves any higher title. They do not speak the language of their verse, they do not even write its prose with freedom, and, where a language is not a natural vehicle of thought, we can scarcely look for compositions of higher rank than mere literary curiosities.

The Pope belongs to a people who, after all, are something more than the local representatives of the Latin tongue. A large number of Italians say the simpler prayers in Latin, and the better-educated have little difficulty in spelling their way through the so-called ecclesiastical Latin. The priests and students, educated in Rome, find that Latin is usually the readiest means of communication with their comrades of other nationalities, and, from the daily use of the language, become as familiar with it as their mother tongue. We are, therefore, not astonished to find that the Pope was writing verse as far back as eighty years ago, not, perhaps, such verse as would please our teachers, but verse as simple and flowing as the Italian translations which he frequently appends.

Of the numerous poems before us, it would be difficult to make such a selection as would adequately represent the whole. The following stanzas on photography may, perhaps, be taken as a specimen of the lighter poems :

Expressa solis spiculo  
Nitens imago, quam bene  
Frontis decus, vim luminum  
Refers, et oris gratiam.

O mira virtus ingeni,  
Novumque monstrum ! Imaginem  
Naturae Apelles aemulus  
Non pulchriorem pingeret ;

which Father Henry translates as follows :

Sun wrought with magic of the skies,  
The image fair before me lies :  
Deep vaulted crown and sparkling eyes  
And lip's fine chiselling.

O miracle of human thought,  
O art with newest marvels fraught—  
Apelles, Nature's rival, wrought  
No fairer imaging.

When the Pope was Bishop of Perugia, he at his own expense relieved the citizens of Carpineto of the scarcity of water from which they suffered. Unfortunately the sources from which the water was brought dried up, and it was not until his Pontificate that the Pope made the second and successful attempt to

meet the wants of the Carpinetans. Two fountains bearing suitable inscriptions were erected in public places, and were celebrated in verse which seems to breathe the child-like joy of a simple soul :

Fons ego decurrens, nitidis argenteus undis,  
 Quem cupide irriguum florea prata bibant.  
 At non prata bibent, cives, me florea ; vestras  
 Gratius est largo spargere rore domos.

And again :

Iamque huc per caecos plumbo ducente meatus  
 Advectam, nitido me capit urna sinu.  
 Candida, splendidior vitro, blandoque susurro  
 Alta e rupe scatens leniter unda fluo.

Here are other verses in which the old man, broken with years, calls out for help to his brother Joseph, who had died some time before, and whose soul, he believed, to have already passed beyond the need of prayers :

Dum vivam, fessosque regat dum spiritus artus ;  
 Incensa ex imo ducens suspiria corde,  
 Ploratu maculas delere enitar amaro.  
 At tu qui Superum securus luce bearis,  
 Confectum aerumnis, devexa aetate labantem  
 Erige, et usque memor de caelo respice fratrem.  
 Quem turbo heu ! dudum premit horridus, horrida dudum  
 Fluctibus in mediis commota procella fatigat.

Another poem, obituary in theme, follows. It is addressed to Maria Bernezzo, widow of Count Carlo Connestabile, and represents her standing beside the tomb. Suddenly the heavens are filled with light : she is vouchsafed a vision of her husband's blessedness, and the bitterness of grief melts away :

Lux, at Elisa, viden', rutilat nova, et aethera complet ;  
 Aurea templa poli tremulo fulgore coruscant.  
 Coniugis extemplo ante oculos en dulcis imago  
 Apparere tuos, medioque e lumine visa  
 Annuere, aspectuque tibi adridere sereno.

He has also written a number of poems for the famous Arcadia, a literary society of respectable antiquity, which has numbered amongst its members such men as Metastasio and



Parini. One of the poems in this section is an epithalamium, on the nuptials of Alphonus Sterbini and Julia Pizzirani, and is very interesting, as showing that a kindly heart and generous human sympathy may be still looked for in the ascetic.

His poem on frugal living has become world-renowned, as Father Henry explains, owing to Andrew Lang's translation. The various dishes are described with a peculiar relish, and the coffee, which is to conclude the simple but varied repast, is thus dealt with :

Postremo e tostis succedat potio baccis,  
Quas tibi Moka ferax e littore mittit eo:  
Nigralem laticem sensim summisque labellis  
Sorbilla ; dulcis stomachum bene molliet haustus.

The glutton's banquet comes in for its due proportion of satire towards the close of the poem. The drunken rowdyism, which ends in torpor, is vividly set forth :

. . . . . iamque lyaeo  
Inflati venas nimio, dapibusque gravati  
Surgunt convivae, temere bacchantur in aula,  
Insana et pugiles inter se iurgia miscent  
Defessi donec lymphata mente quiescunt:

This poem is followed by the stately ode on the opening century, and two others for Christmas Eve, 1901.

We believe that there are still many priests in the country who read their Horace or Virgil with ease. These we would recommend to procure Father Henry's elegant volume. They will find the poems simpler than the classical poems, and never overlaid with those mythological allusions, which are so often tasteless, because unreal. We might also say that the weaker brethren, the ἀμωσοι will, with the help of the translation and notes, be enabled to derive a good deal of pleasure from this work.

The only typographical errors which we noticed were ' fiore ' (p. 218), instead of ' flore,' and ' indigno ' (p. 210) should be, we think, ' indigna.' The translation is, as a rule, ingenious and accurate. We think, however, that such phrases as ' Ye cits ' for *cives*, and ' thy sky,' *de caelo*, are ugly, and could be very easily replaced by ' good folk ' and ' thy throne.' If Father Henry looks closely into his translation of the second stanza

(p. 202), we think he will find that he has not brought out with sufficient clearness the Pope's wish, that France may further the interests of the Church in the Eastern world.

**THE TREASURE OF THE CHURCH.** By the Rev. J. B. Bagshawe, D.D., Canon, Penitentiary of Southwark. London: Burns and Oates.

IT needs only a glance to see that this is a most useful and excellent little volume, and destined to take a notable place among the other publications of the late Canon Bagshawe. It explains at length, but only in the important details, and with a combination of theological statement and practical questioning that is certainly remarkable, the two Sacraments that are indeed the Treasure of the Church and in constant use in Catholic life—the Sacrament of the Most Holy Eucharist and the Sacrament of Penance.

The volume is graced with a short Preface by the Bishop of Southwark. His Lordship declares that no Catholic can read this book 'without finding in it a fresher knowledge of his Faith, and a consequent stimulus to live more entirely according to its teaching'; while those who are not Catholics may also study it with profit 'if they wish to know something of the order, and method, and reasonableness of the doctrines of the Catholic Church.'

J. M.

**A HERO OF DONEGAL.** By Frederick Douglas How. London: Isbister & Co.

THIS is a short memoir of Dr. William Smyth, of Burtonport, a small fishing village in the extreme north-west of Ireland, in the district well known as 'the Rosses.' It is a plain, direct narrative, the reading of which should do good to all professional men, and in particular to his medical brethren; for it is the life story of a man who, while he might have carved out for himself a more prosperous and what might be thought a more remarkable career in any of the rich centres of civilisation, yet felt that there was work at home with the poor people of the Rosses for him to do, and did it, coming to that work with a courage and abandonment of self rare in those days; never 'cramped by the limits of legal obligation,' but feeling always that what he *could* do, that he *should* perform, and with little thought of reward.

'Dr. Smyth was certainly thrown away at Burtonport,' wrote Dr. Little. Surely not. For the greatest and noblest life work may be done unknown to men, without the notice, praise or reward of men; and to Dr. Smyth, as his biographer declares, it seemed as important to busy himself with the wants and sufferings of poor folk on wind-blown islands as to hurry from consultation to consultation in the sick rooms of the rich. Indeed, we have thought that the bravery of the battlefield is little after all when compared with such an example of silent life-heroism, as was given by this Protestant doctor, away up in the wilds of Donegal.

This little memoir has an additional interest, too, as giving some characteristics of the people of the Rosses. We wonder how accurate is the following description:—'The recognised Irish virtues and Irish failings are strongly in evidence. They find a remarkable combination in the frequent case of a family thriftless and slovenly, living in the most comfortless and insanitary surroundings, but taking life with a cheeriness with which Mark Tapley alone could compete. Of whiskey there is, at the present moment, a smaller consumption than is commonly the case, owing to the splendid work carried on by a Roman Catholic Temperance Mission. Of idleness there is enough and to spare.'

J. W. M.

# The Irish Ecclesiastical Record

A Monthly Journal, under Episcopal Sanction.

Thirty-fifth Year ] NOVEMBER, 1902. [ Fourth Series  
No. 419. ] Vol. XII

The Canonization of the Venerable Oliver Plunkett.

*His Eminence Cardinal Moran, Archbishop of Sydney.*

'Is our Earth alone Inhabited?'

*Rev. E. A. Selley, O.S.A., St. John-street, Dublin.*

The Double Personality of St. Patrick.

*William J. D. Croke, LL.D., Rome.*

Notes and Queries.

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*Nihil Obstat.*

GIRALDUS MOLLOY, S.T.D.  
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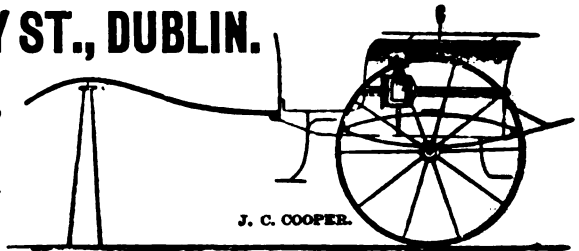
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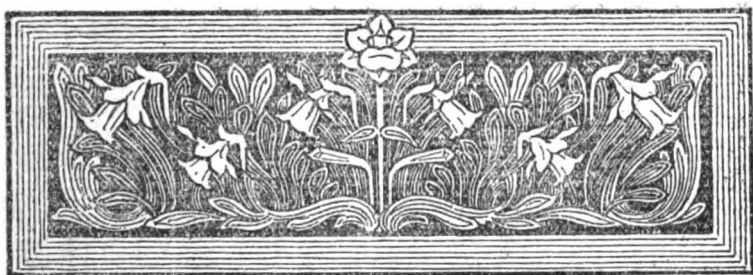
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## THE CANONIZATION OF THE VENERABLE OLIVER PLUNKETT

I. LETTER OF HIS EMINENCE CARDINAL MORAN.

II. THE 'ARTICULI,' OR HEADS OF INQUIRY, 'IN CAUSA  
VEN. OLIVERII PLUNKETT.'

**H**IS Eminence Cardinal Moran, whose Life of Dr. Plunkett has done so much to make accessible the historical information by which the case for the canonization of the Venerable Primate is so amply sustained, has honoured us by sending the following letter for publication in the I. E. RECORD.

The letter, as will be seen, explains the nature and purport of the 'Articuli,' which his Eminence has also kindly communicated to us: these have been drawn up by the eminent lawyer who is charged with the furtherance of the case before the Congregation of Rites.

We have to thank his Eminence for his valuable suggestion as to the publication of a list of the other Irish martyrs whose claims to canonization are at present under investigation. On this subject we have communicated with the Archbishop of Dublin, as it is known that his Grace, at the request of the other Archbishops and Bishops of Ireland, has for some time past been engaged in the responsible work of holding the

inquiry prescribed by ecclesiastical law as the first step to be taken in all such cases.

The Archbishop has kindly promised to furnish us with an official copy of the list, and we shall probably be in a position to publish it in the December number of the I. E. RECORD.

It is a sincere pleasure to us to see the name of His Eminence Cardinal Moran again associated with the I. E. RECORD after the lapse of so many years.

ED. I. E. R.

#### I.—CARDINAL MORAN'S LETTER.

VERY REV. DEAR EDITOR,—I have to thank you for inserting in your excellent RECORD the 'Articuli' or 'Heads of Inquiry,' which the advocate Achille Martini, who has been specially engaged in the 'Causa Ven. Oliverii Plunkett,' has kindly forwarded to me.

These 'Articuli' are not of an official character, but present a *primâ facie* case to justify the official investigation into the martyrdom of the Venerable Oliver Plunkett. Several of these 'Articuli' may be regarded as in nowise essential, but they serve to add importance and *éclat* to the proofs of martyrdom. Those who endeavour to push on the 'Causa' of the Venerable Oliver Plunkett have not only to justify his claim to be numbered among the martyrs of Holy Church, but they have moreover to secure precedence for the inquiry into his case by the Congregation of Rites. There are at present about two hundred cases awaiting consideration on the part of the Congregation, and unless precedence be given to our Venerable Martyr, we might have to wait twenty years at least before the official inquiry could be completed. The Cardinal-Prefect and the other representative authorities of the Congregation have very generously entered into the views that have been submitted to them, and have promised to give the desired precedence to the case in question.

Last month, the Congregation of Rites despatched to His Eminence the Cardinal Archbishop of Armagh, the authorization to hold the 'Processus Apostolicus'—in other words, to

carry on the investigation of the case by special delegated authority from the Holy See. In connection with this 'Processus' a series of official queries have to be answered in accordance with sworn evidence, and in all such official matters the strictest secrecy has to be observed. I have been informed that ten witnesses would be quite sufficient, but they must be of unimpeachable authority. The advocate Martini remarked to me that though evidence regarding the non-essential 'Articuli' need not be asked, yet it would be an advantage if some of the chief witnesses would illustrate at least one or other of them. The two principal points to be insisted on are: first, that, no matter what the pretences may have been, hatred of the Catholic Faith was at the bottom of the conspiracy which led to the sentence of death; and secondly, that the Venerable Martyr accepted, as such, the death for the Faith, to which he was sentenced. Both points appear to be particularly evident in the case of our Martyr, the Venerable Oliver Plunkett.

As soon as the Cardinal Archbishop of Armagh will have brought the 'Processus Apostolicus' to a close, and forwarded the authentic documents to Rome, the first Congregation in connection with the case will be held. The whole matter for consideration in the First Congregation is: '*Utrum constet de Processu Apostolico rite peracto.*' Should any defect have crept in, or any flaw be detected in the holding of the 'Processus Apostolicus,' the whole matter will have to be repeated, the very same as if nothing at all had hitherto been done. If, however, in the 'Processus Apostolicus' all details have been accurately attended to, the Second Congregation is then held to consider the question: '*Utrum constet de Martyrio, in casu.*' And when a favourable response has been given to this question, the Third or Final Congregation pronounces its decision on the query: '*Utrum tuto procedi possit ad declarationem martyrii.*'

The better to expedite the consideration of the Venerable Oliver Plunkett's case, two dispensations have been asked for, and have been promised by the Congregation.

The first is that all the Documents connected with the 'Processus Apostolicus,' may be translated into Latin in



Ireland, and may be forwarded thus translated, together with the originals, to Rome. The general rule requires that the translation of all such documents has to be made by the official interpreters in the Congregation itself; and as these interpreters have always a considerable amount of work on hands, there might be a delay of several months before they could even enter on this work.

The second dispensation refers to the copying of the letters of the Venerable Martyr preserved in the Archives of the Vatican and of Propaganda. There are some hundreds of such letters, and it would be a task of perhaps two or three years for an official copyist to take accurate copies of all these letters. It has been suggested, and the suggestion has met with the approval of the authorities in the Congregation, that as the original letters are preserved in the Roman Ecclesiastical Archives, an authorised inspection of those interesting documents would suffice. If this dispensation be granted, a few weeks will suffice for verifying the substance of all this correspondence of the Venerable Martyr.

The Roman authorities are often accused of being dilatory in carrying on the work assigned to them in the various Congregations. In this respect, as in so many others, we are sometimes told that Rome is 'the Eternal City.' In the present instance, however, they have done their part with very commendable expedition, and they complain of the delay that has taken place in Ireland in inquiring into the various matters which have to be investigated there. Everyone knows the onerous duties that devolve on an Irish Bishop, and in a very special manner on the Cardinal Archbishop of Armagh. Still, where there is question of rendering due honour to one of Ireland's glorious martyrs, himself a bright ornament of the Primatial See, it is to be hoped that no other business, no matter how pressing, shall be allowed to interfere with carrying to completion the 'Processus Apostolicus.'

The Congregation of Rites cannot take any further steps in the present instance until this 'Processus' be duly completed, and until all the documents connected with it be forwarded to Rome. I am assured there is no reason why in

so manifest a case as that of Venerable Oliver Plunkett, the whole 'Processus Apostolicus' would not be brought to a close before Christmas; and if such a hypothesis be verified, I have been promised by the authorities here that we might expect the Third or Final Congregation to which I have above referred, to be held before the close of next year.

The 'Causa' of the other Irish Martyrs is as yet only in its preliminary stage. You would confer a great favour on your many readers who take an interest in the matter, by publishing, as was done in the case of the English Martyrs, a list of those about whose martyrdom inquiry is being held.

Meantime, wishing every success to the IRISH ECCLESIASTICAL RECORD, and to the present efforts to secure the canonization of our Irish Martyrs, I remain, your very faithful servant,

✠ PATRICK FRANCIS CARDINAL MORAN,  
*Archbishop of Sydney*

THE IRISH COLLEGE, ROME,  
*16th October, 1902.*

## II.—ARTICULI IN CAUSA VEN. OLIVERII PLUNKETT.

ARMACAN.

BEATIFICATIONIS SEU DECLARATIONIS MARTYRII

VEN. SERVI DEI

OLIVERII PLUNKETT,

PRIMATIS HIBERNIAE ET ARCHIEP. ARMACAN.

MARTYRIS IN ANGLIA.

Positiones et articulos infrascriptos dat, exhibet, atque producit Revm̃us. Gulielmus Henricus Murphy, Antistes Urbanus ac Rector Collegii Hibernensis in Urbe, Postulator in causa praedicta legitime constitutus ad conficiendum processum Apostolicum super martyrio et causa martyrii, et super cultu praefato Ven. Servo Dei Oliverio Plunkett numquam exhibito: ad quem finem et effectum petit illas et illos recipi et ad probandum admitti, nec non super iis testes ab ipso inductos et inducendos examinari, reservata sibi facultate, alios quoque articulos, si opus fuerit, exhibendi; non autem se intendit adstringere ad onus superfluae probationis, de quo solemniter protestatur, non hoc tantum modo, sed alio quoque meliori modo. Ponit itaque, et probare vult et intendit:

## ART. I.

Qualiter veritas est et fuit quod Ven. Dei Servus Oliverius Plunkett e familia inter nobiles nobilissima generatus, ortum duxit Loughcrew, quod est oppidum Comitatus Meath in Hibernia, anno 1629 post Christum natum, de quo die et mense non constat.

*Quod omne probabitur a testibus bene scientibus, qui suae scientiae causam afferent, vel quia viderint, vel quia audierint et constat ex traditione, et fama est publicum et notorium.*

## ART. II.

Maiores eius qui, praestante dignitate accepta, vulgo *Lords de Fingall et Roscommon* erant appellati, non modo census ordinisque excellentia, sed in primis pietatis laude et invicta in Christiana Fide constantia floruerant. Plurimi ex iis, aposto-

licis obeundis ministeriis sese tradiderant; nonnulli autem ad Episcopalem dignitatem evecti, vel suam vel alienam Dioecesim eximie rexerant.

*Quod omne probabitur, etc.*

ART. III.

Itaque Venerabilis ex ipsis suae gentis memoriis prima hausit virtutum exempla. Iamvero ei erat indoles egregia et maxime ad pietatem proclivis, qua ex re universis civibus erat carissimus, et vel ab aetatis primordiis quanta in posterum sanctitate foret aperte portendebat. Nondum enim e pueritia excesserat, cum iam, divinae gratiae illapsu, ad sacerdotium ineundum vehementer trahi videbatur, et hac in re cura et mens eius tota versari.

*Quod omne probabitur, etc.*

ART. IV.

Cum primum ad eam aetatem pervenit, quae ad animum rectis disciplinis alendum magis videtur idonea, eius curam vir pietate et doctrina insignis suscepit, Revm̃us. Patritius Plunkett, qui Abbatis S. Mariae Dublinensis titulo erat decoratus. Huius ductu ac praeceptis peur brevi tantum progressum fecit ut virtutis et ingenii laude unumquemque in sui admirationem traduceret.

*Quod omne probabitur, etc.*

ART. V.

Ad sextum et decimum aetatis annum ita pervenit cum iam, pro meritis, omnibus erat notus. Interim, anno 1645 evolvente, morabatur in Hibernia Ven. Petrus Franciscus Scarampa, e Congregatione Oratorii, qui cum ab Innocentio X, Pontifice Maximo, missionem quamdam excepisset, eo se contulerat et maximam sanctitatis gloriam iam sibi comparaverat. Hinc porro efficiebatur ut, communi suffragio Clerus et populus eum apud se retinere vellent, illudque a Pontifice flagrantibus votis expeterent ut illi Hibernam Legationem conferret. Sed Ven. Petrus cum praestantem dignitatem ex animi dimissione abnuisset, et in eo esset ut Romam proficisceretur, quinque ex piissimis adolescentibus elegit, quos secum deduceret qui ecclesiasticis studiis alerentur in Ephebeo illo, vulgo *Ludovisiano*, quod iam inde ab anno 1628 ad sacrorum alumnos, natione Hibernos, recipiendos, conditum fuerat Romae.

*Quod omne probabitur, etc.*

## ART. VI.

Inter electos, principem obtinebat locum Oliverius, quippe qui ceteris pietate et ingenii facultate longe antecederet. Itaque commisso itinere eodemque felicissime expleto, ductu et praesidio validissimo Petri Francisci Romam perventum est. Integrum annum Ven. Oliverius rethoricis addiscendis disciplinis, Dandoni praeceptore, consumpsit, quo transacto, in sacrorum Alumnorum collegium cooptatus est.

*Quod omne probabitur, etc.*

## ART. VII.

Tunc, redintegratis veluti viribus, ad altiora studia animum appulit, tanta vero alacritate ut qui illum in ingenii diligentiaeque palestra longo anteibant intervallo celeriter praeverteret. Qua ex re nobilis inter aequales ferebatur et magis magisque clarebat in dies, incitans omnes studio suo. Praeceptores autem et moderatores summopere demirati, iam exinde eum sanctum pariterque doctum evasurum virum coniectabant.

*Quod omne probabitur, etc.*

## ART. VIII.

Prima litterarum spatia in Collegio Romano (quod vulgo vocant) summa cum laude, octo annorum decursu, emensus, curriculum utriusque iuris in Universitate *Sapientiae* explevit, Antonio Marescotti magistro doctissimo. Augebat interim eius in discendo alacritatem singularis animi suavitas, qua omnibus erat carissimus: morum autem castigatio qua ornatissimus erat, ita efficiebat ut universis aequalibus imitandum exemplar proponi posset.

*Quod omne probabitur, etc.*

## ART. IX.

Porro ex studiorum agone, gloriae plenus egressus, ad annum 1654 sacris ordinibus initiatus est. Tunc demum sibi in Hiberniam redeundum erat iuxta iusiurandum, quo quisque alumnus, antequam discederet, se obstrinxerat, ut nempe vix divino cultui mancipatus, in patriam foret reversurus ut sacro ministerio operam daret.

*Quod omne probabitur, etc.*

## ART. X.

Sed luctuosi id temporis Hiberniae volvebant dies, quod populares concitationes statum reipublicae miserrimum in modum perturbabant. Hinc infestissimo odio in christianum nomen inflato, Cromwell et Puritanorum causa dira omnia ac nefaria in catholicae fidei perniciem exagitabantur. Ideo cultus divini administri in miserrimo versabant statu, nec modo ipsis difficillimum erat christianam veritatem diffundere, sed vitam ipsam servare. His de causis igitur Ven. Oliverius sacramento exolutus in Urbe mansit, et magistri munus in collegio Sacrae Congregationis de Propaganda Fide coepit navare.

*Quod omne probabitur, etc.*

## ART. XI.

Tum demum, effuso animo, omnibus exercendis pietatis officiis ita prorsus se dedit, ut Oratoriani Patres S. Hieronymi, a quibus summa liberalitate exceptus fuerat, eum tamquam miraculum susciperent. Hinc facta illa mirabilis virtutum ubertas, qua tum religiosissimi viri nomen sibi comparavit, tum decus summum (Marangoni teste) collegio quod habitavit addidit.

*Quod omne probabitur, etc.*

## ART. XII.

Iamvero ex illo tempore desiderium, quo intus flagrabat, ut sese pro fide tuenda devoveret, ex eius exteriori vivendi ratione mire eluxit. Gaudebat enim summopere ad martyrum primi aevi sacraria accedere, quae in Urbe passim reperiuntur, ibique mentis habenis relaxatis, tempora felicissima renovare quando Christifideles sanguinem in testimonium fidei profundere non dubitabant. Videbatur tunc aemulandi cupiditate totus refici: revera autem ex tot virtutis memoriis virtutem ipse hauriebat, qua supremum agonem aliquando fuisset aggressurus.

*Quod omne probabitur, etc.*

## ART. XIII.

Charitatis interea officia numquam omittebat. Eo enim opem ferre, ubi magis urgebat necessitas: miseros, egenos, auxiliis et alloquiis levare: dolores mulcere: lacrymas tergere: omnibus sui copiam facere, haec assidua cura ei erant, haec infracta contentio. In nosocomio a Sancto Spiritu uberrimus patuit charitatis ejus campus. Omnes enim qui corporis afflic-

tationibus cruciabantur, quanta salubritas ex laboribus eius effloresceret, apprime experti sunt. Ille effuso sinu amplexabatur omnes, curabatque ut aegritudinem quam minime sentirent; ad hoc villioribus etiam valetudinarii officiis, quae a famulis assidentibus ministrari solent, mira sui contemptione operam dabat. Qua ex re medici eorundem adiutores, demiratione arrepti, non modo eum tamquam charitatis angelum prospiciebant, sed humilitatem eius summis laudibus prosequebantur.

*Quod omne probabitur, etc.*

ART. XIV.

Singularis pariter prudentiae et doctrinae argumenta prae-buit. Nam ad id unum, quoad vixit, animum appulit ut in omnibus rebus cumulatam perfectionem attingeret. Qua de re cum iam clarissimam obtinuisset aestimationem, cumque nemo esset qui virtutes eius penitus spectatas non haberet, illud exinde consequabatur ut gravioribus muneribus admo-veretur. Itaque, praeterquamquod in collegio de Propaganda Fide solerter ac erudite alumnos edoceret, in Sacra etiam Indicis Congregatione et quibusdam in aliis Consultoris partes egregie sustinuit.

*Quod omne probabitur, etc.*

ART. XV.

Anno denique 1668 volvente, ad dignitatem Procuratoris Generalis Episcoporum Hiberniam ministrantium evectus est. Munus profecto erat gravissimum tum praesertim, cum populari insania et reipublicae moderatorum nequitia, acerrimum bellum in Ecclesiam eiusque administros, aperta rebellione, fuerat indictum. Quapropter nulla iam spes reliqua erat quin animae in exitium ruerent. Enimvero acriores erant rebellionis eventus. Sacrae Domus a Puritanis occupatae vel funditus eversae: Christifidelium conventus vigilantissime prohibiti: Episcopi sanctitate praestantissimi et fidei custodes acerrimi, vel in dissitas plagas amandati vel in vincula coniecti.

*Quod omne probabitur, etc.*

ART. XVI.

Cum igitur pleraeque Dioeceses suis pastoribus essent orbatae (ex viginti sex Episcopis duo tantum reliqui erant), dissolutio in ipsos clericorum mores irrepserat, et regularis

disciplina, maxima ex parte relaxata, illanguescebat. Hinc Christi mandata ab ipsis suis administris parum curabantur, et innumera flagitia magis magisque malis artibus inflata, undique scatebant. Haec profecto tristis Hiberniae nationis conditio, quando Ven. Oliverius Procuratoris munus Romae aggressus est.

*Quod omne probabitur, etc.*

#### ART. XVII.

Quod quamvis ille sibi non dissimularet, tamen commissum officium aequo animo accepit, eo consilio ut, quoad posset, aliquid solaminis, etsi e longinquo, devexatae patriae praeberet. Ad id omnes animi et mentis vires contulit, curans in primis ut clam Episcopis auxilia mitterentur, et qui in exilium fuerant pulsī, in patriam et sedem restituerentur. Illudque sane eius laboribus tribuendum est quod Episcopatus nunquam fuerit penitus extinctus, et successiones, ipso patrono, semper servatae.

*Quod omne probabitur, etc.*

#### ART. XVIII.

Deinde ad alia oculos amantissime admovens, toto pectore connisus est ut a suis civibus Dei iram amoveret, reducens eosdem in Ecclesiae ditionem. Studuit igitur mores cohibere; probra et vitia stirpitus exturbare; tum regularem tum clericalem disciplinam in pristinum restituere.

*Quod omne probabitur, etc.*

#### ART. XIX.

Dum haec geruntur, anno 1669 evolvente, Ill<sup>ms</sup> et Rev<sup>ms</sup> Edmundus O'Reilly, qui Archiepiscopus Armacanus et Primas in Hibernia erat, diem supremum obiit, exul in Gallia, mense Martio. Necessitas ideo, impietatis causa undique irrepentis, expostulabat ut praesul alter quam citius eligeretur, qui demortui partes regendas susciperet. Hinc efficiebatur ut plures Antistites, quos inter Ill<sup>ms</sup> ac Rev<sup>ms</sup> Petrus Talbot, Dublinensis Archiepiscopus, rem maturare studerent, nonnulla nomina Summo Pontifici subiiciendo eorum qui, pietatis et doctrinae gloria, digni essent ut ad illud munus eveherentur.

*Quod omne probabitur, etc.*



## ART. XX.

Sed Clemens IX., Summus Pontifex, cum Ven. Dei Servi Oliverii virtutes perspectas haberet, eiusque doctrinam magni faceret, die 9 mense Junio, abruptis moribus, illum, *motu proprio*, ad Archiepiscopalem et Primatiam dignitatem promovit, sic dicens: "*Non est cur diutius consultemus quando rem certam ante oculos habemus. En virum probatae virtutis, consummatae doctrinae, diuturnae experientiae, in ipsa Urbis Romae facie omnibus dotibus conspicuum, Oliverium Plunkett; hunc ego Archiepiscopum Armacanum, hunc ego Hiberniae Primatem Apostolica Auctoritate constituo.*"

*Quod omne probabitur, etc.*

## ART. XXI.

Quanta existimatione et benevolentia Ven. Oliverius apud omnes floreret, id aperte portendunt gaudium effusaque laetitia quibus electionis nuncium exceptum est. Cum primum enim res innotuit, nemo fuit ex Episcopis Hibernis, vel residentibus, vel in exilium delitescens, qui, per litteras ad Sedem Apostolicam missas, gratias amplissimas non referrent Deo et supremo Ecclesiae Moderatori de auspiciata electione. Univer- sus autem clericorum ordo gestire ac gaudere visus est, perinde ac si praesentirent quanta bona exinde in Christianam rempublicam confluerent.

*Quod omne probabitur, etc.*

## ART. XXII.

Dies interea properabat ad Episcopalem consecrationem constituta. Illud Ven. Oliverius prae cordis exoptabat ut sollemnis ritus Romae celebraretur, quippe qui urbem, tot martyrum sanguine irrigatam et Pontificum gloriis honestatam, summo- pere diligeret. Sed Sacrae Congregationi de Propaganda Fide visum est, ob temporum adiuncta, sollemnitatem Bruxellas deferre, eo consilio ut exinde postea Venerabilis Hiberniam ingredi posset veluti ex propinquiore civitate decedens, neque iis invisus qui, cum a lege Pontificis Romani plane abhorrerent, quidquid ex Urbe veniret in contemptum vel in odium habebant acerrimum.

*Quod omne probabitur, etc.*

## ART. XXIII.

Itaque desiderium suum Venerabilis Sacrae Congregationis consilio submitit, seque ad proficiscendum aequa alacritate

paravit. Tum demum, antequam ex Urbe digrederetur, S. Spiritus nosocomium adivit ut iis valediceret quibuscum duodecim annos coniunctissimus fueret. Ibi Moderatoris partes vir probitate insignis agebat, Revm̃us Hieronymus Miskovio, natione Polonus. Qui cum in eo esset ut Ven. Oliverium discedentem effuso sinu amplexaretur, coelesti quodam spiritu inflatus, sic ei loquutus est : “ *Tu nunc, mi Domine, eo vadis ubi sanguinem pro fide tuenda profundes.*” Cui contra Oliverius : “ *Utinam sit ! sed tanta gloria ego non sum dignus ; tu tamen precibus tuis mihi feras opem ut talis voti compos fiam.*” Talia fassus ab amico discessit.

*Quod omne probabitur, etc.*

ART. XXIV.

Roma profectus, Belgium adiit. Die 30 Nov. anno 1669, Bruxellis rite consecratus est. Hinc, insequenti anno ineunte, in Hiberniam se contulit. Carolus II. rex, id temporis, Anglorum erat, qui etsi per se Christianae fidei non adversaretur, tamen ut rebelles ad suas partes traheret, non semper eidem Catholicae Fidei atque in omnibus favit. Nihilominus, quum in Hiberniam Ven. Dei famulus pervenit, regis vices gerente *Lord Berkeley*, seditio parumper quiescebat.

*Quod omne probabitur, etc.*

ART. XXV.

Effusa civium laetitia, qua Venerabilis exceptus est, angorem parumper Ven. Dei Famuli lenivit : Etenim nullum amplius extabat in Hibernia illius religionis vestigium, quam duodecim tantum annos antea ipse florentissimam perspexerat. Decessore eius demortuo, neque Ordinaria cathedra, neque Metropolitana Ecclesia amplius existebant. Parochiales quoque Curiae et collegia in ruinam erant prolapsa. Tot malis ipse Ven. seipsum tamquam obstaculum opponere pro viribus constituit. Fidenti igitur animo apostolicos labores aggressus est.

*Quod omne probabitur, etc.*

ART. XXVI.

Domicilium primo in media Archidioecesi sibi elegit ; deinde Nationale Concilium Dublini convocavit : pariterque Synodo provinciali in urbe *Clones* praefuit. Non modo Archidioecesim sacra visitatione peragravit, sed etiam totam provinciam lustravit. Ita tribus post mensibus quam Hiberniam appulerat,

haec, per litteram, E<sup>m</sup>o Card. Barberini, Hiberniae patrono, nunciavit: "*In Hiberniam mense Martio adveni, mihi que statim dedi operam ut quamlibet sedem in mea dioecesi reperirem. Mense ac dimidio, duo Synoda ac totidem ordinationes peregi: decem millia et amplius Christifidelium confirmavi, tamen in mea provincia quinquaginta millia adhuc supersunt, qui Sacra Confirmatione carent.*"

*Quod omne probabitur, etc.*

ART. XXVII.

Nullo exinde unquam pepercit labori ut animarum saluti consuleret. Civitates, oppida, rura Dioeceseos frequentavit, itinera saepe saepius pedibus agens per loca aspera et praerupta. Famem dies fere solidos et brumalia frigora toleravit: sui prorsus immemor, integras noctes sub dio transegit, aut in casis vel speluncis quievit: quibus incommodis prohiberi non potuit quin, infractus laboribus, semel et amplius in diem conciones fidelibus haberet vel Anglico, vel Hiberno sermone.

*Quod omne probabitur, etc.*

ART. XXVIII.

Quod vero magis eius cordi insidebat, illud erat ut sacerdotes qui de recta via divertissent ad bonam frugem reducerentur. Nonnulli enim erant qui, cum immoderate licenterque viverent, toti civitati offensionem concitabant, falsas disciplinas propugnantes. Hos Venerabilis, data opera, piis cohortationibus et exemplo in Ecclesiae sinum amantissime restituit.

*Quod omne probabitur, etc.*

ART. XXIX.

Sed nobilissimum facinus, quo Venerabilis optime, id temporis, de Deo deque Christiana pietate meritus est, illud profecto fuit ut praedonum gregem (vulgo '*banda degli spossessati*') ad virtutem revocaverit. Quum catholicam fidem a maioribus acceptam ii. religiose servarent, ab haereticis omnia eorum bona direpta sunt. Calamitatem primo aequo animo tulerunt, sed cum deinde asperrima vitae ratio eorum animos ad rebellionem excitasset, fame et rabie irritati latrones facti erant. Acriter civilis auctoritas eos persequabatur, qui in maximo tum animae tum corporis discrimine versabantur.

*Quod omne probabitur, etc.*

## ART. XXX.

Ven. Oliverius eos in latebris, ubi sese abdiderant, adiit. Pace et Dei venia proposita, ita se gessit ut illi, poenitentia acti, animi sordes per saluberrimam confessionem eluissent. Deinde pro merita poenae remissione a civili auctoritate obtinuit ut possent se in aliquam Europae vel Americae regionem conferre. Subsidia ad iter peragendum necessaria illis erogavit, eosque personaliter Dublinum usque deduxit.

*Quod omne probabitur, etc.*

## ART. XXXI.

Denique ut sacrorum alumni optimis disciplinis instructi in spem Ecclesiae succrescerent, novam scholam in principe Dioeceseos urbe, quam vocant *Drogheda*, fundamentis excitavit, eamque curis duorum Patrum e Societate Iesus commisit. Catholicas scholas in ruinam prolapsas instauravit et populo patefecit, itemque collegium ad sacrorum alumnos recipiendos instituit. Talia vero gessit omnibus humanis subsidiis destitutus et undique hostium malevolentia impeditus. Veruntamen, auspicante Deo, scholae eximie florere adeo ut, vel qui a lege Pontificis abhorrerent suos filios eas ventitare iuberent.

*Quod omne probabitur, etc.*

## ART. XXXII.

Interea, sedulo ac diligenter cum Apostolica Sede mutuis literis communicare non destitit, eamque non modo de suae Dioeceseos, sed, uti Primas, de totius Hiberniae progressu, collectis relationibus edocebat. Pariter monita, quae recipiebat, reliquis episcopis confestim impertire curabat. Quae omnia cum, ob subsidiorum penuriam et insectatorum nequitiam, navatu essent difficillima, quanta prudentiae et fortitudinis laude Venerabilis sibi vindicaret nemo est qui non novit.

*Quod omne probabitur, etc.*

## ART. XXXIII.

Quoad in Hibernia Regis vices gessit Lord Berkeley, vir humanus, Venerabilis omnia movit ut huius clementiam in lucrum Christianae fidei converteret. Unde anno 1671 ad Sacram Congregationem de Propaganda Fide scripsit: "*Deprecor E<sup>m</sup> T<sup>m</sup> ut negocia de quibus retuli quam citius maturentur. Tempus est bona agendi, dum Regis Vicarius nostras partes tenet. Quemadmodum nautae. cum prosperos*

*ventos habeant, inflatis velis per aequora celeriter vehuntur, at si contrarii afflent venti, velis subductis, tutum portum occipere debent, ita et nos. Nunc vero vela pandere possumus, et ego, pro mea parte, omnes consumam vires ut animarum bono, Cleri disciplinae, et alumnorum institutionem prospiciam."*  
*Quod omne probabitur, etc.*

## ART. XXXIV.

Quo efficientius turpissimum ebrietatis vitium ex clericorum moribus stirpitus evelleret, non modo effusas cohortationes adhibuit, sed etiam poenas minatus est. Ut autem ipse in primis temperantiae exemplum praeberet, vel inter edendum fervidis potionibus prorsus se abstinuit. Ad haec ita olim scripsit: "*In sacra peragenda Dioeceseos visitatione illud mihi potissimum constitui ut execrandum ebrietatis vitium, unde omnia flagitia et iurgia manant, a suis sedibus exturbarem. Quam ob rem Sacerdotibus, sub beneficiorum amissionis poena prohibui tabernas ventitare vel fervidis potionibus (vulgo spirito et Whiskey) uti. Hinc aliquid emolumenti oritur: at quoniam prope irritum est edocere quin exemplum adiiciatur, egomet, ne cenans quidem, has potiones adhibeo."*

*Quod omne probabitur, etc.*

## ART. XXXV.

Alias quoque licentias maxime perniciosas Venerabilis e populo sustulit. Inter religiosas familias vero malam consuetudinem, laxu temporis inveteratam eripuit, qua iuvenes, nullo praemisso tyrocinio, in sodalitia excipiebantur: abusus qui in Canonicorum Capitularium electionem irrepserant abrogavit: contentiones denique inter Regulares ordines exortas prudentissime composuit.

*Quod omne probabitur, etc.*

## ART. XXXVI.

Sed diu non tulit tot tantaque bona humani generis hostis. Odium in Christianam Fidem eiusque cultores iterum ac vehementius excitatum est. Quanam fuerit tunc temporis Venerabilis conditio, id ipsum ex eius litteris Sacrae Congregationi de Propaganda Fide datis (anno 1673, die 15 Aprilis) depromi potest: "*Insectatio acerrima fuit eo magis quia dies ad Senatum convocandum haud procul abest, (die 7 Januarii 1673): itaque me abdidit, mecumque Dominus Brennan, Episcopus Water-*

*fordiensis perfugium petiit: Christifideles, bonorum ademptionis metu abrepti, asylum denegant tum Episcopis, tum Regularibus, qui etsi haud multum vexentur, tamen a pavidis Christicultoribus domum non excipiuntur ut sacra peragere possent: Clerici Ordinario nullam ferunt opem. Hinc mihi quoties difficillimum est cibarium panem, licet avenaceum, obtinere."*

*Quod omne probabitur, etc.*

ART. XXXVII.

Quinam autem fuerit perfugii locus, et quam miserrime instructus, quo denique iucundo erectoque animo tot res adversas Venerabilis tulerit, illud eadem litterae edocent: "*Casa quae me et Dominum Brennan nunc tenet stramentis tegitur, adeo vero ut e cubili conspiciantur sidera, et vel tenuissima pluvia ad lecti pulvinum descendens, nos veniat refrigeratum. Verumtamen nobis strenue constituimus potius fame et frigore mori quam gregem nostrum derelinquere. Illud enim turpe est quod spirituales milites, Romae instructi, mercenarii fiant."*

*Quod omne probabitur, etc.*

ART. XXXVIII.

Interim, rebellione insaeviente, scholae quas Venerabilis tanto labore excitaverat, vel dilabentes instauraverat, funditus eversae sunt. Infandum exinde cepit ille dolorem, cumque cogitaret tot religiosos iuvenes quos amantissime aluerat derelictos ac dispersos abiisse, fletum nullo modo cohibere poterat. De tanta rerum acerbitate ille tunc cum Sacra Congregatione datis litteris conquestus est, ac veluti si animi moerorem dulci recordatione mulcere vellet, bona omnia innumeraque emolumenta, quae tres et amplius annorum decursu scholae illae attulerant summatim repetebat, magnisque laudibus prosequabatur Patres qui iis praefuerant.

*Quod omne probabitur, etc.*

ART. XXXIX.

Tandem, favente Deo, vexatio contra catholicam fidem parumper restitit, et Senatus convocatio, mense Febuario anni 1674 habita, minus tristis contra Catholicos evasit quam cuique credibile erat. Tunc Venerabilis, de latibulo egressus, cum ministerio suo paulo liberius incumbere posset, maiori nisu et animi alacritate ad ea manus intendit, quae commune Cleri et

populi bonum respicerent. Multa ideo expedit, multa tulit. Insulas quibus nomen *Hebrides* longe lateque peragravit, ubi, praeteritae rebellionis causa, nullus amplius sacerdos supererat, maximo cum animarum detrimento.

*Quod omne probabitur, etc.*

ART. XL.

Haec vero sacra inspectio magni erat periculi. Qua ex re Venerabilis, eo rerum gerendarum usu, quo maxime praestabat, sancta artificia adhibuit et vestem mentitus lustrationem aggressus est. In litteris ad Nuntium missis ita se ipse effingebat: "*mundana veste indutum, sclopeis munitum.*" Huiusmodi artibus sagacissimis saepe saepius ille etiam in Hibernia, cum Dioeceses lustraret, divino illustratus lumine et per summam prudentiam usus est. Hinc et Clerus, malevolentia ductus, incusationis sumpsit causam et eius nomen ad Sanctam Sedem detulit. Frustra vero: nam Apostolica Sedes, quae eius fidem noverat, calumniantibus aures non praebuit: Venerabilis autem hisce difficultatibus, nefario consilio inflatis, se frangi non sivit, et sanctam suam missionem a Deo acceptam pari alacritate prosecutus est.

*Quod omne probabitur, etc.*

ART. XLI.

Cum praeterea infestissimi Jansenii errores vel in Hibernia radices agere coepissent, cumque plurimos fautores, nedum inter saeculares, sed etiam inter clericos, quorundam perditorum hominum opera, invenissent, haec fuit Ven. Oliverii cura et infracta contentio ut novam ac foedissimam luem a patria averteret. Itaque die 27 Martii, anno 1677, litteras ad Eñm Card. Altieri, Hiberniae patronum, dedit, his verbis conceptas: "*Quamquam Senatus, nuper Londinium convocatum, nos in terrorem conviciat suis edictis, quibus minas iacit se catholicae fidei cultores de fortunis omnibus deturbaturum, tamen Romani Pontificis assectatores qui in hoc regno degunt, pavent prae coeteris spirituales calamitates, quae imminere videntur ob Jansenii erroris reliquias aliasque res novas, quae adhuc Gallicam et Belgicam regionem pervagantur: etenim ex variis harum nationum partibus spirituales operarii huc conveniunt. Te non latet, Eñe. Pater, quam sint perniciosae eae doctrinae, quae libellis undique serpunt. Pro conservatione igitur integritatis fidei, quae pura et incontaminata est in hoc regno, tuis*

*curis ac praesidio commisso, reverentissime humillimeque oro atque obtestor ut haec omnia Beatissimi Patris et Sacrae Congregationis iudicio subiciantur, et aequum aptumque praesidium statuatur ne sectatorum insania huic regno communicetur, Interim neque ego neque meus Clerus, quantum in nobis erit, agere desistemus ad veram fidei integritatem servandam, et quamque pravam doctrinam oppugnandam."*

*Quod omne probabitur, etc.*

#### ART. XLII.

Illud intereaolvebat tempus, quo vesanus eorum furor, qui a lege Pontificis erant alieni, magis quam unquam Christianum nomen devexaret. Animos enim ad rebellionem excitabat Titus Oates, vir scelestissimus, per suam calumniam in Christifidelis inflatam, quae nomine '*Popish Plot*' vulgo appellabatur. Is fuerat antea Anglicanus administer: at deinde, suadente quodam Tonge (et ipso Catholicorum calumniatore), fidem Catholicam amplexatus, in quemdam religiosum ordinem erat ingressus. Hinc vero, ob sua flagitia et crimina expulsus, statimque ulciscendi libidine captus, Patrum e Societate Jesu coeterorumque Catholicorum nomina ad civile Gubernium detulit eosque lesae majestatis crimine incusavit. Satis fidei, temporibus illis iniquissimis, delatori tributa est, adeo ut, succensis odiis, viri et pietate et religione praestantissimi ad supplicium, indicta causa, fuerint abrepti, quos inter memoria digni sunt miserrimi cives, *Earl Powis, Viscount Stafford, and Lords Petre et Arundel and Belayse.*

*Quod omne probabitur, etc.*

#### ART. XLIII.

Cum ita igitur se res haberent, illud profecto fieri non poterat quin vexatio vel in Hibernos Catholicos converteretur. Ita, anno 1678 properante, nonnullae promulgationes a Regis Vicario, *Lord Drummond*, editae sunt, quibus constituebatur ut vetustissima Catholicorum fides e terris S. Patricii penitus extirparetur. Priores ictus in Christi gregis ductores fuerunt appulsi, eo consilio ut, demptis custodibus, oves disperderentur, ideoque et praemiis et poenis civium animi ad perfidam delationem impellebantur.

*Quod omne probabitur, etc.*



## ART. XLIV.

De his, anno 1679 labente, Venerabilis per literas Internuntium certiore fecit : "*Quadraginta scutorum praemium tribuitur pro comprehensione Sacerdotis : viginti autem pro Regularis. Mihi persuasum est eam effugere non posse etiamsi me in occulto contineam ; tot sunt qui vestigia mea persequuntur ! Tamen apud gregem meum subsistam, neque eum unquam derelinquam nisi in exilium amandatus.*"

*Quod omne probabitur, etc.*

## ART. XLV.

Quod ipse prospexerat haud sero confirmavit eventus. Etenim cum Rev<sup>m</sup> Dñs Plunkett, Episcopus Meathensis (idem propinquus, qui Oliverium adulescentem primis praeceptis aluerat), prope esset ut vita migraret, Venerabilis opem in extremo salutis agone petiit. Qui, quamvis sciret se certum in periculum commissurum, tamen e loco ubi latebat Dublinum convolvit ut morienti fidei solamina afferret. Sed ut primum illuc pervenit, die 6 Decembris anno 1679, a militibus comprehensus et crimine incusatus quod invisae religionis ministerium intra reipublicae fines obiisset, in vincula detrusus est.

*Quod omne probabitur, etc.*

## ART. XLVI.

Sub huiusmodi incusationis pondere tres menses in custodia transegit. At iam ab initio qui reipublicae praeerant illud sibi constituerant crimen in reum fingendum esse, veluti ac Pontificiae machinationis (vulgo *Popish Plot*) particeps esset : idque eo profecto consilio, ut incusationes in Catholicos inflatae maiori verisimilitudine convestirentur. Quibus jta statutis, ad Praesidium reipublicae Concilium vulgato edicto omnes invitavit, ut si quae haberent criminis argumenta, ea in Venerabilem inferrent : id si fecissent praemia forent consecuturi.

*Quod omne probabitur, etc.*

## ART. XLVII.

Provocanti edicto tres cives tantum responderunt, Mac Moyer, qui Regularem ac Religiosam disciplinam deseruerat : Murphy et Callaghan, viri perditissimi, qui iterum ac saepius de furto et vi fuerant accusati, horumque criminum publice convicti. Causa igitur in urbe Dundalk, in Hibernia, indicta est et, delectis iudicibus, nemo in eos fuit admissus, qui catholi-

cam fidem profiteretur. Sed ipsa vulgatissima infamia et turpis ebrietatis status, in quo Mac Moyer erat, iudiciaria causa fuit cur, Procuratore Fisci instante, testes seu accusatores reicerentur ac iudicium differretur.

*Quod omne probabitur, etc.*

ART. XLVIII.

Tunc iterum Ven. Oliverius Dublinum deducitur et custodiae datur. Hic alii quoque Episcopi nec non Archiepiscopus Dublinensis erant in vinculis. Sic isti catholicae fidei propugnatores, rerum adversitate consociati et mutuis dilectionis laqueis devincti, sanctissimam inter aerumnas trahebant vitam et alii alios ad virtutem erigebant.

*Quod omne probabitur, etc.*

ART. XLIX.

Cum ita in custodia haberetur Venerabilis, epistolam ad Internuntium misit, qua inter alia, iudicii adiuncta narrabat :  
*" Mac Moyer, suorum scelerum conscius, timore fuit abreptus et semper ebrius coram iudicibus se sistitit. Murphy, alter ex tribus accusatoribus, in fugam se coniecit, quod Iudices eum in supplicium forent amandaturi. Dicitur se in Angliam contulisse, veniam a Rege impetratum, quo deinde facilius me possit accusare, non amplius de maiestate, sed de exercitio apostolicae iurisdictionis. Alter adest testis, qui me de eodem crimine postulat, et verum talis incusatio mihi gloriae est."*

*Quod omne probabitur, etc.*

ART. L.

Delatores iam viderant in Hibernia, etsi iudicium a viris protestanticis exerceretur, Ven. Servi Dei condemnationem se obtinere non posse : ideoque Angliam petierunt ut Londini iudicium institueretur. Res fuerat prorsus antea inaudita ut processus extra naturalis iurisdictionis fines instrueretur, quin immo iure gentium aperte vetabatur. Attamen scelestissimi auctores tot tantaque moliti sunt, ut quod improba mente conceperant, fuerint consequuti. Mense Octobre, anno 1680, Ven. Oliverius Londinum deportatur atque ibi arcto rursus carceri includitur, nec famulo quidem proprio ad alloquium admissus. In illa custodia totis septem mensibus detentus fuit, omnibus vitae solatiis orbatus. Sed instar omnium erat illi Deus : adeo ut ad fidum amicum non raro scripserit se in illa

solitudine nactum esse quam maxime avebat liberam sibi et sacris studiis vacandi facultatem.

*Quod omne probabitur, etc.*

ART. LI.

Primum die 3 Maii, deinde autem die 8 Junii anno 1681 ad fatale Tribunal examinandus adducitur : Capita incusationis haec ei fuerant falso inficta : 1<sup>um</sup>. Quod epistolas Revmo Dño Baldeschi (qui a secretis Summi Pontificis erat), Principi Colonna, et Cardinali de Bouillon dasset, quibus iidem hortaretur ut auxilia in Hiberniam mitterent ad Catholicam Fidem in pristinum restituendam, eiusque adversarios perdendos. 2<sup>um</sup>. Quod ducem quemdam ad Regem Gallorum misisset, qui militarem expeditionem in Hibernos instruendam curaret, eo profecto consilio ut iidem subigerentur. 3<sup>um</sup>. Quod septuaginta millia militum conscripsisset ut se cum venientibus hostibus coniungeret. 4<sup>um</sup>. Quod pecuniam a clericis exegisset ad Gallos excipiendos et exercitum alendum necessariam. 5<sup>um</sup>. Quod cunctam Hiberniam peragrasset, portus, munitaque loca explorans, quo tutior Gallis pateret ingressus. 6<sup>um</sup>. Quod milites quosdam selegisset, qui se clam in Angliam traderent regem necatum. Brevi, crimina insimulata haec erant : quod cum Curia Romana commercium et notitiam habuisset : in aula Gallica auctoritatem et gratiam : atque inde externae potestatis inducendae conatus iniisset.

*Quod omne probabitur, etc.*

ART. LII.

Tres erant iudices : Sir Francis Pemberton, tribunali praepositus, Dolbein, et Jones : accusatoris partes Procurator Regius agebat, adiuvante sergente Maynard. Reo nullus erat defensor, qui causam oraret, neque temporis dilatio concessa fuit, quam petierat, ut testes ex Hibernia vocatos pro se induceret, quamquam ipse affirmaverat, nonnullos esse inter eos et nobilitate praestantes et regis existimatione pollentes. Ita causa, nulla iuris humanitatisque norma servata, incepta est. Tunc Regis Procurator, dicere exorsus, huiuscemodi verba habuit : "*Sollemne et officiale Primatis character, quo se exornatum esse iactat Oliverius Plunkett, id est signum certissimum externae et usurpatae iurisdictionis : id erit etiam causa cur iudices praestent testibus fidem.*"

*Quod omne probabitur, etc.*

## ART. LIII.

Testes denique excussi sunt: omnes perridiculas atque absurdas ediderunt depositiones. Aiebant, exempli gratia, Venerabilem ingentem pecuniam collatis stipibus coacervasse: centum presbyteros domi (quae duo tantum cubacula continebat) hospitio habere: iam a septem abhinc annis septuaginta millia militum conscripsisse. Et quidem haec aliaque id generis, quae suapte natura falsa apparebant, iudices tamquam vera ac probata admiserunt. Quid? Eo usque ipsi pervenerant ut testes ad mendacia incitarent, eosdem auctoritate sua fovescentes. Venerabili vero aperte adversabantur si quando ille accusationes in se illatas optimis argumentis propulsare conabatur.

*Quod omne probabitur, etc.*

## ART. LIV.

Etenim ut Venerabilis in patenti fraude testem Mac Moyer corripere, quaesivit ex eo inter alia: "*Si verum est quod affirmas, permagnam pecuniam in manibus meis versari, totque milites per septem annos ad mea imperia esse paratos, cur, quaeso, antea me in iudicium non vocasti?*" Perturbatus restitit hisce verbis testis, nec habuit quid responderet; quod cum vidisset Iudex, illi in auxilium veniens percontatus est: "*Quamnam fidem ea tempestate sequebaris?*" cui Mac Moyer: "*Fidem Catholicam Romanum.*" et Iudex pergestiens: "*Facillimum ideo est perspicere cur eum antea non accusasti.*"

*Quod omne probabitur, etc.*

## ART. LV.

Itemque cum Venerabilis illud conaretur ostendere, nullam esse tribuendam fidem testibus, qui omnibus flagitiis erant inquinati, iudex qui iudicio moderando praeerat eius verba interpellavit; et "*Cave tibi (inquit), Domine Plunkett, ne tempus defensionis concessum inanibus digressionibus consumas; quod si non feceris, parum tibi temporis reliquum erit quo crimina diluere possis. Quid igitur defendis?*"

*Quod omne probabitur, etc.*

## ART. LVI.

Coepit tunc Venerabilis, humanis omnibus destitutus subsidiis, sic pro se orare: "*Profiteor in primis, excellentissimi iudices, omnia patrocinii adiumenta mihi deficere, nam tempus denegatum fuit quo testes et documenta ex Hibernia vocarem.*"

*Scripsi equidem : omnia expertus sum ; sed nondum unus est mihi testis, quem accusatoribus opponam : quod ad primam accusationis partem attinet respondeo ne unum quidem nummum extra regionis fines exceperisse, praeter tantum denarium (10 shillings) quo me saepe saepius vir quidam praestantissimus, charitate ductus, donavit. . . . Haec caeteraque criminis argumenta nil aliud sunt nisi fraudes ab iis excitatae, qui mei odio flagrant eo quod eos poena (ob eorum flagitia) multaverim. Huc per vim deductus sum ex meo naturali domicilio, ubi porro sunt testes omnes omniaque documenta quae accusatorum fraudes clare evincerent. Hanc unam ob rem vita mea in discrimine versatur eo quod extra patriam sim ; ubi si hoc iudicium foret institutum, accusatores mei nullam meruissent fidem."*

*Quod omne probabitur, etc.*

#### ART. LVII.

Post haec Fiscus Procurator acerrime in Venerabilem et in Catholicam fidem invectus est. Tandem iudicii Praeses sic causam resumpsit: "*Quod iste (Ven.) munus Episcopi et Primatis Hiberniae a Pontifice Romano acceperit, quod in Hiberniam venerit ut Romanam fidem instauraret : haec certa in eo crimina sunt.*" Hisce dictis iudices e iudicii loco discesserunt ut consulerent inter se: paulo post iterum apparuere et capitalem sententiam protulerunt. Venerabilis interea perstabat intrepidus, subridenti ore. Ut primum verbum audivit, "*reus est mortis,*" pergestit dicens: "*Deo gratias.*"

*Quod omne probabitur, etc.*

#### ART. LVIII.

Interea Praesulis innocentiam vox communis elocuta erat : sed non audita : intercesserat pro eo Legati Gallici auctoritas et gratia : sed haec quoque ut ingrata repulsa fuerat. Die 15 mense Junio, iterum e carcere arcessitur Dei Servus, ut sententiam in se dictam sollemni forma audiret. Rogatus an aliquid dicendum haberet, respondit : "*Iam aliud in Hibernia iudicium iisdem accusationibus, quibus nunc, in me fuit instructum. Sed cum omnia documenta et testimonia in promptu haberem, iudicium in limine ipso evanuit. Quomodo in Anglia me possunt Anglici Iudices iudicare, sine documentis, sine testibus, cum sint accusatores homines quos ob eorum flagitia punire olim coactus fui?*"

*Quod omne probabitur, etc.*

## ART. LIX.

Petrexit Dei Servus in omnibus reiiciendis calumniis et innocentia sua tuenda. Dixit utique se functum esse munere catholici episcopi, sed in hoc minime crimen lesae maiestatis continere demonstravit. "*Omnis accusationis (inquit) expers et immunis sum : innocens ut parvulus qui heri natus est : hoc dico in conspectu mortis, et in spe aeternae salutis consequendae.*"

*Quod omne probabitur, etc.*

## ART. LX.

Ita fassus, testimonia amplissima recitavit quae de eius probitate duo Regis Vicarii, Lords Essex et Berkeley, ediderant. Ad haec iudicii praeses catholicam fidem execrare coepit : "*Tu (Praesuli dixit) pro viribus dedecus inferre conatus es. Nam quamdiu vixisti, eo unice spectasti ut falsam religionem tuam propagares, quae peior est quam religio paganorum. Eia nunc si vitam integram vis, eiice, abiura falsam religionem tuam, quod nisi feceris illud nostri erit eam sententiam proferre, quae praescriptis legibus plane respondeat.*"

*Quod omne probabitur, etc.*

## ART. LXI.

Cum hisce propositionibus Dei famulus strenue renuisset obtemperare, Praeses iudicii sententiam elata voce legit, his verbis conceptam : "*Constitutum est te in carcerem Newgate reduci et illinc per Londinium, Tiburnum transferri : hic ad suspendium adigeris, et ante quam mors adveniat e laqueo sublatus, exenteraberis, et viscera et oculos tuos concremabuntur, deinde caput abscederet, et corpus quadripartito sectum Regis arbitrio relinquetur.*" Respondit Venerabilis : "*Utinam Deus Omnipotens Excellentiam tuam bonis omnibus prosequatur.*"

*Quod omne probabitur, etc.*

## ART. LXII.

Antequam in vincula reduceretur veniam petiit ut sibi Catholici sacerdotis opem concederetur. Respondit qui inquisitioni praeerat, se opem administri Anglicae Ecclesiae tantum concessurum : at Venerabilis, immutata urbanitate, "*gratias tibi do amplissimas, inquit, sed huiusmodi gratia mihi prorsus inutilis est.*" Denique in custodiam traditur, ubi alter erat sacerdos, professus ex Ordine S. Benedicti, qui pietate flagran-

tissimus, et ipse in odium Catholicae Fidei deprehensus fuerat. Hic porro Ven. Oliverium in extremo vitae agone religionis subsidiis opitulatus est, eiusque postremos dies per suum scriptum hominum memoriae tradidit.

*Quod omne probabitur, etc.*

ART. LXIII.

Quot dies Ven. Oliverius in vinculis transegit, tot in fervidis fundendis precibus consumpsit. Jeuniis corpus macerare satagit, terque et amplius in hebdomada paucis modo panis frustulis famem explens. Itaque semper eum inter carceris aerumnas hilarem deprehenderes, nec unquam imminenti suae caedis sollicitudine affectum. Hinc profecto efficiebatur ut, et oris et corporis habitu, vel excubiarum existimationem religiosamque reverentiam sibi conciliaret.

*Quod omne probabitur, etc.*

ART. LXIV.

Interim se ad gloriosum obeundum martyrium alacriori animo comparabat in dies: excelsa rerum divinarum contemplatione futura gaudia delibare: piis lectionibus mentem pascere delectabatur. Divinae legis volumen, Breviarium, Missale, illi erant libri, qui in eius manibus versabantur assidue, quos cum gustaret et regustaret avidus, animus totus reficiebatur. Porro in horas connisus est in divina charitate proficere et in poenitentia suarum noxarum.

*Quod omne probabitur, etc.*

ART. LXV.

Eius gaudium eo magis augebatur, quo dies martyrio erat propinquior. Pulcherrimas tunc scripsit epistolas, quarum unam die 22 Junii 1681 amico Bruxellas misit, haec enarrans: "*Lata est in me mortis sententia, quam non timeo, nec quietis mihi quidquam eripit; sum enim tam liber ab omni conspiratione mihi imposita, quam infans unius diei. Quod ad characterem, professionem, et functionem meam attinet, eam publice professus sum: et cum hoc sit motivum mortis meae, morior libenter, uti nunc Praesulum Hibernorum hic primus, ita exemplum, divina fretus gratia, aliis daturus talem mortem non formidandi. Sed unde mihi creaturae miserrimae tantum suppetit animorum, cum videam, instante morte, ipsum Creatorem meum coepisse pavere et taedere? Considero sane Christum*

*suo timore ac pavore id meruisse, ut ego sim a timore immunis. Tempus mihi sufficiens educendi ex Hibernia testes negatum fuit : octo diebus serius advenerunt post latam in me mortis sententiam, quam lubens amplector, pro mea professione, caractere, ac functione moriturus. Expecto in dies adduci ad supplicii locum, ubi mihi intestina extrahenda sunt et coram me igne cremanda, demum caput amputandum. Cupio lubenter dissolvi, et esse cum Christo. Condoneo ex animo, et precor ut Deus condonet, omnibus, qui quovis modo morti meae causam praeberunt." Ita ille in litteris postremis cygnaea voce, et spiritu vere divino, morti iam propinquae praecinebat.*

*Quod omne probabitur, etc.*

ART. LXVI.

Tandem, die prima Julii adveniente, ad crates alligatus per Londinii vias, magna comitante caterva, Tiburnum (locum, ubi perduellionis rei morte mulctari solebant) rapitur, supplicium passurus. Hilaris erat ipse erectoque animo, adeo vero ut omnes in sui demirationem traduceret. Tum demum, antequam martyrium obiret, orationem, sua manu conscriptam, ad populum undique circumfusus habuit, ut suam innocentiam palam profiteretur. Omnia iudicii adiuncta enarravit: calumnias in se excitas, fraudes, machinationes inimicorum recensuit: iniurias quibus affectus fuerat notas fecit. Deinde professus est se omnibus iis ignoscere, qui quovis modo morti suae causam praebuissent: Regem eiusque familiam omnibus votis prosecutus est. Postremo a Deo veniam suarum noxarum petiit per Christi merita, perque Virginis, Angelorum, et Sanctorum omnium intercessionem, sibi que sempiternam requiem deprecatus est. Hac concione habita, genua flexit: elata voce "*Miserere*" aliasque preces decantavit donec constitit illis verbis, "*in manus tuas, Domine, commendo spiritum meum.*"

*Quod omne probabitur, etc.*

ART. LXVII.

Hisce precibus recitatis, consuetam subiit carnificinam: porro laqueo primum strangulatus est, capite deinde amputatus, et corpore in quatuor partes dissectus. Corpus ut honesto ritu sepeliretur Rex concessit, qui fertur de ipsius morte non modicum sensum habuisse. Populus certe undequaque circumfusus summo animorum sensu ipsius innocentiam, Christianam constantiam, et incredibilem mortis contemptum ita



depraedicavit, ut plurimi palam affirmaverint, etsi ad annos centum vixisset, numquam sibi, Deo, patriae suae, ac religioni Romanae tantum gloriae consequi potuisset.

*Quod omne probabitur, etc.*

ART. LXVIII.

Antequam Ven. Dei Servus ad supplicium raperetur, a Rege impetraverat ut in eo sepulcro ubi quinque Patres e Societate Jesu (et ipsi quatuor antea annos in odium fidei interempti) quiescebant, conderetur. Itaque corpus in arca rite compositum, conditum fuit in Ecclesia S. Getulii. Super sepulcro aere incisa haec verba leguntur: "*Hic quiescit corpus Revmi. Oliverii Plunkett, Archiepiscopi olim Armacani et Primatis totius Hiberniae, qui perduellionis accusatus, per falsos fratres in odium fidei capite damnatus fuit, quam ob rem Tiburnum ad supplicium compulsus, ibique eius viscera concremata, martyrium erecto firmoque animo oppetiit die prima Julii anno 1681, Rege Carolo II.*"

*Quod omni probabitur, etc.*

ART. LXIX.

Nunc vero corpus in Ecclesia Patrum Sancti Benedicti in urbe Downside (in Anglia) religiosissime servatur. Caput autem coenobio Monialium Sancti Dominici in urbe Drogheda Armacanae Dioeceseos traditum fuit, cui coenobio primum praeerat quaedam Ven. Oliverii neptis. Semper summa cum veneratione caput ipsum servatum est.

*Quod omne probabitur, etc.*

ART. LXX.

Omnes qui Ven. Oliverii Plunkett martyrio adfuerunt summa demiratione enixaque reverentia fuerunt perculsi cum angelicam viderent suavitatem, qua eius vultus mirum in modum elucebat. Plerique, pietatis sensibus ex imo commoti, fletum prae dolore nullo modo cohibere poterant.

*Quod omne probabitur, etc.*

ART. LXXI.

Ut primum Venerabilis anima e terra migravit, statim eius martyrii fama, tot tantisque virtutibus exemplis excita, omnibus animus potita est. Tum eum magis magisque tamquam Christiane Fidei propugnatorem ubique laudabant omnes, dicentes eum pro fide catholica tuenda unice atque omnino mortuum esse.

Qui martyrii nuncium ad Sedem Apostolicam miserunt professi sunt Primatem tantam fortitudinem in extremo vitae certamine edidisse ac tantum sibi Fidei gloriam comparasse ut parem umquam non esset assequutus si centum annos apostolicis laboribus obeundis operam dedisset.

*Quod omne probabitur, etc.*

ART. LXXII.

Neque in posterum defuerunt qui et scriptis eius laudes prae-dicarent, eiusque gloriam memoriae hominum commendarent. Juvat hic praesertim ea recolere, quae habet *Catalani*, scriptor clarissimus, in Commentariis suis: (in Pontif. Rom. vol. iii. pag. 313: Ed. Parisiis 1852): "*Certo S. Malachiam Archiepiscopum Armacanum imitatus est Oliverius Plunkett, eiusdem Ecclesiae Armacanae Antistes, atque totius Hiberniae Primas a Clemente IX., Pont. Max., eximiis eius animi dotibus constitutus, anno 1670, aetatis suae 41. Quamquam enim missus erat ad oves, stetit in medio luporum Pastor intrepidus, totamque provinciam circumiens, perquirebat anhelus quem Christi acquireret: paratus et animam suam dare pro ovibus, partes boni Pastoris explevit: quamobrem, licet sub alio pre-textu, violatarum scilicet Regis Anglicae legum, in odium Catholicae Religionis crudelissimam mortem oppetiit die 1ma Julii 1681.*"

*Quod omne probabitur, etc.*

ART. LXXIII.

Haec martyrii certissima fama lapsu temporis non est immi-nuta, sed semper viguit et magis magisque augetur in dies. Id Christifidelium veneratio plane confirmat, quae manifestis signis editur. Etenim iam inde a die quo Ven. Dei Famulus mortem obiit, tum Episcopi tum Benedictini Patres, alii Religiosi Viri, populusque eundem tamquam Sanctum invocare, veri martyrii palma potentem, sempiternae gloriae mercede donatum, appellare umquam non dubitarunt.

*Quod omne probabitur, etc.*

ART. LXXIV.

Emus Card. Logue de fervida devotione, qua Christifideles tum in Hibernia, tum in Anglia Ven. Dei Famulum colunt, certissimis documentis atque aperte testatur.

*Quod omne probabitur, etc.*

## ART. LXXV.

Ven. Dei Famulum verum Christi esse Martyrem divinis prodigiis seu signis semper, post eius obitum, portendit Deus. Etenim quatuor annos postquam Ven. Oliverii corpus conditum fuerat, reserato sepulcro, integrum omnino repertum est. At maiori admiratione digna de eius capite prodigia ostendit Deus. Nam non modo caput illud quod *Droghedae* asservatur integrum prorsus est, sed etiam *personalem* vultum, quem Ven. Oliverius vivens habuit, servat omnino, perinde ac si adhuc spiret. Accedit quod odor suavissimus ex eodem capite emanat, quem omnes percipiunt.

*Quod omne probabitur, etc.*

## ART. LXXVI.

Tum denique mirae ac subitae sanationes saepe, intercedente Ven. Oliverio, a Deo inter Christifideles, qui eum summa spe invocant, impetratae sunt.

*Quod omne probabitur, etc.*

## DE CULTU NUMQUAM EXHIBITO.

## ART. LXXVII.

Qualiter veritas est et fuit quod etsi Ven. Dei Famulus tanta devotione colatur, tamen nihil umquam actum est contra Urbani VIII Decreta, quae cultum Servis Dei nondum rite beatificatis adhibendum moderantur. Ideoque Ven. Oliverii Plunkett honori nec ad eius sepulcrum, nec ad eius imagines, nec ad eius reliquias ullum umquam veri cultus et beatitatis signum adhibitum est, sine venia et auctoritate Sedis Apostolicae.

*Quod omne probabitur, etc.*

## ART. LXXVIII.

Qualiter veritas est et fuit quod nunquam preces publico nomine Ven. Dei Servo adhibitae sunt : nunquam eius reliquiae et imagines per sacram pompam delatae aut vetito loco repositae sunt.

*Quod omne probabitur, etc.*

## ART. LXXIX.

Qualiter veritas est et fuit quod eius imagines absque radiis et beatitatis nuncupationibus excussae vel pictae sunt : ab eius

nomine semper abfuerunt *Sancti* vel *Beati* nuncupationes, etiam in libris, qui typis mandati sunt.

*Quod omne probabitur, etc.*

ART. LXXX.

Qualiter veritas est et fuit quod tum ab eius imagine, tum a sepulcro, tum ab eius reliquiis semper abfuerunt votivae tabellae et lumina. Nunquam eius honori aedes et templa et altaria excitata sunt sine auctoritate et venia Sedis Apostolicae.

*Quod omne probabitur, etc.*

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Haec pro nunc Postulator, reservata sibi facultate alios articulos producendi uti supra, et non se adstringens ad onus superfluae probationis: de quo iterum expresse ac solemniter protestatur, non solum isto, sed et omni meliori modo, etc.

CAUSAE POSTULATOR.

## 'IS OUR EARTH ALONE INHABITED?'

For thus saith the Lord that created the heavens, God Himself that formed the earth, and made it, the very maker thereof; He did not create it in vain: He formed it to be inhabited.—Isaías xlv. 18.

FROM time to time this question has been mooted. It is needless to add, it has been left unsettled, though attempts were made to answer it. *Theologically*, it never can be answered, because Revelation is silent; *scientifically* it can only be answered, if evidence *pro* or *con* be forthcoming. As far as we can at present judge, science lends but little hope to believe that the solution is secreted in her arcana.

But are there reasons for suggesting such a question? If so, and they be advanced in a reverent spirit, submitting every thought and word to the *imprimatur* of the Church, why not advance them, if only to examine what could be said upon a subject which the reader may acknowledge at the close of this essay is not without its interest? In this spirit and for this end we propose to have a little say.

Two reasons exceptionally suggest themselves for fostering the likelihood that some other planet or planets are inhabited by human beings besides this little world of ours:—

1. The comparative *insignificance* of our solar system *ad gloriam Dei Creatoris*;
2. The *inadequacy* of anything like a due resultant of the Redemption *ad gloriam Dei Salvatoris*.

These reasons combined seem to congruously urge for the inhabitation of other planetary worlds besides our own, leaving out the questions, whether their inhabitants were, firstly, created at the same time, or, secondly, under similar conditions to our own.

The first-named reason involves a knowledge of, at least, Astronomy and Cosmology. Few priests have the inclination, and fewer still the time, to devote to the study of astronomy. This is much to be deplored; for, while theology portrays in telling force the Justice, Mercy, and Providence of God

towards fallen man, no science furnishes him with more comprehensive notions of God's Omnipotence, Wisdom, Inscrutability, and Order, than the study of astronomy. And in dealing with atheists, I am strongly inclined to think, that the marvellous revelations of astronomy are more likely to influence them to admit, not to say convince them, of the existence of a God, than the more direct and homogeneous study of Divinity.

The other (second) reason is more of an historico-religious nature, and needs no laboured proofs; hence I propose to treat it first.

Does history, then, past and present, connote 'an *inadequacy* in anything like a due resultant of the Redemption *ad gloriam Dei Salvatoris*'?

It is too trite to open this consideration with the indisputable truth that God wills 'all men to be saved and to come to the knowledge of the truth' (1 Tim. ii. 4). Man was redeemed and the New Gospel of his Redeemer promulgated some twenty centuries ago. Its glad tidings have 'gone forth into all the earth, and their words (the Apostles') unto the ends of the whole world' (Rom. x. 18). *Ad quid?*

Some half century ago, about the year 1850, the *Scientific Miscellany* gave a religious status of the world. We may presume that the total population of the world amounted then, in round numbers, to over one thousand millions. A little over *one-third* of these—reckoning together all the Roman and Greek orthodox Catholics, along with all the Protestants of every sect, whether actually or only nominally—were Christians; the remainder, some eight hundred millions were pagans, or unbelievers in the Christ. The latest statistics (1902), published by the *Monitor* of Launceston, Tasmania, after very careful analysis, gives the present population of the world to have reached one thousand five hundred millions; while the proportion of the professors of Christianity to be even less, *under one-third*. In other words, now as then, after twenty centuries of evangelisation, the resultant is, at least, three unbelievers to every Christian. And if we confine our analysis to the faithful alone, to the children of the Roman Catholic Church, the proportion is about six unbelievers to one believer.

Answer now the question: Is that a satisfactory or due resultant *ad gloriam Dei Redemptoris*?

Let us make every allowance; let the highest spiritualist extol to his heart's content the truism that no one can gauge or estimate the value God puts upon one single human soul, purchased by the Redeemer's Blood. Still the sad, sad, desponding thought forces itself into a reflective mind—*three to one* in the twentieth century; *six to one, extra gremium Ecclesiae, extra arcam salutis!* Moreover, what intensifies this disappointment, the progress seems as stationary as the comparative numbers; three to one in 1850, three to one in 1902.

I shall be told, no doubt, that this is the weakest part of my thesis; that God is a patient God; that, perhaps, the world is still in its infancy; that there is a millennium yet to come, **and** that the harvest will be more abundant. *Transeat!* Let us, then, to the first and stronger proposition.

‘THE COMPARATIVE INSIGNIFICANCE OF OUR SOLAR  
SYSTEM AD GLORIAM DEI CREATORIS.’

Will this phase of the question postulate other inhabited globes?

Again, the whole position I take up is a *comparative* one. However much might be advanced on behalf of its study *in se*, I propose to confine myself to a comparative inquiry; hence the necessity to consider some of the more remarkable *data* (not to say *facta*) of the universal starry firmament. If such a cursory survey effects naught else, it will prove beyond contradiction that ‘coeli enarrant gloriam Dei et opera manuum ejus annuntiat firmamentum’ (Ps. xviii. 2). Let us proceed from the better to the lesser known and confine our study to that part of the vast heavens circumscribed by our own solar and planetary system, while adoring that Great Creator, ‘Who hath measured the height of the heaven, and the breadth of the earth, and the depth of the abyss’ (Eccles. i. 2).

Then, for the nonce, let us suppose all the myriads of stars,

the innumerable suns which bespangle the heavens on a bright clear night, to be obliterated or veiled from our vision; and that, after our Sun has gone to rest, we direct our powerful glasses in the direction of the 'milky way,' to discern the planets with their satellites, which are ever revolving around our great luminary—the Sun.

#### OUR SOLAR AND PLANETARY SYSTEM.

'And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs and for seasons and for days and years; to shine in the firmament of heaven, and to give light upon the earth. And it was done. And God made two great lights: a greater light to rule the day; and a lesser light to rule the night; and the stars' (Genesis i. 14-17). Amédée Guillemin tells us, in his work on *The Heavens*, that at the beginning of the nineteenth century the number of planets of our solar system discovered by astronomers was only sixty-four; all of which, with the exception of the *major* planets, were, comparatively speaking, of exceedingly small dimensions. According to our present knowledge the number has been increased to, at least, three or four hundred, consisting of four *larger* planets, viz., Jupiter, Saturn, Uranus, and Neptune; four *smaller* planets, viz., Mercury, Venus, our Earth and Mars, while there are many *minor* planets or Asteroids,<sup>1</sup> forming a ring or broad belt between Mars and Jupiter. We may add to these at least nine comets, revolving round our Sun in very eccentric and elongated orbits.

For the purpose we have in view, namely, to show the *absolute* magnitude and the *comparative* insignificance of our solar system, and, *à fortiori*, of the globe on which we dwell, we need only to turn our attention to our Sun and his eight *major* planets.

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<sup>1</sup> More properly called *planetoids*. Sir Robert Ball alludes to 500 of these planetoids, and the latest observations (1902) confirm him (see *Encyc. Brit.*, 10th ed.). The smallest known satellite in our system is likely not more than 8 miles in diameter.



## DISTANCE FROM THE SUN.

In the order of distance, these planets are (from *Chambers' Story of the Solar System*):—

Names		Distance from Sun	
1.	Mercury	...	36 millions of miles. <sup>2</sup>
2.	Venus	...	67        ,,
3.	Earth	...	93        ,,
4.	Mars	...	141       ,,
5.	Jupiter	...	483       ,,
6.	Saturn	...	886       ,,
7.	Uranus	...	1,782     ,,
8.	Neptune	...	2,792     ,,

Of these Uranus very seldom, and Neptune never, can be seen with the naked eye; and Mercury and Venus have no moon.

## MAGNITUDE.

In order of size they rank as follows:—

		Diameter	
1.	Mercury (smallest)	about	3,000 miles.
2.	Mars	...	5,000     ,,
3.	Venus	...	7,500     ,,
4.	Earth	...	7,900     ,,
5.	Uranus	...	31,800    ,,
6.	Neptune	...	37,000    ,,
7.	Saturn	...	74,000    ,,
8.	Jupiter (largest)	...	88,500    ,,

*Obs.*—Four, then, are immensely larger, and three somewhat smaller, than our Earth.

Now, it is by a consideration of size, distance, and velocity that we get a faint idea of the marvels of the celestial sphere, which moved holy Job to exclaim: 'Who can declare the order of the heavens, or who can make the harmony of heaven to sleep?' (Job xxxviii. 37); and the Wise Man to ask: 'But the things that are in heaven, who shall search out?' (Wisdom ix. 16).

## SIZE.

We see by the diameter of the planets just given that the smallest (Mercury) measures across a distance from here to

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<sup>2</sup> See remarks on round or approximate calculations on page 428.

America--about 3,000 miles; while our Earth is more than double (nearly 8,000 miles). But what is even this compared with the size of Jupiter with his diameter of close upon 90,000 miles: so that we should have to imagine *eleven* of our worlds (earths) placed in a row or line, to make a Jupiter; in other words, Jupiter is nearly 1,400 times greater than our Earth; or again, to make the comparison more intelligible, if we represent the size of our globe by a large sized *pea*, we must place beside the pea an ordinary sized *orange* to represent Jupiter. *And this is nothing*. Later on, we shall be describing our Sun with a diameter of nearly 900,000 miles; and consequently we should have to put nine Jupiters cheek by jowl in a line, or more than *one hundred* of our Earths to reach the magnitude of our great luminary. *And this is nothing*, as we shall see by and by.

But when we talk of magnitudes like these, our mind becomes fogged; so let us put it another way. We have a fair and more distinct idea of the speed of an express train, dashing along at the rate of 60 miles an hour, or a mile a minute. Now, how long would a journey at this rate take through the diameter of our earth? *Over 5 days and nights*, without stopping. How long to traverse Jupiter? *Over 60 days, or two months*. How long to cut through the Sun? *600 days, or about 20 months*. May we not exclaim with the Royal Psalmist. 'The heavens shall confess Thy wonders, O Lord' (Ps. lxxxviii. 6). *And yet this is nothing*.

The two planets of our system, which are nearly the same size, are our Earth and Venus, that well-known 'morning or 'evening' star. Sir John Herschell endeavoured to make the relative sizes of our planetary system more intelligible by comparing the Sun and each planet with some of the material things well known to us, for instance: place in the centre of a large round table a ball or globe just measuring two feet in diameter (for example, a fair sized boy's hoop). Then place near it to represent our largest planet (Jupiter), an *ordinary sized orange*; next place a *small orange* to represent Saturn; next a *plum* to represent Neptune; then a *cherry*, to represent Uranus; then a *large pea*, to represent our Earth, and a little smaller one, to represent Venus; then

a *large pin's head*, to represent Mars; and lastly a *mustard seed* to represent Mercury. Thus:—

	Approximate Diameter	Approximate Circumference	Represented by
The Sun ...	866,000 miles	2,720,000	Two-feet globe
Jupiter ...	88,000 „	276,500	An orange
Neptune ...	37,000 „	116,000	Small orange
Saturn ...	74,000 „	235,500	A plum
Uranus ...	32,000 „	100,000	A cherry
Our Earth ...	7,900 „	24,830	A large pea
Venus ...	7,500 „	23,570	A smaller pea
Mars ...	4,500 „	14,140	A large pin's head
Mercury ...	3,000 „	9,400	A mustard seed
The Planetoids	—	—	Grains of sand

Now regard the insignificant position of our Earth in this comparison—a *pea to an orange* or a *pea to a two-foot globe*. And as to its position in the system, it is neither the nearest nor the farthest, nor the middle; and in light and heat from the Sun, it is neither the warmest nor the coldest, nor the middle. Sir David Brewster<sup>3</sup> sums this up by saying: 'If we compare it (our Earth) with the other planets in reference to their *size*, their *form*, their *density*, the *length* of their year, the *length* of their day, the *eccentricity* of their orbits, we shall find that in all these cases the Earth is not in any way distinguished above the rest.'

#### DISTANCE.

But if we become confounded when we consider the magnitude of the planets of our solar system and of the comparative insignificance of our Earth, what shall we say when we come to measure their distances from us and from the Sun?

As the smallest, so the nearest to the Sun is Mercury (page 420), and yet that distance is 36 millions of miles, and from us 57 millions. The farthest (though not the largest) from the Sun is Neptune, and she is nearly 3,000 millions of miles, or over *thirty times more distant* than our Earth is from the Sun and, therefore, about 2,900 millions of miles away from us. Of course, we cannot grasp these figures, and, conse-

<sup>3</sup> *More Worlds than One*, chap. iv.

quently, let us again have recourse to more familiar examples. The express train, starting on an imaginary straight railroad from our earth to Neptune would take over 5,000 *years* to accomplish the journey without stopping: in other words, if the first man, Adam, were the engineer, and started A.M. 1, he would have scarcely reached Neptune yet. Even for the train to reach the Sun from our Earth it would take 175 years.

Again, light travels at the rate of about 185,000 miles per second; and hence a ray of it would travel 8 times round our Earth *every second of time*. Consequently, when a ray of light starts from Neptune, it will take 4 hours to reach our eye; so that, when you look through a powerful telescope and catch her glimmering light, remember that ray of light started 4 hours before you directed your glass upon the planet. A ray of light from our Sun takes *eight minutes* to reach us on Earth.<sup>4</sup> *And yet this is nothing*, as we shall see before we have done.

#### VELOCITY.

We have just been considering the velocity of light and the time a ray of light takes to reach us from the Sun and from the more distant planets of our solar system. Now let us consider the velocity of the planets themselves both *through space*, i.e., in their orbits, and *on their axes*. For they have a double motion: one in their orbits, called *orbital* motion; and another on their axes, called *axial* motion. In other words, while *they speed through space, they spin like tops*.<sup>5</sup> This double velocity varies in all the planets (excepting Jupiter and our Moon). Jupiter's exceptionally orbital and axial velocity is practically the same, viz., about 28,000 miles per hour. A result is that, if there were an astronomer on our Sun, Jupiter would (like our Moon to us) always present the same surface or 'face.' But, of course, he does not present this phenomenon to us.

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<sup>4</sup> A cannon ball would take over ten years.

<sup>5</sup> Both their orbital and axial motions are from west to east; hence the Sun and stars appear to move from east to west.

I shall here give the approximate measurements of the Orbits, and then a table of approximate velocities.

#### PLANETARY ORBITS.

Mercury	...	over	200 millions of miles.
Venus	...	„	430 „
Earth	...	„	587 „
Mars	...	„	824 „
Jupiter	...	„	2,900 „
Saturn	...	„	5,000 „
Uranus <sup>6</sup>	...	„	11,000 „
Neptune	...	„	17,000 „

#### VELOCITY OF THE PLANETS.

	Orbital motion per hour		Axial motion per hour	
Mercury	...	about 100,000 miles	nearly	400 miles
Venus	...	nearly 80,000 „	„	1,000 „
Earth	...	about 67,000 „	about	1,000 „
Mars	...	over 50,000 „	nearly	600 „
Jupiter <sup>7</sup>	...	about 28,000 „	nearly	28,000 „
Saturn	...	over 20,000 „	about	23,500 „
Uranus <sup>8</sup>	...	about 15,000 „	?	?
Neptune <sup>9</sup>	...	„ 12,000 „	?	?

It is worthy of remark that this order of orbital velocity is the same as their order of approximation to the Sun. Now you will observe that the greatest speed attained by any of our major planets works up to over 100,000 miles an hour. Can we grasp what that imports? Compare it with your express train, going at the rate of a mile a minute. It spells over 1,600 miles per minute, or more than 26 times faster than an express train. It means also that in the short space of *two* minutes a distance greater than from Liverpool to New York is traversed by Mercury.

Again, compare it with the flight of a cannon ball, at the average velocity of 1,450 feet per second, and it will be found that Mercury travels 100 times faster than the cannon ball.<sup>10</sup> Even taking our Earth. We are rushing through

<sup>6</sup> Uranus's moons, unlike all the rest, revolve from east to west.

<sup>7</sup> Jupiter requires nearly 12 years to revolve round the Sun at 500 times the rate of an express train (Guillemin).

<sup>8</sup> Takes nearly 90 years to get round.

<sup>9</sup> Takes over 160 years to complete its revolution.

<sup>10</sup> Mercury goes at the rate of 27 miles per second.

space at the rate of, at least, 66,000 miles an hour; or 1,100 miles per minute, or about 20 miles per second; that is *a thousand times faster than an express train*. All this is *nothing*, as we shall see.

But while our Earth and all the other planets of our solar system are dashing along at these fearful velocities, they are also spinning round like tops on their axes. The time of the four nearest to the Sun, viz., Mercury, Venus, our Earth, and Mars, is practically uniform, namely, 24 hours; but as their equatorial diameters so widely differ,<sup>11</sup> the *rate* considerably varies. For instance, while a point on Mercury's equator revolves at the rate of about 400 miles per hour, a similar equatorial spot on our Earth or Venus would be spinning at the rate of 1,000 miles an hour. But what is this compared with Jupiter with his axial rotation at the dizzy rate of over 28,000 miles an hour, or over 460 miles per minute?<sup>12</sup> Here we have another astronomical phenomenon—the largest planet with by far the greatest axial velocity. As to Uranus and Neptune, though man has measured their circumference, the rate of their *axial* rotation seems unknown.

#### OUR SUN.

Having briefly considered the size, distance, and velocity of some of the planets which constantly revolve from west to east in elliptical orbits around our great luminary, we can now turn with better preparedness to examine the Sun himself. 'Sol, vas admirabile, opus Excelsi' (Eccles. xliii. 2). Compared with the planets, even with the mighty Jove, they all dwindle into insignificance. In volume he is one million four hundred times greater than the globe on which we dwell, and his mass or weight alone is equal to seven hundred and fifty times the united masses of all the other bodies which he maintains in his sphere of attraction.<sup>13</sup> His diameter is *one hundred* times that of our earth, viz., more than 800,000 miles.

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<sup>11</sup> Though the Earth and Venus are much the same.

<sup>12</sup> As Guillemin says, 24 times faster than a cannon ball.

<sup>13</sup> Guillemin, *The Heavens*, Book I.

And yet great and overwhelming as this seems, anyone situated beyond the confines of his system, outside the orbit of Neptune, could only find him in the sky by the aid of a telescope, while all the other planets, except perhaps Jupiter and Saturn, would be invisible. From the nearest fixed star he would, like other little stars, appear to us twinkling in the firmament. Let us have recourse to another comparison to get an inkling of the magnitude of our *little* Sun. Guillemin<sup>14</sup> tells us that Arago, in his popular *Astronomy*, relates the following incident:—A certain professor at Angers, wishing to give his pupils a tangible notion of the size of the Earth compared with the Sun,<sup>15</sup> counted the number of grains of wheat of ordinary size, contained in a measure called a litre<sup>16</sup>; he found this to be 10,000, consequently 14 decalitres<sup>17</sup> would hold 1,400,000 grains. After making all these into a heap, he held up *one grain* and said to his pupils: 'Here is the volume of the Earth (then pointing to the heap), and there is the Sun.'

Guillemin<sup>18</sup> calculates that so great is the light emitted by our Sun that we should require more than half a million of *full moons* to equal sun-light.<sup>19</sup> And yet our Sun is only catalogued as a star of the second or even third magnitude. And as this great astronomer says, 'The dimensions of the centre of our solar system are now found to represent but *an atom of the luminous sand* of the milky way.'<sup>20</sup> Struve, in his *Etudes d' Astronomie Stellaire*, says that, 'not only our Sun, but all the stars that we can see with the naked eye, are deeply plunged in the milky way, and form an integral part of it.' To our Sun's light and distance<sup>21</sup> we have already

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<sup>14</sup> *The Heavens*, p. 24.

<sup>15</sup> Should it not be *vice versa*?

<sup>16</sup> About 1 $\frac{3}{4}$  pints.

<sup>17</sup> Ten litres make one decalitre; 100 litres make an hectolitre and one hectolitre equals about 2 $\frac{3}{4}$  imperial bushels.

<sup>18</sup> *The Heavens* chap. iii. p. 57.

<sup>19</sup> Or over 5,000 wax candles at the distance of one foot.

<sup>20</sup> Guillemin, *The Heavens*, p. 432.

<sup>21</sup> The old estimate of this distance has been corrected by moderns, who seem now practically to agree that his *average* distance is between 92 and 93 millions of miles.

alluded; we have only to say a word upon his velocity or motion, when compared with his family of planets. Here, as usual, we may distinguish a threefold motion, *proper, orbital, and axial*. His *proper* motion would be that *real* motion he enjoys independent of any *apparent* motion caused by the double motion of our Earth. Of his orbital motion next to nothing seems known. We know, however, that he rotates (spins) on his axis in about every 25 days. If then, we put it at a mean rate of 28 days, and his diameter broadly at 800,000 miles, his circumference will be about 2,500,000 miles; then an equatorial point of his circumference would be revolving at the rate of something like 90,000 miles per day, or over 60 miles per minute; *i.e.*, nearly four times quicker than our Earth. But, *mirabile dictu!* while our Earth and the other planets of our solar system revolve around the Sun, and their satellites (like our Moon) revolve around their planets, each with its own proper and terrific velocity, so (according to Argelander, M. Peters, Struve, etc.) the Sun himself, attended by all his *spinning-tops*—the planets—both major and minor, superior and inferior, along with their respective satellites, *rushes through space*, 'towards the star marked  $\pi$  in the constellation Hercules,'<sup>22</sup> with a velocity which causes him to pass over a distance every year equal to 33,350,000 miles!<sup>23</sup> Imagine this at a rate of something like that of 60 miles (not per hour, like an express train), but *per minute*. Surely *this is something*, and we can only exclaim with the Great Apostle: '*O altitudo!* O the depth of the riches of the wisdom and of the knowledge of God! How incomprehensible are His judgments, and how inscrutable His ways' (Rom. xi. 33).

What that mysterious and still, to us, dark centre is, no man doth know; perchance in some future age, the arcana may be penetrated by still more powerful instruments, and the great unseen luminary which controls our solar system may be revealed to man. One thing we may embrace in confidence,

<sup>22</sup> The latest observations regard Lyra and not Hercules to be the solar apex, probably R. A. 280° and D. + 38° (*Encyc. Brit.*).

<sup>23</sup> Mitchell's *Orbs of Heaven*, p. 212. But the latest calculations in the 10th ed. of the *Encyclopædia Britannica* make it 10 miles per second.



and that is, that this Sun of ours, which, like the other stars, we are inclined to look upon as *fixed*, is most likely *careering* away in a monster orbit, which no astronomer may even dare to estimate.

We are now about to enter the sidereal world. Therein, as in our planetary system, we shall have to deal with colossal calculations. Be it understood that, as in one so in the other, we shall speak in 'round' numbers and, therefore, *approximately*. Two reasons urge the writer to this. Firstly, the absence of exactitude amongst even the greatest astronomers in such delicate calculations; and secondly, in order to tax as little as possible the reader's memory in numbers so enormous.

#### SIDEREAL WONDERS.

We have seen much, and we have called it *nothing*. We drew a veil over the vast celestial sphere and we purposely shut out from our view all those myriads of glittering orbs which bespangle the canopy of heaven. We did this that we might the better confine our attention to our own immense yet puny solar system.

Let us now withdraw the curtain and with naked eye and glass in hand survey the vast celestial firmament, and acknowledge O God! that 'Thy magnificence is elevated above the heavens'; 'for I will behold Thy heavens, the work of Thy fingers; the moon and the stars which Thou hast founded' (Ps. viii. 2, 4). Truly shall we see how 'star differeth from star in glory'; for 'one is the glory of the sun, another the glory of the moon, and another the glory of the stars' (1 Cor. xv. 41); how 'whatsoever the Lord pleased He hath done in heaven' (Ps. cxxxiv. 6); and how 'the sun, moon, and the stars being bright, and sent forth for profitable uses, are obedient' (Baruch vi. 59).

The first impression that strikes the upturned eye of the beholder is that the stars *seem* more numerous than they really are. In the whole sphere the naked eye can only discern about 6,000 stars; and, as a beholder sees only *half* the celestial sphere at a time, his eye can only fall upon half that

number or 3,000. With telescopes and photography, however, that comparatively small number works up to over 100 millions, the greater part of which is in and mainly constitutes the *Via lactea* or ‘Milky Way.’ But, despite the genius of man and his powerful glasses, let us acknowledge at the outset, with the Prophet Jeremias, that ‘the stars of heaven cannot be numbered’ (Jer. xxxiii. 22), and let us praise Him ‘Who telleth the number of the stars: and calleth them by their names’ (Ps. cxlvi. 4); and let us daily in our lauds sing out: ‘Praise ye Him, O sun and moon; praise Him all ye stars and light’ (Ps. cxlviii. 3).

We are no longer gazing upon planets and satellites, planetoids, and comets, but upon myriads of *suns*, many of which, if not most, are far larger than the Sun of our solar system. For the stars are truly suns, each shining with its own light and diffusing sunshine and heat to the unseen planets which revolve around them. When, therefore, you gaze upon the twinkling stars on a bright clear night, and at the streak of starry *sand* which forms the Milky Way, remember that you are looking at so many suns, around each of which planetary bodies similar to our own may be revolving, and thus forming innumerable kindred solar systems like to ours. For to suppose them to be without planets and to be merely globes of light and heat, would be contrary to analogy as well as reason. No telescope has ever been constructed, and likely never will, powerful enough to detect these planets; even the mighty suns merely look like specks; but we do know of the Sun (our own) which is surrounded by planets, and, moreover, we know that one, though far from the largest one, in fact a very small one, is inhabited, namely, the planet Earth on which we dwell. Why not, then, when we descry other single suns far greater than our own, come to the conclusion that they are but the centre of other solar systems similar to our own? We have remarked that we can see with the naked eye about 6,000 stars or suns. The 6,000 stars we can thus see are all those ranging from the first to the sixth magnitudes. But with the aid of telescopes we can see stars of the seventeenth magnitude, or even smaller; and as the optician’s art progresses and the telescopes

become still more powerful or effective, so smaller stars (so to speak) will be revealed. And so it is with comets. At present we may be cognisant of about a thousand of these erratic masses of incandescent gasses.

Now, since we have left our solar system to plunge deeper into the mighty vaults of heaven, let us ask ourselves what distance from us is the *nearest* of the *fixed* stars, after our own Sun, which, as you know, is 93 millions of miles away?

The nearest, after our Sun, is what astronomers call the Alpha of the Centaur (*a Centauri*). Unfortunately this star is never visible in Ireland. We should have to go to the southern hemisphere to see our nearest star; and yet astronomers reckon it two and a-half times *brighter* than our Sun. Now this star or sun is reckoned by Lockyer<sup>24</sup> to be nineteen billions of miles distant; in other words, 200,000 times more distant than our Sun. Its light, therefore, travelling at the rate of 185,000 miles per second, takes over three and a-quarter years<sup>25</sup> to reach our globe; and an express train would require over *three million years* to travel the distance. Now *we have something*. But if we have not the pleasure of seeing this star in Ireland, there is one of the first magnitude called Capella, visible at its zenith on the feast of the Immaculate Conception,<sup>26</sup> though it is twenty times more remote than our nearest star. If then, the weather favours you about December the 8th, look up to the heavens and about the centre you will see (not far from the Pleiades), a constellation of five stars called 'Auriga,' the middle star, and by far the brightest, is Capella; and as you gaze upon its twinkling, remember it is over 400 billions of miles distant and that its light takes 72 years to reach your eye.

There seems little reason to doubt that some of the more distant stars would require 50,000 years to send their light to us. Sir William Herschell goes much further and alludes to stars so distant that a ray of light from them would require 700,000 years. Now, again, *we have something*.

It would be interesting here to give the time that the light

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<sup>24</sup> *Elementary Lessons in Astronomy*, No. 16. The distance is nearly 24 billions.

<sup>25</sup> Chambers' *Story of the Stars* gives four and a quarter years.

<sup>26</sup> Visible every night at same hour.

of eight well-known stars takes to reach us. I take the light times from Guillemin.<sup>27</sup>

A Centauri (the nearest star), 19,000,000,000,000 miles	...	over 3½ years <sup>28</sup>
61 Cygni, 34,000,000,000,000 miles	...	„ 9 „
Vega Lyræ, 124,000,000,000,000 miles	... ..	21 „
Sirius (the brightest star), 127,000,000,000,000 miles	...	22 „
Ursæ Majoris, 144,000,000,000,000 miles	... ..	25 „
Arcturus, <sup>29</sup> 150,000,000,000,000 miles	...	26 „
Polaris (our Pole star, always visible), 286,000,000,000,000 miles	...	50 „
Capella (lately referred to), 417,000,000,000,000 miles	...	72 „

You will remark that our Pole star is so distant that his light takes half a century to strike our eyes; so that a boy of ten years of age, looking at the Polar Star for the first time may be told that the glimmer he sees in the heavens started from that star forty years before he was born. *And this is something.* Now let us refer to the *brightest* star (to us) in the heavens. It is Sirius,<sup>30</sup> the fourth in the above list, whose light takes twenty-two years to reach us. It may be best seen at the end of December a little above the horizon in the constellation of Canis Major—the Great Dog. It is also not far away from the well-known constellation called Orion. Now, if we were to suppose (for observations at such enormous distances are exceedingly meagre) that the light which Sirius pours forth is no more brilliant than our sunshine, then, according to Lockyer,<sup>31</sup> Sirius would be equal in bulk to more than 3,000 of our suns, and according to Sir D. Brewster,<sup>32</sup> his intrinsic brightness is sixty-three times greater than that of our Sun.<sup>33</sup>

<sup>27</sup> *The Heavens*, p. 340. Flammarion, *Popular Astronomy*, p. 597, gives for the nearest star about 4½ years; 61 Cygni, over 7 years; Sirius, over 8 years; Arcturus, over 34½ years; Polaris, 36½ years; and Capella only 29½ years.

<sup>28</sup> The writer thinks this distance and time underrated (nearer 24 billions).

<sup>29</sup> This star travels at the rate of over 50 miles per second.

<sup>30</sup> The flaming Dog star.

<sup>31</sup> *Elementary Lessons in Astronomy*, No. 100.

<sup>32</sup> *More Worlds than One*, chap. x., p. 165.

<sup>33</sup> The latest observations (1902) make Sirius give out 30 times as much light as our own Sun, though his mass is only double. (See *Encyclopædia Britannica*, 10th ed., art. 'Astronomy.')

But one of the most marvellous phenomena in stellar or solar distances is what we know of the  $\epsilon$  star in the beautiful constellation of the Lyre (Lyra), which may be easily distinguished at the end of June, about the centre of the hemisphere. It is a constellation of six stars, seemingly very compact, well up towards the Pole Star, consisting of one star of the first magnitude, called Vega, two of the third, and three of the fourth magnitudes. Now one of these smaller stars appears to the naked eye like a faint *single* star. But if you look at it through a good opera glass you will find it to be a *double* star. Next apply a small telescope and you will have widely separated the double stars, and these will appear to you *two distinct single stars*. Then taking a telescope of much greater power, you will find that each of these apparently *single* stars resolve themselves into two more *double* stars; hence we have what astronomers call the '*double double*.' *This is something*, but far from all. For here we have a system or systems of four suns, in two pairs; while each of these pairs is revolving round some point situated between them, so the two pairs, considered as two single stars, revolve around some points situated between them. And here comes the greatest marvel. Admiral Smyth states that the wider pair will require 2,000 years to complete their orbital revolution, while the closer pair will only effect their revolution in 1,000 years; and possibly, he says, the *two double systems* may require in order to revolve the point lying between them very nearly *one million years*. And yet, mark you, to the naked eye, these four suns of the third or fourth magnitude appear as *one single star*.<sup>34</sup>

If such can be demonstrated regarding a compact cluster of stars like the Lyre, what may not the imagination compass when one comes to consider those *open scattered sort* of clusters, such as the constellation of Cygnus, Ursa Major, Pegasus, Serpens, Pisces, Cetus, Fluvius, Eridanus, Hydra, Virgo, or even the Draco, close up by the Pole Star.\* In the very next constellation to Lyra, and consequently also visible to us, is the apparently six-star constellation called the Swan (Cygnus).

<sup>34</sup> See Lockyer's *Elementary Lessons in Astronomy*, No. 47.

\* Consult any Astronomical planisphere.

The largest of these six stars is one of the second magnitude, while the other five are all of the third; hence all can be seen with the naked eye. Four of these stars are in a line and seemingly *equally* distant from one another. Now, there is also a double star in this constellation, which has become a special favourite amongst astronomers and is listed by them as 61 *Cygni* (No. 61 of the Swan). Moreover, they know the distance between this double star. Hence they can determine the dimensions of the orbit of one round the other, just as we can learn the Earth's orbit round our Sun by knowing the distance between them. The result to anyone else except an astronomer, would seem incredible; namely, that the distance between these two stars, which, to the naked eye, look like a single star, is over 4,000 millions of miles.<sup>35</sup> In other words, for here again we are nonplussed, suppose a ray of light to start from one of these stars towards its twin star, it would take over six hours for that ray of light, travelling at the rate of 185,000 miles per second, to reach the other star; or what comes home more intelligibly still, the express train would require constant travelling for nearly 8,000 years—a longer time than our Earth has been inhabited by man. And a cannon ball, with an average velocity of 1,450 feet per second, would take over 460 years to hit its target—the other star.

Is this anything? Oh! well may we here repeat the words of the Great Creator to Abraham: 'Look up to heaven and number the stars, if thou canst' (Gen. xv. 5); and again with the Royal Psalmist, 'The heavens shall confess Thy wonders, O Lord' (Ps. lxxxviii. 6).

#### A FEW EXAMPLES OF SIDEREAL DISTANCES.

1. The light of our Sun takes over 8 minutes to reach us. An express train would require 177 years constantly travelling.
2. Light from our most distant planet (Neptune) takes about 24 minutes to reach us. An express train would take nearly 5,000 years.
3. Light from the nearest fixed star (a Centauri) takes over three years to reach us; therefore it is over 17 billions

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<sup>35</sup> Lockyer gives it at 4,275,000,000 miles.

of miles distant. An express train would take over 30 millions of years to travel the distance.

4. Light from the Pole Star takes 50 years to reach us; hence it is nearly 300 billions of miles distant from us. An express train would require over 500 millions of years.

5. Light from Capella (in Auriga) takes 72 years to reach us; hence this star is over 400 billions of miles distant (400,000,000,000,000). And an express train would require over 700 million years to do it, and electricity over 1,600 years.

Space will not permit us to pursue the study of individual stars any further. Passing, then, from the constellations, let us arrest our gaze on such a conglomeration of them that their dense masses have cast a pale broad streak, separating the celestial sphere into two almost equal portions, known familiarly as the 'Milky Way.'<sup>36</sup> It traces its forked path way across the great sphere with such a peculiar irregularity that a portion of the broad belt splits itself into two, like a mighty river, for instance, the Mississippi, which, after crossing hundreds of miles, splits itself into two, the other branch of which forms the Missouri. It is near the point of branching off or fork that, lost in this immense vortex of burning suns and innumerable worlds, *our* little solar system lies. As we have said, by the aid of powerful glasses many millions of these suns have been enumerated—so far away in the depths of the heavenly vaults, that to the naked eye they only look like fine nebulous matter, something like a milky gauze. The largest and most powerful astronomical instruments detect still more remote luminous 'sand,' the feeble light of which was set in motion ten thousand years ago. Here we must rest, lost in the contemplation of the Omnipotence of the Deity, while exclaiming with the Royal Psalmist: 'Confitebuntur coeli mirabilia tua Domine!' (Ps. lxxxviii. 6).

What is *our* world now? What that little pea bobbing round a two-foot sphere, or that solar sphere itself bounding onwards and lost amongst the myriads of more gigantic stars? Small and insignificant compared with nearly all the major planets of our own little system; small and puny as it is com-

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<sup>36</sup> 'Heaven's broad causeway paved with stars.'—(Wordsworth.)

pared with the Sun that gives it light, what shall we say of it, when we go outside its own system and dive into those immense revolving sidereal systems which we know embrace 100 millions of enumerated suns, or deeper and farther still amongst those innumerable ones, whose light would require perhaps millions of years to reach our little toy of the heavens which, to so many human beings is practically the *only world* in existence? 'Quaecumque voluit Deus fecit in cœlo' (Ps. cxxxiv. 6), and 'Quis enarrabit cœlorum rationem' (Job xxxviii. 37).

And yet you say that ON THIS LITTLE EARTH MAN ALONE DOTH DWELL.

We have compared it with 1° the other planets of our own solar system, and we find it nearly the smallest of them all; 37 2° with our own Sun, and the comparison is ludicrous—a *pea to a two-foot ball*; 3° with the nearest star outside its system, and we are speechless; 4° with the brightest star, and we are confounded; 5° with the more distant sidereal systems, and we are *nowhere*. And we have seen that there is no reason to doubt that every fixed star we behold in the heavens, whether with the naked eye or through powerful telescopes, is a sun and centre of planetary systems; that, just as our Sun has major and minor planets, satellites and planetoids revolving round him, so each fixed star or sun has a similar planetary system.<sup>37</sup> Neither astronomically, geologically, nor theologically do I know of any insuperable reasons why some planet of one, more or each of these innumerable systems should not be inhabited by human beings. Their suns furnish the necessary heat, light, and attraction for the existence of vegetable, animal, and human life on planets sufficiently cooled to produce an atmosphere, just as in the case of Mars and Venus, and, of course, our Earth. If you say, no; we prefer to think our own Earth the *only* favoured one, then,

<sup>37</sup> 'Amongst the satellites or moons which revolve round two of our planets, three are actually larger than one of our major planets (Mercury), and nearly as large as Mars.'—(Lockyer, *Elementary Lessons in Astronomy*, No. 142).

<sup>38</sup> As Lockyer says: 'The relative importance of our earth is, in fact, a *small planet* travelling round a *small star* (the Sun), and our whole solar system is but a *mere speck* in the universe, an atom of sand on the shore, a drop in the infinite ocean of space.'



tell me what reason shall we allege for the innumerable suns and planets that fill the illimitable space above, revolving around one another, dispensing the same blessings as we enjoy, if there be neither plant, vegetable, animal nor natural life to enjoy these blessings or give glory to their Creator?

I hear you say their very number, magnitude, brilliancy, regularity, and motion enhance our idea of the Omnipotence and Wisdom of the Great Creator. It is true; but how much more would our ideas expand and our veneration deepen, if we suppose them to have been poised in these unfathomable vaults, not merely as ornaments and mechanical wonders, but for a higher and a nobler purpose? Similarly wrote Sir David Brewster.<sup>39</sup> Neither can it be said that Revelation militates against this theory; for, of course it is but a reasonable theory. In searching the Holy Scriptures testimony may be found rather favouring than inimical to it. But I prefer to take a broader view. The scope of my essay does not require us to go into questions of general, particular, or simultaneous revelations. Either the Divine Revelation, which we have received, is confined to the inhabitants of our Earth, or it is so general that it embraces all the worlds, globes, and systems in existence.

If the former; then we must take the Word of God, as revealed to us, to apply to us and to our conditions alone; if the latter, then it would open up the question of the fall and redemption of the inhabitants of other spheres; but this is far beyond the will, power, or inclination of the writer. As far as he is aware, there is nothing in the Word of God, as revealed to us, to militate against the theory he advocates.

A far stronger case, from a Biblical point of view, was once heatedly made against the now universal belief of the orbital revolution of our Earth around the Sun, coupled with its diurnal motion. We have only to mention Galileo's name to conjure up one of the hottest controversies of the early part of the seventeenth century. Before the sixteenth century (and consequently before Galileo's time) a few learned men made reference to the heliocentric system; notably, St.

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<sup>39</sup> *More Worlds than One*

Thomas, Nicholas Krebs and Girolomo Tagliavia; while in 1510 Leonardo da Vinci looked upon the new theory *as proved*.<sup>40</sup> Yet before the fifteenth century any *ordinary* man who would advance that the Sun was the centre of our system, or that the Sun did not revolve around the Earth, would be dubbed a madman. We know full well that neither Pope nor Holy Mother Church issued any *infallible*<sup>41</sup> pronouncements upon it; but, short of that, churchmen could scarcely go further. The language of the Inquisition, of the 'Cardinals of the Holy Roman Church, Inquisitors General,' is still in evidence:—

We say, pronounce, sentence, declare that you the said Galileo, by reason of the matters adduced in process, and by you confessed as above, have rendered yourself, in the judgment of this Holy Office, vehemently suspected of heresy, viz., of having believed, and held to the doctrine, *which is false and contrary to the Sacred and Divine Scriptures*, that the sun is the centre of the world, and does not move from East to West, and that the Earth moves and is not the centre of the world; and that an opinion may be held and defended, as probable, after it has been declared and defined to (by) the Holy Scriptures.<sup>42</sup>

You will remark that a reason connected with the condemnation seems that the new system, now universally believed, and we may add, tacitly sanctioned by the Church at large, was *false and contrary to the Holy Scriptures*. Now we may presume that the strongest text of Holy Scripture, if not the only one, opposed to the Copernican Galileo system is found in the Book of Josue, x. 12-14:

Then Josue spoke to the Lord, in the day that he delivered the Amorrite in the sight of the children of Israel, and he said before them: Move not, O sun, towards Gabaon, nor thou, O moon, towards the valley of Ajalon. And the sun and moon stood still, till the people revenged themselves of their enemies. Is not this written in the book of the just?<sup>43</sup> So the sun stood

<sup>40</sup> See I. E. RECORD, 1886, p. 810.

<sup>41</sup> See *Ibid.*

<sup>42</sup> The very Pope (Urban VIII.), upon whom our enemies subsequently tried to foist an infallible utterance, in a letter he wrote only four years previously to Galileo's condemnation in 1633, said that 'his (Galileo's) fame will shine on earth as long as Jupiter and his satellites shine in heaven.'

<sup>43</sup> In Hebrew, *Jasher*: an ancient book long since lost.

still in the midst of the heaven, and hasted not to go down the space of one day. There was not before nor after so long a day, the Lord obeying the voice of a man, and fighting for Israel.

Of course the strength of the objection is that, not only Josue prayed with the belief that the Sun and not the Earth really moved, but that God so received his prayer that the Holy Ghost declares that the Sun was arrested in his course and *stood still*.

Now a little reflection will reveal why God appears to connive at an astronomical misconception. Josue immediately followed Moses in the years A.M. 2553 and B.C. 1451. The history of the Jewish people, while under Josue, is commonly believed to have been written by Josue himself. The common belief then was, as it had been from the earliest times and as it remained practically till the seventeenth century of the Christian era, that the Earth was the *centre* of the universe, and that the Sun was always in motion and truly rose in the morning and set in the evening. Even to this day we talk of the Sun 'rising' in the east and 'setting' in the west.

Now, in face of this universal belief (even were you to suppose Josue by inspiration knew better), what would the people have thought of Josue, if he had ordered the Earth (which they regarded as immovable) and not the Sun (which they regarded as always moving) to stand still? They would have laughed him to scorn or thought he had lost his senses. And God knew that; and so He dissimulated the physical inaccuracy, in order that the miraculous fact might become, at least, intelligible to the people.

The old Ptolemaic system, which placed our Earth immovable in the centre and supposed the Sun and Moon and stars to revolve around it, was not only the universally received system, but it may be said the only popular one, best adapted to vulgar capacities and the freest from palpable difficulties, when science was still in its infancy, and the most consistent with common appearances and observations. The gross Israelites were so used to it that, had Moses, Josue, or any other inspired leader known anything of the heliocentric truth, yet it would have been improper, if not

dangerous, to have so much as hinted at it. *How* God worked the miracle is beyond the necessary scope of this essay.

Now, remember that this Scriptural difficulty has only reference to the heliocentric system, and does not affect in any way the theory of the habitation of other planets besides our own. I know of no text of Scripture *against* the latter, while several have been quoted in its favour, notably Isaiah xlv. 12 and Ephesians i. 10; iii. 10. But, if ours is a particular revelation, we need not seek for Biblical references to other worlds. It is sufficient for our present purpose to find no Scriptural evidence *against* the theory. But perhaps we may be called upon to face another objection. Granting that the revelation we have received regards only ourselves, still it may be argued that since God relates and alludes to the creation of other worlds (the stars, etc.) why then is He silent about their habitation? This mode of argumentation would carry us too far. He defines the necessity of regeneration, and yet is silent about infant baptism. He categorically declares that 'unless a man be born again of water and the Holy Ghost, he cannot enter into the Kingdom of God' (St. John iii. 5); yet He reveals nothing of the status of the poor little ones who die without the waters of regeneration. His written Word unmistakably teaches the necessity of belief, but it presents no tabulated form of the truths essential to salvation.

No; we may propose a theory and consider it on its merits, and yet advance no formal thesis, nor feel called upon to establish one. Beyond the historical fact that the religious status of the world, even in these later centuries, furnishes a poor resultant *ad gloriam Dei Salvatoris*, and the astronomical facts of the comparative insignificance of our planetary and solar system *ad gloriam Dei Creatoris*, we have no intention of going. In any case, true or false, right or wrong, likely or unlikely, we bow to the higher dictates of authority, and we console ourselves that even an academic consideration of the problem has centred our thoughts on the marvels of God's sidereal creation and we heartily sing with the Royal Psalmist: 'Coeli enarrant gloriam Dei et opera manuum ejus annuntiat firmamentum' (Ps. xviii. 2).

And yet a parting word to those who are inclined to view this theory in a favourable light.

If there be another planet or planets of our own or any other solar system inhabited by man, *which* is it likely to be? Physical Cosmology and astronomical research may help us somewhat anent our own solar system; but with regard to the other more distant ones we can do little else than fall back upon conjectures and congruities. Of *our* major planets astronomers do not seem to think that either Neptune, Uranus, Saturn, Jupiter, or Mercury enjoy (at present) all the conditions for human life, as we know it. The two first-named seem to be still in a more or less gaseous and molten state, while Saturn is still too hot, and the mighty Jove is yet without a *solid* crust. Our twin planet (in size), bright little Venus, in Flammarion's opinion, has physical conditions most like our own, and that it could be inhabited by vegetable, animal, and human races but little different from those of our planet (page 371). We may, I think, say a strong ditto to Mars.

Of the more bloody Mars, though only half the size of our Earth, we know more: that he has a real solid crust with polar snows and ice like our own, signs of seas, atmosphere, land, mountains, and vegetation. In a word, nearly all the conditions necessary for man, as we know him.

Mercury—the nearest planet to our Sun—seems totally devoid of atmosphere, much like our Moon—with absence of air and water—and therefore unfit for human life, unless it be of a nature and character so different to what we understand by the term that we should need a new definition. Granting all this, this is again *nothing*, considering there are myriads of other solar systems compared with which our own is but a pigmy.

Moreover, we do not pin our hypothesis to our own planetary system. As a learned astronomer has said: 'It is but a little cosmical island group in the mighty universe' (Ball). Even should time reveal that no other planet of *our* solar system is inhabited, we have yet *millions* of planets in the *myriads* of stellar systems outside ours.

The preparation of this article has cost me much—in time, research, and calculation—but if I have only whetted the appetite for a deeper and more scientific study of astronomy,

I am content and grateful.<sup>44</sup> And those so affected will realise the admissions of that 'elderly religious in Rome,' lately quoted by the gifted writer of 'The Joys of the Contemplative Life,'<sup>45</sup> so pregnant with spiritual thought and true devotion :

To contemplate the beauty of the heavens, to watch the famous astronomers revealing its wonders, and mapping out its parts, and calculating the untold distances and the intricate, yet lightning-like rapidity of the movements of the countless heavenly bodies, makes me almost tremble with a sort of delicious consciousness and realization of the immensity of the creation, *till this little earth of ours seems to shrivel up into a most insignificant particle*, floating on the boundless sea of being, just large enough to bear us and our destinies through the allotted confines of space and time.

E. A. SELLEY, O.S.A.

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<sup>44</sup> Should any reader be tempted to dip deeper into this interesting and ennobling study he would do well to consult Guillemin's *The Heavens*, Lockyer's *Elementary Lessons in Astronomy*, Chambers' *Story of the Solar System*, *Story of the Stars*, Sir D. Brewster's *More Worlds than One*, and the *Encyclopædia Britannica*, all of which have been seriously studied by the writer of this essay. Sir Robert Ball's works are of course well up to date.

<sup>45</sup> I. E. RECORD, vol. xii., July, 1902.

## THE DOUBLE PERSONALITY OF ST. PATRICK

IT is easy to observe that the unfruitful has been cultivated and the essential neglected, in the great bulk of scientific study and popular illustration about St. Patrick. The question concerning his birth, which is both insoluble, because of the hopeless corruption of the texts, and useless, because of circumstances, especially of the knowledge possessed about the nationality of the Saint, is frequently raised and debated for the benefit of the general public, while no scholar has taken the writings of the Apostle as the subject of a monograph, and dealt with them philologically and syntactically,<sup>1</sup> established the meaning of the phraseology, and made clear the peculiarities of speech; least of all, used them for what they are, a most exalted expression of mind. And so in other respects. One of the best inspired of his modern biographers has done something in this line, and uttered natural regrets.<sup>2</sup>

The most substantial matter in the case is that of the historical existence of the Saint: the fact of his existence, and its correlation with history, so that sciolism should not be emboldened to imitate Lord Macaulay, who in a wanton and unjustifiable flourish of fancy speaks of 'St. Patrick, for example, if ever there was such a man.'<sup>3</sup>

While, however, the fact of the historical existence of St. Patrick will have to be allowed, as it is actually, from the testimonies—say—set in order by Dr. Whitley Stokes,<sup>4</sup> it must be adjusted with outside history. Now, continental historians are silent about him until the time of Alcuin, when he is mentioned by an act of conformity to the statements of the Irish Church, while, on the other hand, he is unmentioned in the

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<sup>1</sup> As is done with *The Style and Language of St. Cyprian*, by E. W. Watson, M.A., in the volume, *Studia Biblica et Ecclesiastica*, Oxford, MDCCCXCVI.

<sup>2</sup> The Rev. W. Bullen Morris, *Ireland and St. Patrick*, pp. 1, 2. In his more biographical work on St. Patrick he has associated himself in this respect with Tillemont.

<sup>3</sup> *Essays*, 'Gladstone on Church and State.'

<sup>4</sup> *The Tripartite Life*, p. cxxix., *et seq.*

historical documents of the North until Bede, who has placed him in his Martyrology only. Again, in the records of the Irish Church, saving the writings of the Apostle, Patrick is mentioned most often with Palladius, while all traces of the latter are wanting in the works of St. Patrick, which are the supreme authority about the conversion of the country.

On the reverse, general, that is continental, history, makes mention of another person as the Apostle of Ireland; by express description as the successful, and by implication as the sole apostle. This is Palladius, who is unmentioned in Irish history until the middle of the seventh century, when a vague and unsatisfactory account, presumably drawn in the main from continental sources, is given in the *Book of Armagh*, and the foundation laid for a new legend, which was never to be very vital, to take deep roots, or to be wide-branching.

The primary texts about Palladius are the following, from Prosper of Aquitaine, an ear and eye-witness in Rome and in Gaul of the continental side of the event recorded. First in his Chronicle under 429, he writes:—

On the initiative of Palladius the Deacon, Pope Celestine sends Germanus, Bishop of Auxerre, in his own stead, in order that he should overthrow the heretics, and guide the Britons to the Catholic faith.<sup>5</sup>

Next, under the year 431, he writes in the same work:—

For the Irish believing in Christ Palladius is consecrated by Pope Celestine, and sent as first bishop.<sup>6</sup>

Thirdly, in the *Contra Collatorem*, he summarises both the passages quoted:—

Nor, indeed, did he deliver the Britains with less speedy care from the same evil (Pelagianism), when he excluded even from that remote part of the ocean some enemies of grace who occupied their native soil, and, having consecrated a bishop for the Irish,

<sup>5</sup> 'Actione Palladii diaconi Papa Caelestinus Germanum Antissiodorensem episcopum vice suâ mittit ut deturbatis haereticis Britannos ad Catholicam fidem dirigat.'—Migne, *Pat. Lat.*, xxxv.

<sup>6</sup> 'Ad Scotos in Christum credentes ordinatur a Papa Caelestino Palladius, et primus episcopus mittitur.'



while he strove to keep the Roman island Christian, made also the barbarous island Christian.<sup>7</sup>

The supposition of an accidental division of the personality of one apostle into two, by a separation of names and careers might be borne out: (1) by an analysis of the case<sup>8</sup>; (2) by bringing into the light thus created a fact in the main overlooked, and (3) by the adjustment of all the testimonies and indications extant under the view thus set forth. It is this second and briefest method which I attempt here.

Now, in this order, the fact which has been overlooked is of no mean importance. Muirchu Maccu Mactheni, the author of the principal biography of St. Patrick, the first of those contained in the *Book of Armagh*, states that the *Scripta Patricii* gave 'Succetus' as the name of the apostle,<sup>9</sup> and, a little later, he speaks of 'Patrick, who was also called Sochet.' Tirechan, the next biographer, in the *Book of Armagh*, who is, perhaps, equal in authority, makes an identical statement on the same authority: 'Succetus, that is Patrick.'<sup>10</sup> The same is asserted by the author of the Hymn of Fiech, and in the *Tripartite Life*, in the preface to the Hymn of Secundinus, the preface to the same Hymn in the *Lebhar Brecc*, the ancient annotations on the Hymn of Fiech, the Homily on the Saint in the *Lebhar Brecc*; in a word, by the majority of the Irish authorities who deal professedly or at length with the life of St. Patrick.

Now, if in his homeland and in his native language the Saint was called by another name, when and why did the change take place? It can hardly be doubted that the occasion of the imposition of a Latin title was his apostolic undertaking, in its preparation, at its inception, or during the early part of its successful course. This is the opinion of the Irish

<sup>7</sup> 'Nec vero signiore cura ab hoc eodem morbo Britannias liberavit, quando quosdam inimicos gratiae solum suae originis occupantes, etiam ab illo secreto exclusit oceani, et ordinato Scotis episcopo, dum Romanam insulam studet servare Catholicam, fecit etiam barbaram Christianam'—Cap. xxi., p. 271, *ibid.*

<sup>8</sup> I have done this elsewhere: in a paper read at the Second Congress of Christian Archaeology held in Rome during 1900, and in a series of articles, published in the *Catholic Press* publications during 1899 and 1900.

<sup>9</sup> *Anal. Boll.*, pp. 548, 549.

<sup>10</sup> *Ibid.*, p. 549. Both writers expressly claim in general and in particular authority which carries them much nearer to the age of the apostle.

Church, that is of the only body of history which exists concerning him.<sup>11</sup> Such an assumption is natural and in conformity with the usages of the time and other circumstances of a general order. But, bestowed in connection with his apostolate, the second name would leave room for him to have borne a forgotten name during the first, and, more than obscure, mysterious period of his career. The new name would also be a Latin, or a Latinised one, as belonging by its origin to his contact with the churchmen of the continent. On his arrival among these from the land of Britain, or a British settlement in Gaul, the cleric, or aspirant to orders would have his name changed, and most probably translated or rendered by a Latin equivalent. The baptismal name assigned to Patrick signified in the native language, 'strong in war,' 'glorious in battle,'<sup>12</sup> something rather like an equivalent of the *miles gloriosus* of Plautus. Now the name Palladius would be the equivalent in turn of this, and the period of the life of St. Patrick in which he might have received it corresponds to the career and standing of Palladius as revealed in the passages quoted from Prosper.

It is necessary to illustrate the constituent parts of this hypothesis by an enumeration of facts. The name Palladius was, beyond all question, borne by the ecclesiastic mentioned by Prosper of Aquitaine, but it was one which had been in common use for long. It was in renown as the name of Palladius Rutilius Taurus Aemilianus, the writer on agriculture, and of Palladius, the Greek physician, called the Sophista, and the Iatrosophista. In the fourth and fifth centuries it was very widely diffused among Christians, being one which was borne by them as well as by pagans.<sup>13</sup> From its frequent recurrence in the religious literature of those centuries, it would seem, however, to have been a favourite name for Christians, and thus to have become peculiarly theirs. An historian of the Irish Church, citing various instances of its use, remarks upon the coincidence of its occurrence in connection with the Pelagian controversy during the reign of Pope

<sup>11</sup> The instances would be such as those cited above.

<sup>12</sup> See Whitley Stokes, *The Trip. Life*, p. cxxxvii.; p. 413.

<sup>13</sup> Martigny, *Dict.*, p. 446.

Celestine.<sup>14</sup> A Palladius 'holding high dignity in the imperial household, was sent by the Emperors Theodosius the younger and Valentinian as the bearer of their letters to the Council of Ephesus.'<sup>15</sup> Another, who was prefect of the Praetorium at Ravenna, was ordered to proceed against the heretics Pelagius and Celestius.<sup>16</sup>

Monasticism was probably a principal means of making it so frequent a name in ecclesiastical Gaul. The religious life was a special and direct linking of the West with the East. There the name had been borne by a solitary who became Bishop of Helenopolis in Bithynia, during the fourth century. An Eastern prelate, Palladius, born in Galatia about 368, wrote the *Lausiac History*, or the records of the Fathers of the Desert, and another, or the same, who was an ardent follower of St. John Chrysostom, wrote a dialogue life of this Doctor at Rome in 408.

The causes of its frequency in the list of the Gaulish bishops may have been identical, or cognate. Monasticism was closely connected with the episcopate. A Palladius was elected Archbishop of Bourges in 377, and another filled the same see in 451.<sup>17</sup> A third was Bishop of Saintes, ascending that throne in 573 and dying at the end of the sixth century.<sup>18</sup> A fourth was Bishop of Auxerre in 651.<sup>19</sup> The name occurs also in the lists of the occupants of other Gaulish sees: of Toulon,<sup>20</sup> of Nîmes,<sup>21</sup> of Arles,<sup>22</sup> Tours,<sup>23</sup> and Auxerre.<sup>24</sup>

<sup>14</sup> Cardinal Moran, *Essays*, pp. 53, 54, where he cites, besides other instances, the name of a Palladius exorcist, from an inscription of about 400 in the Roman Catacombs.

<sup>15</sup> *Ibid.*, p. 54.

<sup>16</sup> *Ibid.*, p. 54. This is Junius Quartus Palladius. He issued, with Monexius and Agricola, an edict against these heretics. Ussher, *Works*, v., p. 323.

<sup>17</sup> Todd, *St. Patrick*, quoted by O'Hanlon, *Lives of the Irish Saints*. The author, whom I have been unable to consult, is cited as authority for the existence of a Gaulish family of Palladii, p. 53. Moran, *Essays*.

<sup>18</sup> O'Hanlon, *ibid.*

<sup>19</sup> Migne, *Pat. Lat.*, L. xxxvii., pp. 264-266, where other examples may be found.

<sup>20</sup> Duchesne, *Fastes Episc.*, i., p. 269.

<sup>21</sup> *Ibid.*, p. 300.

<sup>22</sup> *Ibid.*, p. 249. He was a suffragan. Another, p. 356.

<sup>23</sup> *Ibid.*, p. 306, ii. Other instances in connexion with the same neighbourhood occur *ibid.*, at ii., pp. 281, 290, 293, 294, 297, 290, and 304.

<sup>24</sup> *Ibid.*, i., p. 451. See also ii., pp. 438, 443, and i., p. 22, 26, 74, 95, 100.

The translation or transformation of a barbaric, or, at the least, foreign name, such as Sucat, would be effected preferably by the bestowal upon its bearer of a common name. This would be not at baptism,<sup>25</sup> but on the occasion of contact had by the person with the Latin ecclesiastical, or religious, world in the Gauls; and in the parts of this world where the traces of St. Patrick's life are traditionally discerned the name Palladius was as familiar as its translation from Sucat was natural.<sup>26</sup>

That barbaric and foreign names were changed during contact with the society and churches of the continent is something which may be proved by numerous instances; by as many, indeed, as suffice to distinguish the practice from merely analogous cases in general Christian history. It is not necessary, then, to revert to such cases as are presented by the names and persons of Lucina,<sup>27</sup> Hyppolitus, Trypho, Cletus and Anacletus, Clement, Prisca and Priscilla, Hermes or Hermas, Gregory VII. and Hildebrand for a parallel to this hypothesis of the identity between Palladius and Patrick. Those with which we are concerned belong to a special order: to a usage which was not simply literary but a custom of daily life, in so far as the earliest ecclesiastical history of British Christianity, insular and continental, and of Irish Christianity is preserved. In the records of these churches some names will be found changed under literary influence, moral or material; thus the Amator of St. Patrick's early experiences is an instance to hand<sup>28</sup>; but the examples which will be adduced here betray in many cases evidence that their Latinisation as preserved to us is but a reflex of daily usage, and habitual intercourse. Leaving, therefore, aside the names Latinised in conformity with the style of the narrator, or the modification of which might be ascribed to variants and manuscripts, transpositions of letters or syllables, confusion, and error, we find a large

<sup>25</sup> Martigny, *Dict.*, p. 452.

<sup>26</sup> The various Palladii enumerated in the Index to the *Acta Sanctorum* should be referred to. There is also a St. Palladia, Martyr, celebrated on May 24; Martigny, *loc. cit.*, p. 446. See also p. 903, i., Krusche, *Mon. Germ. Hist., Script. Rer. Mer.*; ii., p. 547, iii., p. 669. The name of Gregory of Tours, which here occurs, is suggestive for the connection of St. Patrick with St. Martin of Tours.

<sup>27</sup> Lightfoot, *The Apost. Fathers*, Part I., St. Clem., i., p. 31.

<sup>28</sup> Morris, *Life*, p. 113.

number of names substituted by transformation, translation, adaptation, and the choice of analogous designations, Latin or Greco-Latin.

The most ancient records of the British Church open with the names of Claudia,<sup>29</sup> Graecina,<sup>30</sup> Lucius,<sup>31</sup> Fugatianus,<sup>32</sup> Damianus,<sup>33</sup> Julius,<sup>34</sup> Aaron,<sup>35</sup> Albanus,<sup>36</sup> Eborius,<sup>37</sup> Restitutus, Adelphius. The tale told of Gregory the Great upon traditional authority, by Bede, in connection with the origin of the Saxon Church, is one of a translation and adaptation of names, personal and local, and is illustrative of the continuance of the usage.

This process of Latinisation held good of the British churches which were in more easily immediate contact with the great body of central Christendom in the West. Thus—to speak of the periods preceding and following that of St. Patrick—the advocates of the view that the Apostle was born in a British settlement on the Continent will find the full influence of this contact in the surviving records. The name of Mallo varies in its translated forms<sup>38</sup>; Festcarius is identified in Festgern<sup>39</sup>; St. Felix is also called Gaturbius,<sup>40</sup> and so on.

In Ireland, Miluic, the master of St. Patrick, called him

<sup>29</sup> Haddon and Stubbs, *Conn.*, i., p. 22.

<sup>30</sup> *Ibid.*

<sup>31</sup> Lingard, *Anglo-Saxon Church*, i., pp. 2, 3.

<sup>32</sup> *Ibid.*

<sup>33</sup> *Ibid.*

<sup>34</sup> *Ibid.*, p. 7. Haddon and Stubbs, *Conn.*, i., p. 7.

<sup>35</sup> Haddon and Stubbs, *ibid.*, p. 5

<sup>36</sup> *Ibid.*, p. 5.

<sup>37</sup> Lappenberg, *England*, i., p. 12. Eborius is explained as Ever or Ivor, an aboriginal name; Restitutus as Rystyd, and Adelphius as Brawdol. 'The names given to the messengers and missionaries by our chronicles are Elvan, Fagan, Medini, and Damian. Now we learn from Mr. Rees (*Welsh Saints*, 84) that in the neighbourhood of Llandaff are four churches, called after the names of Lleawg or Lucius, Dyfan, Ffagan, and Medwy.' Lingard, *loc. cit.*, p. 3, who at p. 68, note, remarks:—'The Saxon of Deusdedit (sixth bishop of Canterbury) is said to have been Frithona: when or why he took the Latin name is not noticed. Two other disciples of the Romans are mentioned, whose names were Thamar and Berctgils. Thamar kept his name without change or addition; Berctgils acquired the surname of Boniface . . . It would be easy to show that such change of names was not unusual in the Western Churches both centuries before, and centuries after, this period.'

<sup>38</sup> Duchesne, *Fastes Episc.*, i., p. 12; ii., p. 203.

<sup>39</sup> *Ibid.*, ii., p. 265.

<sup>40</sup> *Ibid.*, ii., p. 387.

'Cothraige, the Irish reflex of the old Celtic Caturigos,'<sup>41</sup> and so strong was the sense of the meaning in names that 'the legend about Patrick serving four households arose from a popular etymology: Cothraige, from Cethartige.'<sup>42</sup> Secundinus is the Latin name of Sechnall. Thus the preface to the Hymn of this saint says: 'Sechnall, the son of Restitutus, from the Lombards of Letha (Italy) and of Darerca, Patrick's sister, made this hymn. And Secundinus was his Roman name, but those of the Irish made Sechnall.'<sup>43</sup> Similarly, Benen is identified as Benignus,<sup>44</sup> Iserninus as Fith<sup>45</sup>; Coroticus, to whom the Apostle addressed his memorable letter is a Celtic chief, named Coirthech in Irish, and bearing apparently Caradoc, Caratacus or other aboriginal name.<sup>46</sup> Calphurn, the father of the Apostle, has a like variety of names,<sup>47</sup> and so Fotid,<sup>48</sup> his grandfather.

Moreover, the usage in force from the date of the introduction of Christianity persevered for a very long time. St. Mochta of Louth was also called Mochteus, and Mavateus<sup>49</sup>; he returned from Rome with twelve disciples, one of whom was called Edanus, in Irish Aedham,<sup>50</sup> while there is mention of another Mochta, or St. Caylan, in Ireland before the arrival of St. Patrick.<sup>51</sup> We find the name Iborus in the list of bishops consecrated by the Apostle, and the name seems to be identical with Ibar<sup>52</sup>; Enda, the founder of Aran, is also Endus<sup>53</sup>; St. Manchen, or Mancenus, may be identified at Rosnat or Whithern, Casa Candida, or Alba<sup>54</sup>; Sidhal or Siadhel is not

<sup>41</sup> Whitley Stokes, *The Trip. Life*, p. cxxxvii.

<sup>42</sup> *Ibid.*, note.

<sup>43</sup> *Ibid.*, p. 383. Moran, *Essays*, p. 89. 'Seadnall, properly Seanchall, or Secundinus Seanchal, pro Shayunchull, is the Irish for Secundinus, Secundus, and Felix, happy.'—p. 116, *Anc. Irel.*, O'Brennan.

<sup>44</sup> Whitley Stokes, *ibid.* p. 597.

<sup>45</sup> *Ibid.*, p. 343. Patrick and Iserninus, that is bishop Fith, were with Germans in the city of Olsiodara, Auxerre.

<sup>46</sup> *Ibid.*, p. c., Healy, *Insula Sanct.*, p. 93.

<sup>47</sup> Healy, *ibid.*, p. 70.

<sup>48</sup> *Ibid.*, p. 88; Morris, *Life*, p. 458.

<sup>49</sup> Whitley Stokes, *ibid.*, p. 205; Moran, *Essays*, pp. 29, 93.

<sup>50</sup> Healy, *Insula Sanct.*, p. 146.

<sup>51</sup> *Ibid.*, p. 150.

<sup>52</sup> *Ibid.*, p. 156. O'Brennan, *Anc. Irel.*, p. 89.

<sup>53</sup> *Ibid.*, p. 164.

<sup>54</sup> *Ibid.*, p. 166.

so renowned as is its translation, Sedulius.<sup>55</sup> 'Patrick placed over the important church of Elphin Asicus, and Bite or Biteus, the son of Asicus, and Cipia, the mother of Bite the Bishop.'<sup>56</sup> 'Cathmael is commonly identified with Cadoc, or Docus, one of the most celebrated fathers of the Welsh church,' called also Cadoc, or Cathway the Wise<sup>57</sup>; the name of Brendan of Clonfert was Latinised into Brendinus.<sup>58</sup> Colgan is inclined to think that Bishop Moinenn of Clonfert is identical with Moncenius, the founder of the great monastery of Rosnat.<sup>59</sup> Muirchu, the author of the biography of St. Patrick in the *Book of Armagh*, speaks of 'my father Cognitosus, patris mei Cognitosi,' about which Bishop Graves suggested that Cognitosi was intended as a translation of the Irish *mactheui*, cognate with the noun *machtad*, and others, and with the verb *machtnaigim*, 'I ponder over,' 'I wonder at,'<sup>60</sup> and finally Maelbrihte by similar methods becomes Marianus, with the added appellation Scotus.<sup>61</sup>

Given the existence of such a usage, the possession by the Apostle of a name corresponding pretty nearly with that borne by the ecclesiastic mentioned by Prosper of Aquitaine as the successful preacher of the faith in Ireland becomes a matter of moment; but it is of increased suggestiveness owing to the difficulty attaching to the correlation of the life of St. Patrick with general history; to the equal difficulty attaching to the correlation of the life of Palladius with Irish history; to the natural similarity of the careers attributed separately to each of the two; and to numerous exigencies presented by the record of the conversion of Ireland.

WILLIAM J. D. CROKE, LL.D.

<sup>55</sup> Healy. *Insula Sanct.*, p. 30.

<sup>56</sup> *Ibid.*, p. 161.

<sup>57</sup> *Ibid.*, p. 197.

<sup>58</sup> *Ibid.*, p. 220.

<sup>59</sup> *Ibid.*, p. 223.

<sup>60</sup> Whitley Stokes, *ibid.*, p. 269.

<sup>61</sup> Moran, *Essays*, p. 32.

# Notes and Queries

## THEOLOGY

### EXTRAORDINARY CONFESSOR OF NUNS

REV. DEAR SIR,—Would you kindly say in next number of I. E. RECORD what are the formalities to be gone through by a nun who wishes to call in the Extraordinary for Confession outside the stated times of Quarter Tense?

Outside the cities the number of Confessors for any convent is very limited. Generally speaking, there are for convents in country towns only the ordinary Confessor and the Extraordinary. The latter comes, of course, four times a year, namely, at Quarter Tense. If a Sister wishes to see the Extraordinary at any other time, must she, or the Superior, write to the bishop of the diocese to obtain permission?

To have to do so would seem rather hard, and might be sufficient to deter many a nun from expressing the desire to see the Extraordinary. It is generally understood that in recent years a great relaxation has been made in the stringent law which governed all convents in former times, but in the ordinary volume of theology there is not much information given on this point.

It would be a great favour to your correspondent, and a great help to many priests on the mission, to be given a fuller and clearer knowledge on this question. Can the reverend mother call in the Extraordinary without having first to write to the bishop or other dignitary for permission to do so? And, if so, how many times in the year may she reasonably do so? Of course, it is understood that in every case it is for Confession, *aliiis verbis*, that every case is *bonâ fide*.

CONFESSARIUS.

It may help our correspondent, if we first state briefly the main provisions of the law affecting the confessions of nuns as it stood before the Decree *Quemadmodum*<sup>1</sup> introduced those changes to which he refers.

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<sup>1</sup> 17 Dec., 1890.



The main provisions of the law were embodied in the Constitution, *Pastoralis Cura*, of Benedict XIV. That Constitution approved and confirmed the practice that nuns observing the strict enclosure should have one and only one ordinary Confessor approved for hearing the confessions of each Community. To obviate the difficulty created for such nuns by this restriction of the right to choose a Confessor, the Constitution provided that facilities for confessing to an extraordinary Confessor should on certain occasions be afforded (1) to the whole Community in each convent, and (2) to individual nuns.

(1) To meet the wants of the Community as a whole, the Constitution provided (a) that, at least twice each year, an extraordinary Confessor should visit each convent and hear the Confession of any nun who desired to confess to him, and (b) that all the nuns were on these occasions to present themselves to the extraordinary Confessor, though they were not bound to confess to him.

Those enactments might suffice for the Community as a body. But, it was further necessary to make provision for individual nuns who desired to confess to a strange Confessor, in the interval between the visits of the extraordinary Confessor. Hence, Benedict XIV. further laid down that in certain cases, outside the visits of the extraordinary Confessor to the whole Community, a nun should get an opportunity of confessing to an extraordinary Confessor. The cases specified are:—

1. When a nun is *in periculo mortis* and wishes to confess to a priest other than the ordinary Confessor.

2. When a nun cannot be induced to confess to the ordinary Confessor.

3. When a nun who is not in danger of death, and who habitually confesses to the ordinary Confessor, desires, on occasion, to see a Confessor other than the ordinary for the purpose of deriving, as she believes, greater spiritual profit from his guidance.

In the two former cases, it would manifestly be obligatory on the bishop, or other superior to whom the nuns are subject, to depute a Confessor to whom the nun is willing to confess.

In the third case, Benedict XIV. counsels, but he does not oblige, bishops and other superiors of nuns to accede to the request for an extraordinary Confessor.

It is to be noted that though the provisions above recited apply only to strictly enclosed nuns, Benedict XIV. exhorts bishops and other superiors to adopt the same procedure with regard to all those nuns who are similarly restricted in their choice of a Confessor.

These were the main features of the law as it stood until 1890. Even a strictly enclosed nun had no right, outside the two or more annual visits of the extraordinary Confessor, to confess to any Confessor other than the ordinary Confessor, unless she were in danger of death, or positively unwilling to confess to the ordinary Confessor. At other times, the opportunity of confessing to an extraordinary Confessor—even though it might seem to the nun useful or more or less necessary—might be granted as a favour, but it could not be claimed as a right.

In 1890 the reigning Pontiff granted to all nuns as a strict right what before they had to beg as a favour. The words of the Decree are as follows:—

Praeterea, firmo remanente quoad Confessarios ordinarios et extraordinarios Communitatum quod a Sacrosancto Concilio Tridentino praescribitur in Sess. 25, cap. 10 de Regul., et a D. N. Benedicti XIV. statuitur in Constitutione quae incipit *Pastoralis Cura*: Sanctitas Sua Praesules Superioresque admonet, ne extraordinarium denegent subditis Confessarium, quoties ut propriae conscientiae consultant ad id adigatur, quin iidem Superiores ullo modo petitiones rationem inquirant, aut aegre id ferre demonstrent. Ac ne evanida tam provida dispositio fiat, Ordinarios exhortatur, ut in locis propriae Dioeceseos, in quibus mulierum Communitates existunt, idoneos Sacerdotes facultatibus instructos designent, ad quos pro Sacramento Poenitentiae recurrere eae facile queant.

In regard to this Decree, which so greatly enlarges the freedom previously enjoyed by nuns in the matter of Confession, it will be sufficient to observe:—

1. That the Decree applies to all nuns, whose choice of a Confessor is subject to the usual restrictions—not merely to those who are strictly enclosed.

2. That the permission to a nun to confess to a Confessor

other than the ordinary—or the extraordinary at his stated visits—is intended for exceptional cases only. A general admonition to this effect may and ought to be given by the local superioress. Moreover, it will be the duty of the bishop to repeat this admonition if he discovers in any Community a growing tendency to supersede the ordinary Confessor.

3. That bishops are exhorted, though not obliged, to approve in their dioceses a number of extraordinary Confessors for the Confessions of nuns who desire to avail themselves of their privilege under this Decree.

4. That a nun has a strict right to ask, as often as she thinks necessary, for any one of these approved Confessors. If no extraordinary Confessors have been appointed, a nun has still the right to demand that an extraordinary be named for her special need.

5. That the superioress, to whom application is to be made in the first instance, is bound to accede to the request for the extraordinary Confessor, even though she deems the request unreasonable and unnecessary; and that without asking the reason on which the application is based, or showing any displeasure at the fact that the application has been made. Of course, if it were manifest to the extraordinary Confessor who was called in that the application was not *bonâ fide*, or that it was quite unnecessary, he would be bound to refuse to attend.

In answer to the specific questions of our correspondent we say, therefore—1. That, the local superioress may, without reference to any one, call in one of the extraordinary Confessors, if any have been appointed for the purpose of this Decree. 2. That she is, moreover, bound, without putting any questions, without showing reluctance or displeasure, to call in such a Confessor, as often as a request is made by one of her nuns. 3. That she is bound to call in the particular Confessor whom the nun desires to see. 4. That where no extraordinary Confessors have been appointed by the bishop, the superioress is bound, at the request of any of her nuns, to apply to the bishop for faculties for an extraordinary Confessor to hear that nun's confession; and that the superioress is bound to accede to such a request as often as it is made.

## BAZAAR TICKETS—A CASE OF JUSTICE

REV. DEAR SIR,—Would you kindly solve the following case in the next issue of the I. E. RECORD?

A lady receives lottery tickets to dispose of them among her friends. Full number of tickets are sold, the money received, but time runs quickly with her, and she forgets all about lottery tickets and money in her possession until the day of the drawing of prizes has passed. Some of the purchasers might have won a prize, say even the highest recorded on the ticket, fifty or a hundred pounds. What is she to do? Are these lottery tickets a real contract between the parties?—I remain, dear Sir, yours faithfully,

C. H. O'N., *Administrator.*

Palace, St. John's.

Our correspondent does not state whether the drawing of prizes was organised for a charitable purpose. Let us assume (1) that the object was not charitable.

In selling the tickets the lady acted as the agent of those who organised the prize-drawing. In their name, she undertook, at least by an implied contract, that purchasers should participate in the drawing and take their chance of winning a prize. As she has failed to carry out her undertaking, the purchasers have a right either to rescind the contract and secure a refund of their money, or to demand compensation for the loss inflicted on them by depriving them of their chance of a prize. We may assume that they would prefer to get back their purchase-money. For, in a lottery worked at a profit to the organisers, the money value of the chance attaching to a ticket is less than the price of that ticket. The lady would therefore, satisfy her obligation by returning the money to the purchasers of the tickets.

If, however, (2) the lottery were organised for a charitable purpose, our decision would be somewhat different. *Per se*, indeed, the obligation of the lady would seem to be the same as in the former case. Any purchaser would have a strict right to demand a refund of his money—unless, of course, he originally intended the price of the tickets to be an unconditional gift to the charity. Such an intention is certainly not universal; we doubt if it is even common among those who

buy bazaar tickets. It is one thing, however, to insist *ante factum* on one's right to participate in this charitable prize-drawing: it is another thing, *post factum* to insist on the return of one's money when a mere oversight has deprived one of his chance of a prize. Assuming, as we do, that the object of the prize drawing was charitable, and, moreover, that the tickets were bought without any undue pressure, it is not unreasonable to presume that the purchasers would waive their strict right and consent to have the money devoted to that charitable purpose for which the lottery was promoted.

D. MANNIX.

## LITURGY

### CONDITIONS FOR GAINING CERTAIN PLENARY INDULGENCES

REV. DEAR SIR,—The conditions ordinarily required to gain a Plenary Indulgence are enumerated by you in last month's I. E. RECORD, as 'Confession, Communion, and visit to a church, etc.'

In the prayer-book issued by the Catholic Truth Society of Ireland, they are enumerated: Confession, Communion, and prayer for the Pope's intentions.

While, again, in our *Ordo Divini Officii Recitandi*, page viii., there is given the 'Tabula Festorum, in quibus Indulgentia plenaria omnibus Christi-fidelibus totius regni conceditur, qui confessi sacram communionem perceperint.' Here there is no question either of prayer for the Pope's intentions or of visiting a church. Will you kindly explain whether these three apparently different directions mean the same thing, and oblige

PERPLEXED.

We need scarcely observe that in granting Plenary Indulgences it rests with the Supreme Pontiff to prescribe the conditions on which these may be gained, and that consequently the requirements may vary in different cases. Within certain limits, however, the works usually enjoined are fairly uniform, and, outside the time of Jubilee, embrace as a rule Confession, Communion, and a visit to a particular church or prayers for the Pope's intentions, or both. But to find out the precise conditions required in each individual instance it is advisable to

have recourse to the original Rescript or Act of Concession. Now, in connection with the Indulgences to which our correspondent refers, if we examine the Apostolic Indults we shall find that the conditions for gaining them are not the same all round. These conditions to which, with one exception, we merely referred incidentally in the last issue of the I. E. RECORD, we shall now briefly enumerate. (1) For the Indulgences attached to the Festivals of SS. Peter and Paul and St. Patrick, Confession, Communion, and prayers for the Pope's intention are necessary. (2) For those connected with the festivals of patrons of churches and oratories, there is required, in addition, a visit to these places, except for those who are lawfully impeded. (3) In all the other cases, besides Confession, Communion, and prayers for the intention of His Holiness, a visit to a parochial church is necessary.<sup>1</sup>

We feel sure that the contradictions which our correspondent has drawn attention to are altogether apparent. It was not, we presume, the purpose of the compiler of the *Ordo* to give an exhaustive enumeration of all the requirements necessary for each and every one of the Indulgences tabulated. His object was rather to invite to them the attention of his educated clerical readers who, before announcing them to their congregations, would ascertain from some reliable sources what precisely it was necessary to do to gain each Indulgence. It may also be noted that in regard to the visit to a church and the prayers for the Pope's intention, these two conditions, though formally distinct, yet may be fulfilled by the same act. For, according to the *Raccolta*,<sup>2</sup> 'Any person who on the day appointed for gaining an Indulgence, receives Communion in the church which is to be visited, and there offers pious prayers to God, is to be considered as having satisfied the obligation of Communion, of the visit, and of the pious prayers enjoined for the gaining of the Plenary Indulgence.' The Indulgences of which we have been speaking are granted to the faithful generally throughout Ireland. They are, therefore, with the possible exception of that attached to the First Friday of each month, independent of all

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<sup>1</sup> Vide I. E. RECORD (Third Series), March, 1882, pp. 182-185,

<sup>2</sup> Vide Introduction, n. 7,

connection with religious Associations. The members of such bodies, especially of the Confraternity of the Rosary and of the Sodality of the Sacred Heart, can gain Plenary Indulgences on the Feasts of the Blessed Virgin and our Divine Lord, by fulfilling the conditions detailed in the Manuals of these Societies.

P. MORRISROE.

## DOCUMENTS

### RESOLUTIONS OF THE CATHOLIC HIERARCHY

AT the Annual October Meeting of the Irish Hierarchy held at St. Patrick's College, Maynooth, October 8th, 1902, the following Resolutions were unanimously adopted.

#### (1) THE LAND QUESTION.

The project of a Conference on the land question between representative men, recognised exponents of the interests of the tenants on the one side and of the landlords on the other, commands our earnest sympathy.

For the sake not only of tenant and landlord, but of every section of our people, we rejoice to see that at length a combined effort is being made to solve a problem which, in its unsettled condition, necessarily provokes social strife, puts a premium on careless cultivation, and places a barrier in the way of every large effort for the good of the country.

We earnestly trust that all those on whose co-operation the success of this important movement depends may approach the consideration of it in the spirit of conciliation in which it has been initiated.

#### (2) THE HEADMASTERS AND THE INTERMEDIATE BOARD.

We strongly support the claim put forward by the Catholic Headmasters' Association that a representative committee of the heads of Secondary Schools in Ireland should be recognised by the Intermediate Education Board, and should be consulted by the Board in reference to the selection of books to be prescribed for use by students, and other important details of the programme.

As pastors of thousands of Catholic students who have to follow the courses of study and the reading prescribed by the Board of Intermediate Education, we protest, as it is our duty to protest, against the placing of objectionable books upon the programme of the Board.

An opportunity should be afforded to representative teachers to put before the Board any objection they may have to make against any book the use of which it is intended to prescribe. In this way only can schools be effectively protected against a recurrence of grave difficulties such as have arisen of late from



the placing of certain books upon the Board's programme, an evil not at all satisfactorily dealt with by the expedient, hitherto adopted by the Board, of subsequently allowing the use of other books as alternatives.

(3) ASSOCIATION OF CLERICAL MANAGERS OF SCHOOLS.

(1) An Association of Clerical Managers of Schools shall be formed in every Diocese forthwith, membership to be open to every Clerical Manager in the Diocese.

(2) The members of each Diocesan Association will elect three representatives as members of a Provincial Association, which will meet quarterly.

(3) Each Provincial Association will elect three delegates to constitute a central body, which will meet in Dublin once a year at least.

(4) Each Association, Diocesan, Provincial, and Central, will elect its own Chairman and Secretary.

(5) The Secretary of each Association will, in a case of urgency, convene a Meeting of his Association on the requisition of four members.

(6) Seven members shall form the quorum for a Meeting of the Central Association.

(4) CLUBS AND INTEMPERANCE.

Much as we sympathise with the efforts made for the promotion of Temperance by the early closing of public-houses on Saturdays and closing on Sundays, and deeply impressed as we are with the utility of legislation having this object, we are convinced that such legislation would be to a large extent inoperative and useless if some steps were not taken to restrict the privileges of clubs, privileges which we know from experience to be a fruitful source of Intemperance.

**ADDRESS TO THE POPE FROM THE IRISH PARLIAMENTARY PARTY**

The following is the Irish text of the Address:—

Do'n Uiread leóimán Deug Comarba Péadair 'ran Ár-  
 Póintiricead, 7 Com-ionann leir: b'raibé a Ríadlaó,  
 Tairgear Feiriú na hÉireann a lám-eineadlann aghur  
 a nGrád.

Ar an donmáó lá veug ar fíóit ve'n míbuióe 1902,  
 v'aoir ár vTairgeadna i zcruinnuiúad i vTig-feire na mbre-

atan bi ré iarruaghte ag Uachtarán Feiriyúe na hÉireann, Seagán Ua Réamoinn, in ionas Uilliam Uí Bhráin, b.ř., cabhairiughte ag Captaín Dómnalláin, b.ř., mar gheall ar veimniughteóirib imear ag na bFeiriyi ó h-Éirinn:—

‘Nac féoir le feiriyúe na h-Éireann, ag labhairt do náiriún bhuil fup-mór a nuaoinne olut-éangailte le úmór ceanaimuil ve átaoiri pbeoir le rlabha neim-bhírte do éuimniúe triaigmar áct cumuaghte ‘nár rtaíri go geanaimail glóimmar: agus le uiriam neamcuimriughte agus móir-mear na realbaóir oirbeairc rá látaíri an bliádaín a cuiríear miasluagó fonaíac an pápa leó i gcom-fao le realao naoim pbeoir, gan a gcom-ghairbeaíar a éur go bual-garac éuige ‘na n-aínnm féin agus i n-aínnm ríce milliún Catoilicúe acá mar éotuagó agus mar éonganta ag an gCprieoam Catoioiceac in gac tíri ‘na labhairtar an béarla ar fuair an uómaín mar gheall ar fáirte agus ar fonaí na h-aínnrte arab é toil ‘Dé Uile-Comaítaí ag ábhairt do ‘na miasluagó; ar gcom-fulang leir an bpápa ro-beannuighe in gac imniúe agus buairbeaó dá bfulaingean ré leir; ar n-únnuighe oíre ve cum ‘Dé a leaíuagó a faogail éom ríada ‘r féoir le tréimre beaíac an éinne óaoina a óul; an faogail agus an miasgal a beir éom cairbeaí i mbeannaí-taírib ar fon cprieom, ar fon boítanaíca, ar fon fulainge an éinne óaoina go léiri, ar fon faoirbeaíca. Agus go n-íarrtar ar pñiom-lairgheóir feiriyúe na hÉireann, Sír Tomár Ermono an míoitíuagó lán éoilteannaí reo ó luí feire na h-Éireann a leagan ag coraib an pápa.’

The following is the Latin text:—

Die 31 mensis Julii, anno 1902, habito Londini, in ipsis aedibus Sancti Stephani, conventu Deputatorum Hibernorum, Praeside Joanne Redmond, statutum est communi consilio et unanimi.

Decurrente jam vicesimo quinto supremi sui Pontificatus anno, quo summi decessoris Petri consecutus est dies, non possumus amantissimo Patri et Pontifici, Leoni XIII., et sensus nostros, populariumque nostrorum non manifestare. Deputati enim sumus ad res suas procurandas ab illa gente cujus pars longe maxima Romanae Petri Cathedrae, non fidelitate tantum et amore, sed et factis historicis perpetuo devicta, immensa nunc

veneratione et cultu eum prosequitur qui Cathedram illam dignissime tenet. Accedimus, ergo, non nomine solum proprio, sed et nomine viginti decies centenorum millium, qui, qua late viget Anglorum lingua, ubique terrarum dispertiuntur Hiberni, Fideique Catholicae praesidium sunt et firmamentum. Tibique, Sanctissime Pater, et illorum omnium, et nostras laetissimas gratulationes proferimus, quod Deo Optimo Maximo in te longissimos annos multosque honores conferre placuerit. Simulque dolemus varias immensasque solitudines quae te undique premunt ; Deumque enixe deprecamur ut ad extremum usque vitam regnumque protrahat quae tot taliaque bona ecclesiae pauperibus, rebus omnibus adversis humanis, ipsique libertati attulere.

Hancque nostram unanimum sententiam et votum velit, omnium nomine, Thomas Baronettus Esmonde ad pedes usque sanctissimi Domini Leonis deferre, ejusque in nos nostratesque omnes largissimam efflagitare benedictionem.

The following is the text of the Irish Party's Resolution, which was passed at a meeting held in St. Stephen's, on 31st July, Mr. John Redmond, M.P., in the chair :—

The following Resolution was proposed by the Chairman, on behalf of Mr. William O'Brien, seconded by the Lord Mayor of Dublin, and supported by Captain Donelan, on behalf of the Protestant members of the Party :—

That the Irish Parliamentary Party, representing a Nation the overwhelming majority of whose members are bound in affectionate allegiance to the Chair of St. Peter by an unbroken chain of sad but cherished historic memories, and by an unbounded reverence and admiration for its present illustrious occupant, cannot allow the year to pass which marks the prolongation of the auspicious reign of his Holiness Pope Leo to the days of Peter, without dutifully tendering to his Holiness, in the name of 20,000,000 of Irish Catholics, who are the mainstay of Catholicity throughout the English-speaking world, the expression of their and our own joyful congratulations upon the unparalleled length of days and honours with which it has pleased the Almighty to bless his reign ; our sympathy with his Holiness in the manifold anxieties which still surround him ; and our fervent prayer that it may please Providence to prolong

to the utmost human limit a life and reign which have been so fruitful in blessings to religion, to poverty, to human sufferings, and to liberty—and that Sir Thomas Esmonde, M.P., the Chief Whip of the Irish Parliamentary Party, be requested to lay this unanimous resolution of the representatives of Ireland at his Holiness' feet.

**REPLY OF HIS HOLINESS<sup>1</sup>**

To Sir Thomas Henry Grattan Esmonde, Baronet, J.P., M.P.,  
Hotel Malara, Rome.

HONOURABLE SIR,—The Holy Father has particularly desired me to address this letter to you to give testimony to the satisfaction caused him by the homage you have renewed in the name of the Irish Parliamentary Party. I herewith have pleasure in remitting you a Papal document, which will give cause for rejoicing to those who have entrusted you with the noble mission of representing them, and at the same time I take the opportunity of offering you the assurance of my high esteem and respectful salutations.

M. CARDINAL RAMPOLLI.

The following is a copy of the Papal Document referred to:—

To Our Beloved Son, Sir Thomas Henry Grattan Esmonde,  
Bart., J.P., M.P., Pontifical Chamberlain.

BELOVED SON,—The Sons of St. Patrick, who from time immemorial have been so eager to testify devotion to the Holy Father, could not fail in this year of Our Pontifical Jubilee to join their voices in the magnificent concert of felicitations and good wishes which has come to Us from even the remotest regions. It has been very agreeable to Us to receive the homage of filial devotion you have come to renew to Us in the name of the Irish Party. The welcome We have given you in the Vatican enables you to realise how great is the goodwill We have in Our heart for Our dear Irish children; but it is not enough for Us to ask you to be merely the faithful reporter of Our sentiments towards your nation. We wish to repeat in this letter how agreeable to Us has been the mission with which you have been intrusted, and We hereby renew to those

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<sup>1</sup> We give the version of the Pope's reply which was published in the Irish daily papers. Not having seen the original we do not accept any responsibility for the translation.—ED. I. E. RECORD.

you represent, as well as to yourself, who have so worthily discharged the mission, the assurance of Our paternal goodwill by giving them from Our heart the Apostolic Benediction.

Given at Rome, at the Vatican, 12th October, 1902.

LEO XIII.

### THE APOSTOLIC LEONINE COLLEGE

DE COLLEGIO APOSTOLICO LEONIANO IN URBE CONSTITUENDO.

LEO PP. XIII.

*Motu proprio.*

La vasta e ben diretta coltura del Clero, estesa non solo alle scienze filosofiche e teologiche, ma ancora ad una cognizione profonda di tutte le altre discipline atte a formare uomini eminenti per eletto ingegno, per illuminata dottrina e soda pietà, per poi condurli al più alto grado di perfezione nei molteplici ministeri ecclesiastici, Ci fu in ogni tempo sommamente a cuore, tanto che ad avviare sacerdoti al conseguimento di queste esime qualità, furono ispirati non pochi atti del Nostro Pontificato.

Il che fu da Noi sempre ritenuto di suprema necessità, giacchè ben chiaro apparisce che al saggio e prudente governo di una Diocesi, di un Istituto, di un Seminario, di una Parrocchia è intimamente connesso il bene e la salute del popolo cristiano.

Da queste considerazioni sorse in Noi l'idea di fondare in Roma sotto i Nostri occhi un nuovo Istituto educativo a complemento di tutte le analoghe istituzioni ecclesiastiche già esistenti, il quale, mercè il generoso concorso di pie persone, ha di già ove attingere i mezzi per addivenire fra breve un fatto compiuto.

Ed affinchè il nuovo ente abbia vita e sanzione da un atto della Nostra suprema Autorità, col presente dichiariamo di fondare, siccome fondiamo, l'Istituto anzidetto, avente per esclusivo fine la superiore educazione del Clero.

Tale Istituto che prenderà il titolo di Collegio Apostolico Leoniano di superiore educazione ecclesiastica, ed al quale sarà riunita la Scuola Apostolica, già retta dal Sacerdote Filippo Valentini verrà inaugurato quanto prima nel vasto locale a tal uopo costruito ai Prati di Castello presso la Chiesa di S. Gioacchino.

A maggior decoro ed incremento del nuovo Istituto nominiamo il Signor Cardinale Casimiro Gennari, residente in Curia, Protettore del medesimo.

Diamo poi l'incarico al nominato Signor Cardinale di formu-

lare il Regolamento interno, con la cooperazione di Monsignor Ernesto Fontana Vescovo di Crema, da Noi designato Rettore di esso Istituto, per quindi sottoporlo alla Nostra sanzione.

Dato in Roma presso S. Pietro il giorno 31 Agosto, 1901, anno vigesimo quarto del Nostro Pontificato.

LEO PP. XIII.

### EXTRACTIO CHIRURGICA FOETUS IMMATURI

E SACRA CONGREGATIONE PROPAGANDAE FIDEI. DUBIUM CIRCA  
LICEITATEM EXTRACTIONIS CHIRURGICAE FOETUS IMMATURI.

Die 20 Martii 1902.

*Illme. ac Rme. Dne.*

R. D. Carolus Lecoq, Decanus Facultatis Theologiae in ista Universitate Metropolitana, per litteras diei 12 Martii anni 1900 sequens dubium proponebat circa interpretationem resolutionum S. Officii quoad liceitatem extractionis chirurgicae foetus immaturi: 'Utrum aliquando liceat e sinu matris extrahere foetus ectopicos adhuc immaturos, nondum exacto sexto mense post conceptionem?'

Curae mihi fuit factum dubium solvendum transmittere eidem Supremo Tribunali S. Officii. Illi vero Emi. ac Rmi. Patres Card. Inquisitores generales, in congregatione fer. IV die 5 vertentis mensis Martii, post maturam rei discussionem, sequens emanarunt responsum: '*Negative*, iuxta Decretum fer. IV, 4 Maii 1898, vi cuius foetus et matris vitae quantum fieri potest, serio et opportune providendum est: quoad vero tempus, iuxta idem Decretum, Orator meminerit, nullam partus accelerationem licitam esse, nisi perficiatur tempore ac modis, quibus ex ordinarie contingentibus matris ac foetus vitae consulatur.— Praesens vero decretum expediatur per Ordinarium.'

Haec habui, quae cum Amplitudine Tua hac super re, pro meo munere, communicarem: et precor Deum, ut Te diu sospitet.

Addictissimus Servus

M. Card LEDOCHOWSKI, *Praef.*

ALOISIUS VECCIA, *Secr.*

R. P. D. Paulo Bruchesi,  
*Archiepiscopo Marianopolitano.*

**MASS ON HOLY THURSDAY AND THE SATURDAY OF  
HOLY WEEK**

MEDIOLANEN. DUBIUM CIRCA MISSAM IN FERIA V. ET IN SABBATO  
SANCTO.

Emus. et Rmus. Andreas Carolus Card. Ferrari Archiepiscopus Mediolanensis, Sacrorum Rituum Congregationi ea quae sequuntur reverenter exposuit :

In Missali Ambrosiano in Missa feriae V. in Coena Domini habetur sequens rubrica : ' Haec Missa celebratur ab uno tantum Sacerdote in Cathedrali, et in unaquaque Collegiata, Parochiali, vel alia eiusdem generis Ecclesia, non autem in Oratoriis privatis. Et in Ecclesia quidem Cathedrali, Collegiatave, praemissis Lectionibus, Orationibus cum Psalmellis contentis in fine Missalis pro eadem quinta Feria, dum cantatur novissimus Psalmellus, Archiepiscopus, seu dignior Sacerdos cum Ministris accedit ad Altare et facit Confessionem, etc.' Similia habentur in Rubrica. Missae Sabbati Sancti, in qua tamen non invenitur ' Et in Ecclesia quidem Cathedrali, Collegiatave.' Mos autem invaluit in nonnullis Ecclesiis paroecialibus vel subsidiariis has Missas legendi loco canendi. Ratio quam afferunt est quod rubrica neque explicite praecipit canendam, cum dicat tantum ' celebratur ' neque implicite pro ecclesiis quae non sint Collegiatae. Hinc idem Emus. Orator ab ipsa Sacra Congregatione expostulavit : Utrum mos legendi dictam Missam tum in Feria V. in Coena Domini, tum in Sabbato Sancto in eiusmodi ecclesiis valeat?

Sacra porro Rituum Congregatio, referente subscripto Secretario, audito voto Commissionis Liturgicae, omnibusque accurate perpensis rescribendum censuit ; *Attentis Rubricis Missalis Ambrosiani et Memoriali Rituum a Benedicto Papa XIII edito pro cleri defectu, in ecclesiis minoribus, Missam lectam in casu permitti posse.* Atque ita rescripsit.

Die 18 Julii 1902.

L. ✠ S.

D. Card. FERRATA, *Praef.*

D. PANICI, Archiep. Laodicen., *Secret.*

## NOTICES OF BOOKS

THE TESTAMENT OF OUR LORD. Translated into English from the Syriac, with an Introduction and Notes. By Professor Cooper and Canon Maclean. Edinburgh: Clark and Co.

SINCE the publication, in 1899, of the Syriac version of this long-lost work, many scholars throughout the world have devoted especial attention to the study of this priceless relic of antiquity, and most readers have been made acquainted with its contents. As the writer of these lines heard all about the version from the friend that discovered and published it, Mgr. Rahmani, the Uniat Syrian Patriarch of Antioch, and as he has treated of it in a paper read at a Catholic Congress, which was held recently, he may be excused from going into details here. So let it suffice to say that of the extant liturgical works belonging to the early ages of the Catholic Church, the Testament is undoubtedly one of the most important. It was written in Greek, apparently soon after the beginning of the fourth century, and its Syriac version—which is dated—was made by the great St. James of Edessa, A.D. 687. The original text is not known to be in existence, but besides the Syriac version, there is an Arabic (derived from a Coptic) and also an Ethiopic. The editors of the present work have been able to use also an independent Syriac translation of the Prelude to the Testament, which was published only last year.

It is a great pleasure to have now in English an admirable translation, in some places more precise even than the Latin one of the first editor. It is the work of a thoroughly competent Syriac scholar, to whom however we do not mean to ascribe a knowledge equal to that possessed by the Antiochene Patriarch of his own liturgical language. Great care has evidently been taken with the notes appended to the English translation, though as regards the theological aspect they do not bear comparison with Rahmani's *Dissertationes*. A Catholic, but more especially a bishop, has a *real* knowledge of what is said here about the Hierarchy and the Sacrament of Orders. It is relevant to remark that the forms accompanying the two-fold



imposition of hands in the consecration of a bishop used at the present day in Mgr. Rahmani's rite are the same as those given in the Testament. He says: 'Ecclesia enim Antiochena Syrorum in ea pontificalis parte, quae est de consecratione episcopi, caeremonias quasdam, ad verbum expressit ex *Testamento*, ex quo etiam desumpsit ipsam ordinationis formulam, quam *orationem Clementis* nominat.'<sup>1</sup> And in reference to the first form, he says in a note (p. 29) 'Eadem verbotenus adhibetur in Pontificali Syrorum.' Again (on p. 158) he remarks: 'Sciendum est formulas ad utramque impositionem recitandas hodie etiam usu vigere tum in ecclesia alexandrina Coptorum tum in antiochena Syrorum.' A comparison between the respective notes on the Words of Consecration also shows how much advantage is on the side of the Syrian Patriarch. He translates the Words as they appear in the Testament thus: 'Hoc meum est corpus, quod pro vobis confringitur in remissionem peccatorum. Quotiescumque hoc facietis, resurrectionem meam facietis' (p. 43). And on this he remarks: 'Notandum est hic mandatum Domini de facienda memoria ipsius resurrectionis adnecti consecrationi panis, uti extat apud Lucam xxii. 19, quod a ceteris liturgiis ad finem utriusque consecrationis fuit adjectum. In 1 Corinth. xi. 24 seqq., dictum mandatum adnectitur tum consecrationi panis, tum consecrationi calicis.' And he thus translates the relevant passage in the sermon or instruction delivered to the *fideles* or the *credentes* before the oblation, when the Mass of the Catechumens was over and they had been sent out: 'Ejus corpus, cum frangitur, fit salus nostra, et sanguis, spiritus, vita et sanctificatio' (p. 61), or, as he paraphrases it (p. 179): 'Post allata verba, paucis interjectis, sic Mystagogica commemorat sacramentum eucharistiae: "Ipse est (*i.e.*, Christus) cujus corpus, cum frangitur, fit in nostram salutem, et sanguis in spiritum, vitam et sanctitatem."'

Turning now to the present work, we find that the translation of the Words of Consecration is the same: 'This is My Body which is broken for you for the forgiveness of sins. When ye shall do this, ye make My resurrection' (p. 73) And the marginal notes are good. 'The wording differs considerably from that in the New Testament. It resembles most nearly St. Matt. xxvi. 27, 28, and 1 Corinthians xi. 24, 25. [On 'do' and 'make' in the second sentence.] The Syriac "does" equally

<sup>1</sup> Prolegomena, p. xvii.

well for "offer" in both cases, *cf.*, 1 Corinthians xi. 26.' So far so good, but when we refer to the Notes proper (pp. 171, 172) we find these erroneous statements: 'But we may not improbably deduce from the evidence the conclusion that in the fourth century (as among the Orthodox Easterns very generally now) the recital of Our Lord's Words was regarded as a historical statement prefatory to the Oblation and Invocation, there being no pre-Reformation authority, as far as is known, for placing them after it. We may probably further infer that the "Western theory of consecration" that the only essential words are "This is My Body" . . . "This is My Blood," etc., all prayers and invocations being but edifying additions, is not that of the fourth century.'

This is not the place to deal in detail with these erroneous observations, so we shall only remark that if the *soi-disant* 'Orthodox Easterns' have separated themselves from the centre of Catholic unity, the infallible head of the Church, it is not to be wondered at if they deny the Real Presence of Our Lord in the Blessed Sacrament in virtue of the Consecration, or regard the recital of His Words as an historical statement. Protestants, Calvinists, Presbyterians, etc., deny the Real Presence absolutely. But evidently those whose liturgy is contained in the Testament did not, neither did those whose beliefs may be learned from the pages of Brightman's *Eastern Liturgies*. The present editors do not, so far as we have observed, indicate what they personally hold. It would, however, be as incorrect to imagine that those 'Orthodox Easterns' are a Church, or part of the Church of Christ—One, Holy, Catholic, and Apostolic—as to fancy that Protestants or Presbyterians are. De Maistre is right in saying that at present there is no such thing as the Eastern Church. Outside the Uniats, or those in communion with the Vicar of Christ, among the Eastern sects ignorance prevails and dissension in doctrine is rife, though it must be said that in the East there are not so many heretical sects as in England or Scotland. But to assume that the idiosyncrasies of these, unhappily, separated brethren who are infected with Nestorianism, Eutychianism, etc., regarding the *Epiklesis* are indetical with the faith of the Church in the fourth or any other century is simply preposterous. Do they imagine that Christ used an *Epiklesis*? or that when He spoke the words of consecration, bread and wine was not immediately changed into

His Body and His Blood? or that He did not empower and command His priests to do what He himself had done? or that the Catholic Church did not understand and carry out the intention of her Divine Founder?

The heretical notion respecting the *Epiklesis* was broached, so far as we know, by Theodore of Andida in the twelfth century. He was almost as great a disgrace in the East as Berenger of Tours had been in the West. Both of them denied truths of faith, and set themselves up in opposition to the Catholic Church. To imagine, however, that their respective heresies are what the Church at any time taught is to close one's eyes to history, or to lose even the idea of the Church. Her unchangeable doctrine is simply the logical contradictory of the heterodox notions entertained respectively by the Archdeacon of Angers and the Bishop of Amida. Berenger was formally condemned; and Theodore would probably have been condemned in the Council of Florence had not the Greek deputies (the Archbishops of Nice, Trapezond, Mitylene, and Kiew), on the part of their Church, repudiated his exposition of the *Epiklesis*. In these circumstances, a definition *ex cathedra* was unnecessary; indeed, it was felt that it might be construed to imply that the Greeks had fallen into heresy. The ancient and orthodox faith of the Greek Church is expressed in these words of its deputies: 'Ad hoc ut sitis certi de credulitate nostra, videatis Joannem Chrysostomum qui hoc clare ponit; et sumus parati publice confiteri, quod nos tenemus sicut vos, quod in verbis solis Dominicis conficitur.'<sup>2</sup> We are not concerned with the subsequent backsliding of the Greeks, so here we leave them.

But the mention on the part of the editors of the Reformation period strikes a Catholic, or even a believer in the Real Presence, as singularly infelicitous and irrelevant. What have the 'Reformed' or 'Orthodox' Westerns to do with the Blessed Sacrament? Calvin, Zwingli, etc., denied the Real Presence, and though Luther did not give up this revealed truth, yet Lutherans have done so. Hence the less said about the Reformation the better, in notes on an ancient liturgy of the Catholic Church. The divine truth, enshrined in the hearts of those who used this part of the Testament, was trampled under foot by those apostate priests or by their misguided followers.

We have left the notice of the Introduction to the last. It

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<sup>2</sup> Harduin, ix., 977.

is excellent, being brief and to the point. The two learned editors evidently have a wide acquaintance with the literature on the Testament and kindred books of antiquity. But we observed with surprise that the best work on the Testament was not used, nor even mentioned, unless the passing remark on p. 25 refers to it. We mean Funk's *Das Testament des Herrn u. die verwandten Schriften*, Mainz, 1901. The omission is all the more noticeable, as the learned editors set a high value on his *Die Apostolische Constitutionen*. Another work that might have been consulted to advantage on the 'Didache' is Specht's *Die Apostellehre*. But these incidental remarks must not be taken as implying that there is a defect in the Introduction. English readers have a great deal to be thankful for, and many will hope that the editors may be enabled to produce another similar work.

R. W.

STUDIA SINAITICA. XI. APOCRYPHA SYRIACA (Protoevangelium Jacobi et Transitus Mariae, etc.). Publishers: Cambridge Univ. Press.

THE learned editor, Mrs. Lewis, has deciphered the palimpsest texts above-named in a 9th and 10th century Arabic MS. purchased by her at Suez in 1895. A fragment of the Syriac version of the Protoevangelium was published many years before by Wright.<sup>1</sup> As is commonly known, the name 'Protoevangelium' alludes to its being in part a story of events alleged to have occurred prior to the period at which the Gospel history begins, and the name (though not prefixed originally) was adopted from some Eastern Christians by Postel, who first brought the Greek text to Europe in the sixteenth century. The work itself is a forgery, full of airy fancies, and was condemned in common with other apocryphal writings by Pope St. Gelasius. The 'Transitus Mariae,' which professes to be a narrative of the Blessed Virgin's death, is, we need hardly say, a similar production, and it was condemned by the same Pope. (The Greek text of this legend was discovered and published by Tischendorf.)

It is painful to see in this number of the *Studia Sinaitica*<sup>2</sup> the following remark about the *Decretum Gelasianum*: 'Supposed to be a forgery; see *Encyclopædia Britannica*.' The *Encyclopædia* is, no doubt, a source of useful information on profane subjects innumerable, but in its statements

<sup>1</sup> *Contributions to the Apocryphal Literature of the New Testament*, 1865.

<sup>2</sup> Preface, p. xvi., note.

regarding supernatural or revealed truth it is frequently untrustworthy.<sup>3</sup> The work contains many Protestant errors, so there is no reason to be surprised at its mistake here. The writer of its unsigned notice of Pope Gelasius dismisses the subject of his celebrated decree with the perfunctory remark that it is evidently a forgery. It is a pity he does not inform his readers what reason he considered himself to have for making this assertion. But to turn to a reliable guide in such matters, Hefele<sup>4</sup> says that most of the oldest and best MSS. of the decree agree in ascribing to St. Gelasius. So, too, do the most ancient writers that mention it, among them being Hincmar of Rheims and no less a personage than Pope St. Nicholas I., though we readily acknowledge that as both the Archbishop and the Pope were imposed on by the False Decretals,<sup>5</sup> their judgment is not of great weight. Here, however, a distinction has to be made. With regard to the first part of the decree (*De Spiritu Sancto, De Canone Scripturae Sacrae, De sedibus Patriarchalibus*), which does not concern us here, Thiel and Friedrich have shown that it was issued by an earlier Pope, namely, St. Damasus. It would appear, however, that the chapter was subsequently confirmed by Pope Gelasius, and that this eventually led to its being joined to his own three chapters (*De Synodis oecumenicis, and De libris recipiendis, et non recipiendis*) as if it were part of one and the same decree. Also that Pope Hormisdas renewed the chapters thus combined, adding at the same time some fresh enactments, for which cause apparently in some MSS. the 'whole decree is attributed to him, just as in others for the contrary reason it is attributed to Pope Damasus.<sup>6</sup> There can, however, be no doubt that the section of interest to us at present, the one, namely, dealing with the apocryphal books, is substantially the work of Gelasius. We say this, because Battifol maintains<sup>7</sup> that while portions of the list belong to a period preceding that of Pope Gelasius, it appears to have received its final form about the year 500.

But, at any rate, we possess in the '*Decretum Gelasianum*' a document of great antiquity and an official statement made by the one supreme authority in matters of doctrine. A Vicar of

<sup>3</sup> See *v.g.* its article on the Pentateuch by Wellhausen, and its reference to Catholic doctrine, etc., *passim*.

<sup>4</sup> *Conciliengeschichte*, Bd. ii., s. 619.

<sup>5</sup> See especially Von Scherer's *Kirchenrecht*. Graz, 1886, vol. i., p. 224.

<sup>6</sup> Charteris does not give this explanation, but his view is quite compatible with it. See his *Canonicity*, p. 24, note.

<sup>7</sup> *Dict. de la Bible*, vol. ii., col. 153.

Christ condemned both the 'Protoevangelium Jacobi' and the 'Transitus Mariae.'

Hence it is as absurd as it is unjustifiable to assert that the special honour which Catholics rightly pay to the Immaculate Mother of God owes its origin to these spurious, legendary compositions, part of one of which indeed is grossly offensive. The Catholic faith rests exclusively on the divine revelation contained in Scripture and Tradition, both of which, together with their infallible interpretation, have been entrusted to the one true Church, of which the Pope is the visible head. But heretics and unbelievers who have, if any, a very inadequate concept of what is meant by the Incarnation, do not know the honour that is due to the Blessed Virgin. Some of them maintain in defiance of ecclesiastical history that the Papal condemnation of the apocrypha is a fable, and what is still more preposterous—others among them assert that these very works are the source of a Catholic belief and devotion. That occasional statements in the 'Protoevangelium' and the 'Transitus' should be found to coincide with Scripture or Tradition need cause no surprise, for they may contain some fragments of Christian truth in the midst of fantasies,<sup>8</sup> but such agreement surely does not show that St. Matthew's doctrine of the Virgin-birth or St. John's 'great sign in heaven,' a woman clothed with the sun, etc., were derived from works of fiction; nor *a pari* that the dogma of Our Lady's Immaculate Conception, or the well-founded pious belief in her Assumption, are derived from them. With regard to the Assumption, see Fr. Livius, who treats the subject excellently, and on the 'Protoevangelium,' see Bardenhewer's *Altkirchliche Literatur* (pp. 403-407). On Catholic subjects, it is necessary to read Catholic authors. Charteris, a Protestant writer, in other respects well informed, displays lamentable ignorance on the point of Christian doctrine just alluded to, namely, the veneration due to the Mother of God.<sup>9</sup> The same must be said of the writers in two recent Biblical Dictionaries. It is painful to see the same heretical notions endorsed in this number of the *Studia Sinaitica*,<sup>10</sup> and to find a rationalist, Ewald, quoted as an authority on a subject of which he knew nothing. His flippant, irreverent, blasphemous remarks are positively shocking.

<sup>8</sup> See Fr. Coleridge, quoted by Fr. Livius, *The Blessed Virgin in the Fathers of the First Six Centuries*, p. 352.

<sup>9</sup> *Canoncity*, p. c., Introduction.

<sup>10</sup> *Preface*, p. xvi.

Many will, however, read this number of the *Studia Sinaitica* for the sake of the Syriac, and for its publication they will feel deeply grateful to the erudite editor. In this respect the volume deserves the highest praise, and students will find its contents exceedingly useful. Others will read it in order to obtain more knowledge of the Apocrypha, etc. It should be mentioned that the volume contains also fragments of the Peshitta, Septuagint, etc., including an unique one<sup>11</sup> which has not been discovered in the original Hebrew. Let us hope that the lady to whom we owe the first leaf of the MS. will succeed in bringing to light some more portions, and thus increase the debt of gratitude that we all feel towards her.

R. W.

DEFENSIONES THEOLOGIAE DIVI THOMAE AQUINATIS de novo editae cura et studio RR. PP. Paban et Pegues ejusdem Ordinis. Johannes Capreoli, O.P., Thomistarum Principis. Tours: Alfred Cattier. 1900-1902.

THE Pontificate of Leo XIII., to whom this reprint is dedicated, will ever be memorable for his recommendation of the theology and the philosophy of St. Thomas. Since the first of his Encyclicals, etc., on this subject was issued, in 1878, a fresh impetus has been given to the study of the Angelical Doctor's writings. In one of the most important of these utterances, Leo XIII. named Cajetan and Ferrariensis as being trustworthy witnesses to the one true tradition and the commentators whom he wished students to use, on the *Summa Theologica* and the *Summa Philosophica* respectively. We find in the great work of Capreolus, which had for three centuries been out of print, the same explanation as that given by the two Dominicans just mentioned. Both, in fact, learned a great deal from him and followed him, for in such esteem was he held that he was called 'Princeps Thomistarum.' And the present Pope, in acknowledging the dedication, says of him: 'Floret ille, vel quatuor post secula, opinione hominum prudentiorum uptote qui ejusdem Doctoris sapientiam et a reprehensione aculeisque dissentientium tueri et recta interpretandi ratione illustrare probe contenderit.'

Before proceeding to a description of the work, it will not be amiss to say a few words about its author. John Capreolus, a native of Languedoc, received the white habit in the Dominican Priory at Rodez. From 1409 to 1411 he lectured on the *Sen-*

<sup>11</sup> Eccli. xviii. 17b-27.

*tences* in the Sorbonne, and when he had taken his final degree there, he was in course of time made rector of the University of Toulouse. In 1426 he returned to Rodez, where he devoted himself exclusively to the completion of the theological work that was destined to render him famous. It had been commenced long before, for according to William of St. Germain, the first of its four books had been written during his residence in Paris. The second book was finished in 1426, the third in 1428, and the last in 1433. On April 6th, 1444, the author, who was as remarkable for holiness as for learning, was called to his rest.

The *Defensiones* has ever been regarded as the greatest product of the second period of mediæval Thomism. It was the book of the day. The end of the fourteenth century had witnessed in some schools of theology a coalition opposed to the moderate Realism taught by St. Thomas. The professors, who **at this time** revived Nominalism, advocated a system differing but slightly from that of Roscellin, Abelard, and Siger de Brabant, who was a contemporary and an adversary of St. Thomas. Occam is generally regarded as the founder of the resuscitated Nominalism, or, to give it its specific name, 'Terminism,' which in his day was styled 'the new doctrine,' but Aureolus and Durandus had prepared the ground for it. In defence of the truth, the great theologian, Capreolus, undertook and accomplished the task of refuting the modified system put forward by the new Nominalists. He unmasked their theory, as St. Anselm had unmasked Roscellin's, and showed the fatal consequences of a false notion of Universals, as soon as it came to be applied to the doctrines of the Trinity and the Incarnation.

Among the prominent writers that held this view, Göthals (Gotteschalchus), Varro, Scotus, John of Ripa, Adam, Aureolus, Gregory of Rimini, Durandus, Occam, Guy of Terrena, and John Peter D'Oлива were the objects of his special attention. They were in their own schools the leaders of thought, so Capreolus is careful not to pass over in silence one single objection to which they had attached any importance.

A feature of special value in the work is that it is a faithful picture of the theology of the period in the Universities of England, France, and Italy. The problems which then occupied the minds of professors and students are clearly exhibited. It must however be said, as the present editors observe, that the objections are not always given in the words of their respec-



tive authors, but in the form in which Capreolus found them reproduced in the pages of his chief opponent, Aureolus. Wherever this occurs, the learned editors have directed attention to it by a marginal note, so that no mistake on this head should arise. The reader can see at a glance, for instance, whether an argument employed by Scotus is taken from one of his own works immediately, or through the medium of the *Commentaria* and *Quodlibeta* of the 'Doctor facundus.' Two Dominicans, also, Hervaeus and Paludanus, who departed from the teaching of their school and their Order, by accepting the Nominalism of Durandus, are answered by Capreolus. It would be, of course, impossible here to pursue this subject further, for the details we must refer those who take an interest in the matter to the pages of the new edition of the *Defensiones Theologicae*, in which some excellent typographical devices render it easy at first sight to know between whom any particular question is being discussed, and what are the respective arguments of both sides. Let it suffice, then, to say that in the first book the errors of Aureolus and their refutation occupy the greatest space, and in the fourth those of Durandus (Doctor resolutissimus) and the replies to them.

The method employed by Capreolus in answering objections directed against St. Thomas' doctrine is the right one. Wherever it is possible, he lets the Saint speak for himself. It often happens that an argument on which one of his posthumous opponents relies has already been proposed by the Saint to himself and solved. Perhaps it is not in works so commonly known as the *Summa*: it may be in the *Opuscula* or in the *Questiones de Veritate*, but the intimate and extensive knowledge of his master's writings Capreolus possessed, at a time when Indices and Concordances were rare, enabled him to give the relevant words. Or, again, when the meaning of a passage was contested, Capreolus could quote a parallel one to prove that his own interpretation, the traditional one, was correct. This is in accordance with the time-honoured axiom of the Dominican School, viz., that St. Thomas in his own best commentator. The passages selected are so apposite and so numerous, that on the subjects they treat of, the *Defensiones* serve the purpose of a real Concordance to the works of Capreolus's master and guide.

Although the *Defensiones* adopt the order of books, questions, and articles found in the *Sentences* of Peter Lombard

(the text book of that age), they are not a commentary on the work. They are what they profess to be, what their title page states—a defence of the theology of St. Thomas. As he not only commented on the *Sentences*, but in his own *Summa* reproduced the questions and the order of the questions to which students of Peter Lombard were accustomed, the arrangement in both works is substantially identical.

Everything shows that Capreolus was one of the greatest theologians of his time, and that his work fully deserved the praises bestowed on it by Leander, Altamura, Trithemius, Possevin, Bellarmine, Labbé, Spondanus, Dupin, Hurter and others. And Cajetan, whom Cardinal Zigliara used to call the greatest of all commentators on St. Thomas, had a profound respect for Capreolus, as also had Ferrariensis. In the controversy which took place some years ago between Schneemann and Frins on the one side, and Feldner and Dummermuth on the other, it was proved that the doctrine opposed by Molina and Suarez from different standpoints was that taught by St. Thomas, Capreolus, Ferrariensis, Cajetan, and Bannez. Fr. Dummermuth (Regent of Studies, Dominican Priory, Louvain) attached great importance to the commentary of Capreolus, the '*Principes Thomistarum*,' as being an official witness to the unbroken tradition of the Dominican school in the beginning of the fifteenth century.<sup>1</sup>

Students of St. Thomas owe a debt of deep gratitude to the present editors. Three volumes of the reprint have been issued, and it will be completed by three more which will be issued without delay. The first of the published volumes corresponds to eight Distinctions in the first book of the *Sentences*, and treats therefore of the nature of theology, its object, subject, etc.; of God, His Existence, Unity and Trinity, the generation of the Son, etc. The second volume contains the questions on the Holy Ghost, mission of Divine Persons, etc., and the third volume deals with Creation and the Angels, about whom a surprisingly large number of queries are put, and answered.

It is to be hoped that a copy of this celebrated work will be found in every theological library.

R. W.

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<sup>1</sup> See Dummermuth's *S. Thomas et doctrina præmotiones physica*, 1886, pp. 454-482, and his *Defensio doctrinae S. Thomæ*, 1895, pp. 329-352.

HEBRAISCHE TEXT DES BUCHES ECCLESIASTICUS. Father  
N. Peters, O.S.B. Freiburg: Herder. 1902.

ONE of the most remarkable discoveries in recent years is that of part of the original text of this inspired book. Jesus, the grandson of Sirach, or 'Siracides,' as he is often called, says in the prologue to his own Greek version that it was written in Hebrew. St. Jerome read it in the original, and some of the Jewish rabbins quoted passages, but after the tenth century no such trace of its existence is any longer to be found. Great then was the joy of scholars when in 1896 it was announced that a leaf of a Hebrew MS. had been discovered, and the joy increased as more leaves were successively brought to light. At present about half of the original text has been recovered.

The Greek version of Siracides had suffered so much in transmission to us owing to the mistakes of copyists that certain parts of it had lost all meaning, *e.g.* xxxvii. 4, 5, appears equivalent to 'There is a companion who rejoiceth with his friend in his joys, but in the time of trouble he will be against him. There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against the enemy.' It is to the latter verse that we would especially direct attention. The man whose motive for condolence was the prospect of a dinner would hardly prove so true in time of danger; but if he actually did, he would deserve not censure, but praise. The Greek as we have it now is obscure, but if we turn to the original text, everything becomes clear. The verses are written in antithetic parallelism, and they mean 'Badly acts the friend who looks to his dinner, but in the time of need is on the opposite side. The true friend fights against the enemy, and takes up a shield against the foe.' Several other instances of similar scribal errors in our present Greek text could be pointed out. This applies to the Vulgate also. The version we have of the book is the Old Latin or *Vetus Italica*, uncorrected by St. Jerome. It must, however, be said that owing to the superiority of the MS. from which it was made, the Old Latin in many passages gives the meaning of the Hebrew less incorrectly than the Greek text current at the present day. (See Swete's *Septuagint*, or any good commentary.)

The numerous fragments of the text of Ecclesiasticus, of which we spoke above, were published separately, in different periodicals and pamphlets, according to the time of their discovery.

Fr. Peters has, however, had the happy thought of collecting them all into one handy volume for the use of students, namely, iii. 6-xvi. 24, xviii. 31-33, xix. 1-3, xx. 4-7, xx. 13, xx. 30, xxv. 8, xxv. 13, xxv. 17-22, 23 (*half verse*), 24, xxvi. 1-2, xxvii. 5. xxx. 11-xxxiii. 3, xxxv. 11-xxxviii. 27, xxxix. 10, xxxix. 15-li. 30. He prints these so as to exhibit their parallelism, for Ecclesiasticus is one of the poetical books of Scripture. And he adds a translation with critical notes and commentary. Some idea of the thorough nature of his learned explanations may be given if it is mentioned that they fill no less than 315 closely-printed 8vo pages.

In his Prolegomena, Fr. Peters has an exhaustive description of the Hebrew text, the four MSS. now in part extant, and their critical value, etc. He then examines with most minute care the Greek version as now found in more than twenty MSS., in order to show their place in textual criticism. He next passes in review the two Old Latin, the Coptic, Ethiopic, Armenian and Syro Hexaplar versions (all derived from the Greek), as well as the patristic quotations. Special attention is then devoted to the Peshitta version, which, as having come immediately from the Hebrew, and as being so accurate, affords independent witness to the worth of all the other versions just mentioned. Lastly, the language and style and rhythm of Ecclesiasticus are treated of, and this section is one of the most interesting in an exceedingly valuable work, every page of which shows that the author is not only conversant with the vast amount of learned literature recently published on his subject, but that he himself is one of the greatest living authorities.

R. W.

**A SHORT CATECHISM ON RELIGIOUS LIFE.** For the use of Nuns, Novices, and Postulants. By His Eminence Cardinal Svampa, Archbishop of Bologna. Translated from the Italian by a Priest of the Diocese of Dublin.<sup>1</sup>

OF the excellence of this little work, and of its utility to many persons interested in convent life, there cannot be two opinions. It gives in concise form the substance of Catholic teaching regarding the vocation to religious life and the obligations of the religious state. The author is an ecclesiastic of

<sup>1</sup> This work is for private circulation and can only be obtained from the Rev. Wm. Lockhart, St. Joseph's, Glashule, Kingstown, co. Dublin. Post free, 4d.

great experience and accurate knowledge, and his little book has been very *judiciously* translated. The manners and customs of one country, however, differ very widely from those of another, and a work suited to Italian young ladies who are aiming at a religious life might prove anything but suitable to the postulants and novices of this country. In the present case, whilst we consider the work decidedly useful, we confess that we should not care to see it placed indiscriminately in the hands of all aspirants to convent life. We are inclined to think that it would frighten many away without any very definite reason, and that it might cause trouble of mind and conscience to some who are already only too prone to be disturbed. If judiciously used, however, the book may be of great service in particular cases. Some copies at the disposal of a reverend mother and of a confessor will be always useful.

LA MÈRE DE DIEU ET LA MÈRE DES HOMMES. By J. B. Terrien, S.J. Paris: P. Lethielleux.

IN both volumes the author seems to have exhausted nearly every truth or thought about Mary contained in Scripture and Tradition or unfolded by theology. The first volume, *La Mère de Dieu*, makes a deep and profound study of the divine maternity, its nature, reasons, prerogatives and exercise. The second volume, *La Mère des Hommes*, deals with the nature and advantages of Mary's intercession, of the great need there is for devotion to her ; Mary is the mother of the world, and the author seems to believe that there is no grace given to men by the Beloved Son that does not first pass through her hands.

J. W. M.

# The Irish Ecclesiastical Record

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Thirty-fifth Year ] DECEMBER, 1902. [ Fourth Series  
 No. 420. ] Vol. XII.

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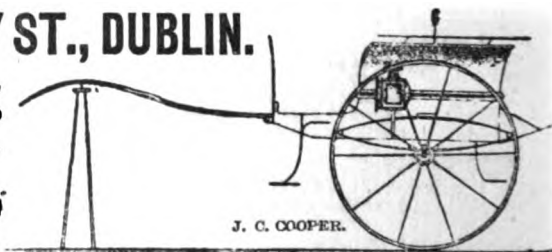
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## IRISH BISHOPS OF STRASBURG

**T**HE first apostle of the province of Alsace was in all probability St. Maternus, the same converted Roman soldier, who, with two companions, announced the good tidings of the Gospel in the countries around Cologne, Treves and Liege. St. Maternus does not appear, however, to have been attached to any particular See. He was, in the strictest sense of the term, what the Germans call a 'Regionarius' or 'Wander-Bischof.' The first regular bishop of Strasburg of whom we have any record is St. Amandus, who, according to Grandidier,<sup>1</sup> was succeeded in chronological order by St. Justin, St. Maximin, St. Valentine, and St. Solarius. The succession was then interrupted for some years owing to the irruption of the Vandals and the Huns. The pagan worship that had gone down before the first apostles soon began to re-assert itself. In vast regions of the province it had never been wholly suppressed, and in some parts had not even been assailed: for Christian missionaries had not been able to penetrate to its strongholds and convince its followers of the superiority of the Gospel. Strasburg itself, or Argentoratum as it was still called, was only recovering from the idolatry into which it had relapsed, when St. Fridolin came there about the middle of the sixth century and erected a church in

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<sup>1</sup> Grandidier, *Histoire de l'Eglise et des Princes-Evêques de Strasbourg*. 2 vols. Strasbourg: Francois Levraut. Imprimeur de l'Intendance et de l'Université Episcopale. 1776.



honour of St. Hilary of Poitiers.<sup>2</sup> From the time that the See was restored after the barbarian invasion down to the reign of King Dagobert II., thirteen bishops followed one another in almost uninterrupted succession. Then two Irish bishops come upon the scene, St. Arbogast and St. Florentius, who occupied the episcopal throne of Strasburg from about 673 to 693.<sup>3</sup> Who were these Irish bishops? What brought them to Alsace? What did they accomplish on the scene of their labours?

#### ST. ARBOGAST.

We should state at once that whilst the Irish nationality of St. Florentius is generally admitted, that of St. Arbogast has been questioned and denied. A certain number of writers, including the Jesuit Coccius<sup>4</sup> and Schoepflin,<sup>5</sup> the author of *Alsatia Illustrata*, assert that he was born in Aquitaine in Gaul. They rely for this assertion on the authority of Utho, a monk of the tenth century, who also became bishop of Strasburg and wrote a brief Latin life of his predecessor, St. Arbogast. But in Latin documents of at least equal antiquity, Arbogast is set down as an Irishman, and the tradition of the country regarding his origin is gathered up and recorded in one of the oldest breviaries of the diocese of Strasburg.<sup>6</sup> We may be sure that Mabillon had enough of evidence to convince him when he stated unequivocally that Arbogast was a native of Scotia.<sup>7</sup> The circumstances in which Arbogast

<sup>2</sup> 'Vers le milieu du sixième siècle une nouvelle église s'éleva dans Strasbourg en l'honneur de St. Hilaire. St. Fridolin, originaire d'Irlande et Abbé du monastère de St. Hilaire de Poitiers quitta cette ville et vint avec les reliques du patron de son église en Allemagne où il fonda l'Abbaye de Seckingue. Il prit sa route vers l'un 568 du côté de l'Alsace. Il bâtit un monastère sur la Moselle, une église dans les Voges et une autre à Strasbourg. Le monastère qu'il fonda en Lorraine fut nommé "*Hilariacum*" et porta depuis le nom de St. Nabor, ou St. Avold.'—Grandidier, *op. cit.* i., 165.

<sup>3</sup> We follow the dates given by Grandidier, the illustrious historian of Strasburg. Dr. Lanigan fixes the date of the death of Florentius at 687.

<sup>4</sup> *Dagobertus Rex*, chap. xv.

<sup>5</sup> *Alsatia Illustrata*, i., pp. 646, and foll.

<sup>6</sup> This breviary was printed in 1489. It says in the First Vespers of the feast of St. Arbogast, 'Hunc nobis specialem mater Hibernia misit pastorem,' and in the First Nocturn of Matins we find, 'Clarior ortus natalibus Hibernia orlundus, velut unum ex fluminibus paradisi, Arbogastus emissus est.'

<sup>7</sup> An. Or. S. B. I., 487. 'Arbogastus origine Scottus.'

became bishop tend, moreover, to confirm in the strongest way the contention of such writers as Guillibert<sup>8</sup> and Longueval.<sup>9</sup>

Sigebert III., King of Austrasia, died on the 1st of February, 656, leaving as the only issue of his marriage with Queen Himnehilde, a young prince named Dagobert. This youth, minor though he was, succeeded to his father's throne, but had occupied it only for a few months when he was overturned by the treachery of Grimoald.

Grimoald was the son of the famous Pepin of Landen, and had occupied the post of Mayor of the Palace to Dagobert's father. Grandidier, who dedicated his *History of the Prince Bishops of Strasburg* to Cardinal de Rohan, is responsible for the statement that Sigebert was a very bad politician though a very holy man. At all events he had the misfortune to entrust his son as well as his kingdom to Grimoald. When the wily minister got possession of the boy he proceeded to mould his disposition and character in such a way as to suit his treacherous projects, and now that he had come to the throne the question was how to dispose of him.

Grimoald gave out that young Dagobert had a vocation for the religious life, and wanted to consecrate himself entirely to the service of God. He at the same time produced a document which purported to transmit the crown to his own son Childebart in case King Sigebert left no heir. Now as the heir that had been left was anxious, according to Grimoald, to forfeit his claim, the constitutional provision made by Sigebert in order to secure the succession was bound to come into force.

The hair of the boy-king was cut off by the order of his unfaithful guardian as a mark of his consecration to religion, and a subservient bishop was found in the person of Didon of Poitiers to convey him to Ireland and shut him up in a monastery.<sup>10</sup>

It was in the monastery of Slane, founded by St. Patrick and governed in its first years by St. Erk, 'the sweet-spoken judge,' preceptor of St. Brendan, and friend of St. Brigid,

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<sup>8</sup> *De Episcopis Argertorati*, 89.

<sup>9</sup> *Histoire de l'Eglise Gallicane*.

<sup>10</sup> Grandidier, *op. cit.*, p. 201.

that young Dagobert was received in Ireland. There he remained for twenty years and received an education that fitted him for the throne much better than any he could have got on the Continent in those days.<sup>11</sup> Meanwhile the report was industriously circulated by Grimoald that Dagobert was dead. He accordingly got his son Childebert proclaimed king and did his best to get him acknowledged by the nobles and people.<sup>12</sup> But his treachery brought upon him nothing but misfortune. It is needless to enter here into the details of the conflicts and revolutions that ended in the restoration of Dagobert. The story is one of the romances of history. St. Wilfrid of York became the medium of communication between the nobles of Austrasia and the monastery of Slane.

It was about the year 670 that Dagobert regained his throne. The beginning of his reign was happy and peaceful. The establishment of religion as the foundation of government was the chief concern of his life. Strasburg, the southern capital of his realm,<sup>13</sup> naturally demanded a good deal of his attention, and Dagobert thought he could not confer upon it a greater benefit than to give it in succession the two bishops who came from the country in which he himself had been educated.

Arbogast, of whose infancy and youth practically nothing is known, had lived in retirement for years in the Vosges mountains. He resided chiefly in the forest of Hagenau.<sup>14</sup> There he built a church which he placed under the protection of the Blessed Virgin and of St. Martin of Tours.

But the obscurity of the forest could not hide the virtues of the saint. His fame had spread throughout the country and had reached the ears of the king. When the See of Strasburg became vacant in 673 by the death of its

<sup>11</sup> See Cogan, *Diocese of Meath*, vol. i., pp. 61, 62. Also Archdall.

<sup>12</sup> 'Grimoalde n'osa porter le crime jusqu' à attenter à la vie de son souverain. Il se contenta de faire enlever le jeune roi, après lui avoir fait couper les cheveux comme pour le dévouer à l'église. Didon Evêque de Poitiers, quoique du sang royal de Clovis, n'eut pas honte de se rendre l'esclave de la passion du ministre et de se charger de cette indigne commission. Ce fut lui qui conduisit Dagobert en Irlande où ce prince vécut longtemps ignoré.'—Grandidier, *op. cit.*, p. 201. Also *Adonis Chronicon*, apud Bonquetum, vol. ii., p. 669, and Ursitius, Part ii., p. 74.

<sup>13</sup> Metz was the capital of Austrasia in the north.

<sup>14</sup> It is since called the Holy Forest, 'Heiligen Forst.'

bishop Rothaire, Arbogast was selected to succeed him. His nomination was due to the influence of Dagobert who was deeply interested in the welfare of the Church, and knew by experience the character of the Irish monks, and of Arbogast in particular.<sup>15</sup>

Arbogast accepted the episcopal dignity against his will and in the midst of the world and its excitement was always anxious to return to his solitude. He took advantage, however, of the king's gratitude and generosity to promote the cause of the Church and of religion. His cathedral of Strasbourg was richly endowed by a permanent grant of the lands of Roussach and of the domain of Isenburg in which the king resided.<sup>16</sup> For himself Arbogast would accept nothing. He got a little hut constructed for himself in a deserted spot outside the city, on the bank of the Rhine. There he spent most of the time he could spare from his episcopal labours, and many are the miracles, according to his biographers, that were performed by him in this lonely retreat. A convent was subsequently built on the spot occupied by the bishop's cell. It was demolished during the religious wars of the sixteenth century. The name, St. Algast, given to the village in the neighbourhood is the only survival of the important establishment that flourished for so many years on the ground which St. Arbogast had consecrated by his prayers.

St. Arbogast ruled the church of Strasbourg for only five or six years, from 773 to 778 or 779. When he felt that death was coming upon him he gave orders that his body might be buried near the church of St. Michael, outside the city, in the graveyard that was set apart for criminals. He wished thereby

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<sup>15</sup> Arbogast is said to have brought back to life and health Dagobert's son, Sigebert, who was wounded whilst hunting. During his exile Dagobert had married the Saxon princess Bactilda, by whom he had five children, two of whom were afterwards honoured as saints. See Grandidier, *op. cit.*, vol. i., p. 207.

<sup>16</sup> The original document containing this donation was seen by Utho, who wrote the life of St. Arbogast in the tenth century. It was subsequently lost or destroyed and a clumsy attempt was made by the canons of Strasbourg, in the twelfth century, to fabricate a document of their own and pass it off as the charter of Dagobert. It is quite clear that this document is a forgery. It went so far as to devise to the chapter vast tracts of land that had never been given by Dagobert, but did not take care to avoid contradictions and to make its dates correspond to the exact time of Dagobert's reign.

to share the humiliation of our Lord, and by the last act of his life to show how intimately united he was to his Master in his spirit and in his heart. An Irish poet who has often drawn his inspiration from the sacred history of his country did not allow this touching incident to escape his notice. In the following lines he gives a free version of the words of the saint's biographer, Utho<sup>17</sup>:—

Leave cope of silver and painted book,  
Mitre of gold and jewel'd crook,  
Apart in the vestry's darkest nook :  
But in Mount Michael bury me  
Beneath the felon's penal tree—  
So Christ Our Lord in Calvary.  
This do as ye my blessing prize  
And God keep you pure and wise!  
These were the words—they were the last—  
Of the blessed Bishop Arbogast.<sup>18</sup>

#### ST. FLORENTIUS.

At the death of St. Arbogast, King Dagobert, in agreement with the ecclesiastical authorities of the time, did his best to persuade St. Wilfrid of York to accept the See of Strasburg. St. Wilfrid on his way to Rome was just then paying a visit to the prince whom he had helped to restore to the throne, and the king eagerly desired to retain at his court the friend and protector of his youth. St. Wilfrid, however, could not be persuaded to remain. He wanted the Pope's assistance in his dispute with Ermentrude, the wife of Egfrid of Northumberland, who had driven him from his see on account of his denunciation of her conduct. The See of York had the first claim upon him and he could not be induced to abandon it at a time of trial and distress. On the refusal of Wilfrid the see of Strasburg was offered to Florentius, a

<sup>17</sup> 'Cum autem sentiret imminere diem extremum in monticulo urbi vicino extra civitatem, ubi Sancti Michaelis est ecclesia constituta, sepulturam sibi fieri precepit, et eo se ferri et sepiliri; imitans Salvatorem Christum qui extra portam elegit sibi sepulturam. At vero post multos annos inde translatus et d coenobium Surburge deportatus ibi est honorifice reconditus.'

<sup>18</sup> D'Arcy McGee.

monk who had probably accompanied Dagobert from Ireland.<sup>19</sup> and who was living a solitary life in the Vosges mountains.

The cell in which he had lived for years was at the foot of the mountain of Ringelsberg, on the bank of the Hasel river, about twenty miles from Strasburg. Here he practised the most rigid austerities, and is said to have performed wonderful miracles. That Florentius worked miracles is clear enough; but as Grandidier observes, many of his biographers whilst making him a zealous *thaumaturgus* make him anything but a reasonable *thaumaturgus*. According to the same authority many of those who wrote accounts of Florentius had more at heart the making of a great reputation for the Saint than the love of truth.

Let those [he says] who are animated by the spirit of genuine piety announce the virtues of the saints in such a manner as to induce others to follow their example. Let them excite the faithful to have recourse to the powerful intercession of those who have won the crown, in order that they may obtain grace in their infirmities and help in their weakness. But they should none the less set their faces against those abuses and superstitions which some people are trying to introduce into Christianity, debasing thereby the holiest of all religions and conveying to the world a notion of it that is opposed at once to its purity and to its grandeur.<sup>20</sup>

The learned historian probably refers here to such legends as that related of St. Florentius by a Canon of Haselach in the twelfth century. According to this worthy canon St. Florentius having been called on one occasion to the palace of Dagobert and seeing no attendant to whom he could hand his cloak during his audience with the king, hung it on a ray of sunshine that was then passing through the ante-chamber. The cloak remained hanging here until the saint came out from the audience to put it on again. This was evidently the popular way at the time of magnifying the reputation of the saint, and understood *as a legend* we do not see what great harm it does to religion or to anybody.

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<sup>19</sup> 'Florent était Ecossois de nation ou plutôt Irlandais, car dans ces temps on donnait aussi le nom d'Ecosse à l'Isle d'Hybernie et l'Ecosse était connue sous le nom d'Albanie. L'Irlande d'ailleurs si féconde en Saints fournissait depuis longtemps à la Gaule des hommes Apostoliques et des modèles des vertus monastiques.'—Grandidier, vol. i., p. 227.

<sup>20</sup> Grandidier, vol. i., p. 231.

It was on this occasion also that Florentius cured or converted Bathilde, the only one of the king's daughters who showed a vicious disposition. In gratitude for his services King Dagobert made a perpetual grant to Florentius of the lands of Haselach, which he had chosen as his retreat. Thus was laid the foundation of the great monastery of Haselach, which was first inhabited exclusively by the Irish followers of Florentius, but which subsequently became a great centre of religious energy for the natives of Alsace. We shall have occasion to refer to this monastery elsewhere and to show the extent of its influence and the quality of its work.

During the years of his episcopate St. Florentius set himself to put the work of the evangelisation of Alsace on a sure and permanent footing, and with that object in view he felt that he could not do better than establish a centre of missionary zeal in Strasburg itself. He accordingly built in the suburbs of his cathedral city a hospice and a church which he placed under the patronage of St. Thomas the Apostle. Both of these he gave over to his countrymen who came in great numbers to help him in his labours.<sup>21</sup>

The principal assistant of Florentius was his archdeacon, Fidelius, also an Irishman, whose memory is always associated in Alsace with that of Florentius.

On the death of Florentius in 693, his body was interred at the monastery of St. Thomas at Strasburg. It was subsequently transferred to Haselach by Rachio, bishop of Strasburg, and from that day forward a dispute that lasted for ages and that was carried on with great bitterness and considerable dishonesty on one side or the other arose between the monasteries of Haselach and St. Thomas of Strasburg. The canons

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<sup>21</sup> 'La renommée de St. Florent ne cessait d'enrichir l'Alsace de nouveaux anachorètes qui vinrent la décorer de leur vertu. L'éclat de celles de l'Évêque de Strasbourg fit naître dans le cœur de plusieurs de ses compatriotes le saint désir de le voir, et de l'admirer par eux mêmes. Les Ecossais et les Irlandais accoururent à travers les mers pour jouir de la présence de Florent. L'évêque jaloux de se conserver ses compatriotes dont il pouvait faire autant d'ouvriers évangéliques, leur procura une demeure dans sa ville épiscopale. Il leur fit bâtir hors de Strasbourg un hospice auquel il ajouta une église qu'il dédia à l'honneur de l'Apôtre St. Thomas. Cet hospice devint ensuite un monastère, puis un chapitre de chanoines qui fut longtemps célèbre pour le grand nombre de nobles Alsaciens qui l'ont illustré par leur science et leurs vertus.'—Grandidier, vol. i., p. 235.

of St. Thomas denied the authenticity of the transfer of the saint's body to Haselach, and claimed that it had never been removed. In the fourteenth century the Emperor Charles IV. had to be called in to settle the quarrel. The emperor decided in favour of Haselach, and took advantage of the occasion to transfer to the cathedral of Prague<sup>22</sup> where he resided, an arm of the saint, for which he had a costly shrine constructed and an altar erected on which the shrine was to be kept.<sup>23</sup>

The canons of St. Thomas still persisted in their claims, and another bishop of Strasburg, Louis of Bavaria, was obliged to put their institution under an interdict and to excommunicate anyone who held in sermon or in print that the body of St. Florentius was still in their possession. The fact is that the possession of so valuable a treasure was the source of much wealth to an institution in the Middle Ages, owing to the crowds of pilgrims it attracted. This accounted to a great extent for the zeal of the Canons of St. Thomas, who, when Luther appeared upon the scene became his ardent disciples and proved how sincere was their devotion to the relics of their patron once contempt for them became more profitable. The popular devotion to St. Florentius, however, was not so mercenary. The prayers, litanies, and offices by which the saint was honoured were collected in the eighteenth century by a Father Louis and published at Strasburg in a very interesting volume.<sup>24</sup> Here in the hymn at Prime we read:—

Te vouant tout entier à Dieu

Tu fus comme Abraham à sa voix si docile

Qu'abandonnant l'Irlande et traversant les mers

Tu sçus pour ta vertu chercher un sur asile.

On the 7th of November every year<sup>25</sup> crowds of pilgrims

<sup>22</sup> Konigshovius. *In Chronico*, p. 136.

<sup>23</sup> Five years later Rudolf, Archduke of Austria and Landgrave of Alsace obtained part of the left arm of the saint which was brought to Lille in Flanders.

<sup>24</sup> *Histoire de la Vie et du Culte de St. Florent, Evêque de Strasbourg*. Strasbourg de l'Imprimerie de Levraut.

<sup>25</sup> Father L. Winterer, who has for many years represented his native Alsace in the German Reichstag, writing of the death of St. Florentius, says:—  
'Ainsi mourut à Strasbourg le 7 Novembre, 693, ce noble fils de l'Irlande que la main miséricordieuse de Dieu daigna conduire dans notre Alsace. Une foule innombrable était réunie à Strasbourg lorsque son corps



flock to the church of Haselach, which now remains in undisturbed possession of the relics of St. Florentius. There these prayers are repeated and the memory of one of the great apostles of Alsace is kept fresh and young in the hearts of the people who still reap the fruits of his labour.

J. F. HOGAN.

## PRIESTS AND TEMPERANCE PROPAGANDA

THIS year has witnessed a welcome awaking of activity amongst temperance reformers. The multiplication of public-houses in Ireland and the consequent drunken excesses of our people, have at length become so great an obstacle to our industrial progress, that all classes happily united in passing a law suspending the granting for the next five years of any new licences, except in very special and well-defined circumstances. But the snake of intemperance is only scotched; he is not yet killed. There is now grave danger that our interest in further temperance reform may calmly die away. We may fancy that enough is now done to save our poor people from their generous folly and good-natured sins. But when we remember that Ireland, containing as she does only four and a-half millions of people, spends over fourteen millions in drink; that poor as she claims to be, yet she pays over six millions sterling in voluntary taxes, as duty; that nearly 100,000 persons are arrested for drunkenness annually; that amongst these are, shocking to relate, 13,000 of the fair daughters of Erin; that in the five exempted cities of Ireland over 20,000 persons are arrested for drunkenness on the Sabbath Day—when we remember these disagreeable facts, we may see that much still remains to be done.

Now indeed is the acceptable time for our temperance work.

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fut confié au tombeau dans le monastère de St. Thomas. Les larmes que tous versèrent furent des larmes consolées qu'on verse près du tombeau d'un saint. Douze siècles se sont écoulés depuis ce jour; la mémoire de St. Florent est toujours restée également cher un peuple chrétien. Des milliers de pèlerins d'Alsace se rendent chaque année à l'église de Haslach où reposent aujourd'hui les reliques du Saint évêque Florent.'—*Quelques Saints de l'Alsace*, par L. Winterer. Rerheim, 1897.

Now is the hour of salvation for our people. The trumpet call of battle, summons the Irish priest to-day more than ever in the past, to rise and defend his people against God's enemies. An ever increasing section of laymen, Catholic and non-Catholic, are daily asking why the secular priests of Ireland do not do something tangible and practical to cope with the evils of drink; why they do not do more than preach a hardy annual of vague declamation against the 'terrible vice of intemperance?' Year after year the bishops write learned and eloquent Lenten pastorals urging, inviting, nay commanding the priests and people to do something to suppress intemperance in our midst. These pastorals are used as very welcome substitutes for a sermon for two Sundays, and in some places for three or even more Sundays. Then these grand pastorals are laid aside, and no more is heard of temperance reform till the following Lent. Lay people often ask me—why we priests do not carry out the teaching of our ecclesiastical superiors? why are we apparently so indifferent to the temporal and spiritual welfare of our countrymen? If the drink evil is as great as all seem to admit, why do we not form associations to combat it?

One explanation is this: priests generally do not fully realise the extent of the ravages produced by intemperance. Some few priests see clearly the havoc resulting from our drinking habits, but are narcotised by the all-pervading indifference and apathy of those around them. The reason why so many priests do not clearly see the ruin caused by our drinking excesses, the reason why we do not do some practical work to put down intemperance, is mainly due to the fact that we do not read about or study the means afforded by the reformers in other lands to make their people sober and happy. We never read books dealing with temperance problems. We carefully avoid as reeking with dangerous microbes all literature dealing with the drink question. We in a very superior way, look down with ill-concealed contempt on temperance reformers, and declare in our narrow ignorance, that their statements are mere ranting and intolerable nonsense. We seldom read anything about temperance reform, and consequently our interest is never aroused in it.

If a man never reads a sporting paper, he takes no interest in race news and turf items and sporting brevities. When he sees a race horse, he knows nothing more about him than that he is an equine quadruped: he sees no future possibilities in him: he never reflects whether the cheers of victory, or the muttered denunciations of defeat await the animal at the grand stand. He knows nothing about the pleasure or pain associated with the turf. His mind is blank as to these things: he has not sporting knowledge enough to make him think about, and take an interest in the turf battle.

So it is with the priest who never reads anything about the evils of intemperance. The misery, woe and sin caused by drink are not realised by him, as his attention was never directed to them. They were never analysed or presented to his mind. He is like a person ignorant of astronomy, who gazes on the firmament at night, but sees not the suggestive conjunctions of the planets and the fascinating order of the stars. When he meets a drunken man with a congested face, he merely sees an unfortunate fellow who walks rather inartistically and talks somewhat incoherently. He regards this sot as like the rest of men, except that in his mode of travelling home he ignores the principles of geometry. On the other hand, to the priest who has studied the temperance question, to the priest whose mind has been sharpened by the observations of others on the baneful results of excessive drinking, to the priest whose heart has been taught to feel for another's woe, whose charity urgeth him to save his fellow man from sin and sorrow—to this priest, a terrible vista reveals itself. He vividly realises the pain and confusion caused in a happy household by the entrance of that drunkard; the magnetic influences of the priest's enlightened sympathy makes him feel for the anguish of that wretch's sorrowing wife, and for the misery of his ragged children; he sees in that drunkard an instrument for the wrecking of what might be a happy home, for blighting the saddened smile on the innocent faces of his little ones; to this priest the sighs of the winter storm come laden with the heart-sobs of a grief-oppressed wife, and with the bitter oohones of a feeble and aged parent. To the priest who takes no interest in the temperance ques-

tion, to the priest whose mind has never been directed to the desolation spread over our fair plains by drink—to such a priest, a public-house is merely a comfortable building, where there is much money, glaring lights, great cheer, loud laughs of merriment, and broad jokes, a pleasant place enough on a cold night. But to the priest who knows that there are nigh 18,000 such houses in Ireland, who has read and studied the terrible statistics of drunkenness, to him there appears written in large characters over every public-house a dire inscription, visible only to such as he, invisible to the careless and thoughtless passer-by. That inscription has written on it a doleful statement, viz., ‘Those who enter here often abandon faith, hope, and charity, prudence, justice, self-reliance and self-respect.’

Let us glance at the literature, which, aided by personal observation, will show us the magnitude of the drink demon's ravages in our country. At the end of this paper will be found a list of books and pamphlets that should have a place in every priest's shelf. In selecting a list of books no two persons would likely agree. I have been guided by two considerations—merit and cheapness. I must add another observation about them. Nearly all of them advocate total abstinence rather than temperance. No doubt some will hurl against them the cheap and handy objection that they are too extreme—too absurd. With such people it is useless to reason. For the benefit of those who might be stunned with the reiteration of this objection, let me point out that Father Mathew at first advocated temperance rather than total abstinence, but failed completely to effect any reform in the people. Cardinal Manning became a mighty power in England, and a saviour for the poor Irish exiles, when he laid aside his impracticable though moderate temperance plans, and unfurled the total abstinence banner. I know lesser lights, still in the flesh, who thought that temperance rather than total abstinence was the goal to be aimed at, but practical everyday work in the temperance field soon converted them to the total abstinence platform. Others, whilst admitting that the teaching of total abstinence is in accordance with science and practical experience, yet say it is inopportune to publicly

preach its tenets, as it exposes the whole temperance party to ridicule, and the scoffs of the tippling majority. These I answer with Father Mathew that the reformer who is guided by Christian principles should not falter through fear of ridicule. Desperate evils need desperate remedies. It is only enthusiasts and extremists that ever effected any mighty reform in face of grave difficulties. Extremists for the tenants' interests in Ireland at first excited ridicule; still it is to the extremists rather than to the moderates that the Irish farmers owe the solution of the land problem. We have literature dealing with the various phases of the drink evil—its religious, medical, social, and political aspects. At the outset I may remark that only a few, a very few, books about temperance are written by Catholics. There is not published, as far as I can find out, any collection of Father Mathew's sermons and lectures.

Unfortunately Catholics are deeply interested in the whiskey trade—'Our only trade is in the whiskey punch,' with a little porter added recently. The inevitable result is that we are very loth to restrict or cripple the demoralising trade of our friends and relations.

The Catholic Truth Society of Ireland publishes just three booklets about temperance subjects: *Our Duties to the Dead and How we Discharge Them*; *Temperance and the Working Man*; *The Life of Father Mathew*. The Catholic Truth Society of England publishes, *A Sermon on Drink*, by Bishop Ullathorne; *Temperance and Thrift*, by Canon Murnane; *Our National Vice*, by Cardinal Manning; *A Temperance Reader*, by Dr. Cruise, and a few other minor works.

Though England is like Ireland a drunken country, yet it has a strong and energetic temperance party, with a very extensive literature. Though many of the works are Protestant in tone, yet others of them may be used by any creed. Every Protestant diocese in England has its own temperance magazine and literature. There is a very extensive temperance publishing firm at the 'National Temperance Depot,' 33, Paternoster Row, London, E.C. It is now called the Ideal Publishing Union. Even a glance through its catalogue will show the gigantic efforts these sturdy English make to stem the tide of intemperance.

Another place to get temperance literature is at the Association for the Prevention of Intemperance, Offices, 4 and 5, Eustace-street, Dublin. You may secure most of the English pamphlets from these offices. The most attractive and useful booklet published by this society is Archbishop Ireland's *Message to Ireland*. I may remark that this most useful Association is very much crippled for the want of subscriptions. It promotes temperance measures in Parliament, and protects the general interests of temperance there. Hence it deserves our support. Unfortunately very few of our priests subscribe to it. It cannot be reasonably alleged that it is too Protestant in its constitution for us, as it has among its Vice-Presidents the names of two Catholic Archbishops, ten Catholic Bishops; the chairman of its executive is a Catholic. Surely this is a fair representation enough for even the most exacting. Father Mathew did not scruple to work with Quakers. These are the places where temperance works are to be had. The cheap booklets might be placed in the Catholic Truth Society box, which should be in every church.

I think that the best plan of campaign for a priest to adopt in preaching against the drink evil is to take up separately each phase of the temperance programme, and preach or give a lecture on different aspects of the question about once in every two months. Let him announce on the previous Sunday the subject of his intended discourse; let him put in the Catholic Truth Society box the pamphlets treating on this subject, and invite the people to read them. For example, take drink at wakes and funerals. Put into the hands of the congregation, on the previous Sunday, Dean Hallinan's excellent booklet, *Our Duties to the Dead and How we Discharge Them*. Then the ground is well prepared for the priest to sow the seeds of temperance reform. It will be easy to convince his flock of the wickedness and folly of this custom, and a few well-chosen words will move them to take effective steps to abolish it. Take the Anti-Treating League. On the Sunday previous to the bi-annual revival, put into the Catholic Truth Society box Father Finlay's excellent pamphlet, *The Drunkard in Ireland*, and also Archbishop Ireland's *Message to Ireland*, and earnestly urge the people to

read them. It will be then comparatively easy to move them to war against this baneful custom.

Then let the temperance preacher take up the question about drink as necessary for health, and let him distribute the pamphlet *Doctors and Drinking*, and similar works refuting the common superstition about drink as a panacea for all the ills our flesh is heir to. The temperance writings of Doctors Cruise, Cosgrove, Richardson, Kerr, and Burns, all prove that from a medical standpoint, alcoholic drinks are always useless and generally injurious. The little *Messenger of the Sacred Heart* always contains most useful extracts from the writings of eminent physicians about the medical aspects of drink. The same remark applies to the *Temperance Catechism* by Father Cullen, especially the new edition for colleges and schools.

On another occasion our temperance reformer may give a lecture pointing out the cost of the drunkard to the community, by showing the number of people in the workhouses, asylums, gaols and hospitals owing to their gross intemperance. In addition to the works already mentioned the pamphlets, *Drink and Crime*, *The Necessities of the Age*, by Father Mulcahy, are useful for this purpose. By showing the costly consequences of intemperance to the community at large, by proving the close connection between drink and crime and pauperism, we would soon rouse our people from the drunken torpor which now enthral them.

There is a firm belief among the working classes that alcoholic drinks are absolutely necessary to sustain them in their hard work. In the appended list of booklets will be found a most useful little work entitled, *Abstinence and Hard Work*. In it are given many forcible examples of the superiority of total abstainers over even temperate drinkers in undergoing hardships, in withstanding the attacks of sickness and disease, and also in enduring toil and hunger.

If we want statistics, the *Temperance League's Annual* is the most reliable and useful for general purposes. It costs but one shilling annually. The Annual Report of the Irish Association for the Prevention of Intemperance gives us the special statistics and special information about Ireland.

The Report of the last Royal Commission on the Licensing Laws contains all that is worth knowing about temperance plans and aspirations. There is a very useful summary of the Irish case to be had at the Eustace-street offices for sixpence.

If we wish to study drink as a social evil, Father Halpin's Father Finlay's, Father Maguire's, and Father Mulcahy's pamphlets are sure to greatly enlighten us. In addition the most exhaustive, and best work that I know is the *Temperance Problem and Social Reform*, by Messrs. Rowntree and Sherwell. There is a sixpenny abridged edition of their larger work which is a veritable storehouse of the most interesting facts and figures served up at first hand. This work, especially the larger edition, gives a full and complete history of temperance reform, its successes and failures in other lands. It also shows the cause of its defeats, and suggests the best solution of the licensing question. There is no better treatise on the social aspect of the drink evil.

There is another very comprehensive and interesting book entitled *The Discipline of Drink*, by the late Father Bridgett. It deals with the general aspects of intemperance: its rise and progress in the British Isles, and the laws enacted by the Church and State to suppress it. The fame of its author is a sufficient proof of its literary attractiveness.

There is a weekly review that has done more to make temperance a respectable and desirable virtue and to make intemperance quite an unpopular accomplishment—it has done more than all the temperance preachers—I refer to the *Leader*. It has brought into the temperance ranks people that the priest could not reach. It was the first public organ that called on bishops and priests to induce the young members of their flocks to take up useful trades, to enter manufacturing firms, in preference to the grog shop. We unfortunately leave manufacturing enterprises to our dissenting brethren, and devote all our time to selling or drinking whiskey and porter.

The English penny weekly papers, the *Alliance News* and the *Temperance Record*, keep us *au fait* with temperance



questions and views. It is a disgrace that there is no special Catholic temperance paper published in Ireland.

If we wish for the facts, and figures, and suggestions about special features of temperance work, *e.g.*, about Sunday Closing, we may have them from the National Temperance Depot, London.

*The Police Courts and Drink.*—Another source of information for temperance reform is had in the reports of the police courts. Herein will be read something about the sayings and doings and social life of the submerged tenth. For the priest who dearly loves his country, there is no greater stimulus to temperance work than the perusal of the police court proceedings. He would thereby feel himself impelled to go and wreck drunkeries that demoralise and criminalise our unfortunate comrades, who, only for drink, would be the most chivalrous, pure, and noble people in Europe. Now they are the most repulsive dregs of humanity in very many cases.

*Biography.*—The Biographies of Burns, Sheridan, Hartely Coleridge, Mangan, will also help very much to convince us how easy it is to give to whiskey the genius that was meant by a kindly Providence for the welfare of mankind. The life of Father Mathew by Maguire, and by Father Thomas, O.S.F.C., will also be stimulating reading.

*Sermons.*—Temperance as a sin, as a direct injury to our souls, is well described in sermons by Father Tom Burke and by Bishop Ullathorne. Those who wish to keep alive their knowledge of Greek will find in St. Chrysostom's works many able sermons on intemperance.

*The Political Standpoint.*—So far I have dealt with literature relating to the medical, economic, social and religious aspects of temperance. If we wish to know anything about drink as the fertile source of our political woes, just read the history of Ireland especially in the '98 movement. I often thought that if someone collected an account of the different occasions when the drunkenness of her sons ruined the political welfare of Ireland, he would do a great service to enlighten us as to the real cause of our enslavement and degradation.

*Four Great Catholic Works.*—There are four works of general interest written by Catholic clergymen, to which I would wish to direct special attention. The first is *The Temperance Question*, by Father Hugh O'Reilly, Newry. This pamphlet gives a special summary of the temperance case from an Irish standpoint, and gives also conclusive reasons that should urge us to establish a national temperance organization.

The second is the *Necessities of the Age*, by Father Mulcahy. This is a more ambitious, exhaustive, and learned work than the former. It sums up very clearly all the evidence against the evils and miseries of intemperance, and shows all the happiness and joy that temperance brings in its train. He calls extensively on history, medicine, political economy, statistics, and religion to prove with overpowering arguments the necessity for temperance reform. It is most useful for priests preparing sermons and lectures on the drink question.

If the two former works appeal rather to the intellect and help to convince our reason, certainly the third, Archbishop Ireland's *Message to Ireland* appeals more to the heart, and does more to make us fight and work for temperance than either of the former two. It is the most fascinating and thrilling appeal ever made to Irishmen to become sober. He worked night and day in St. Paul's, and worked successively, to suppress intemperance amongst his exiled countrymen. He induced the Irish there to give up their grog shops and take themselves to other avocations. To-day scarcely an Irish name appears over a whiskey store in his cathedral city. He detached a few priests to go through his diocese and organise it in the temperance cause. These priests are specially engaged in giving temperance lectures and sermons, and in establishing and organising temperance societies. Loving his country with an intense love he heard the voice of the Irish calling him to come again and work in their midst, and teach them the ways of temperance. He came and delivered his famous impassioned address in Cork, and his words are now echoed from sea to sea in Ireland, and are greatly helping us to regain our lost virtue of temperance.

*Father Finlay's Pamphlet.*—No priest in our day has done more to raise our people in the intellectual and industrial world than Father T. A. Finlay. The publication in pamphlet form of his views about the drink question, is in my opinion one of his best deeds for the spiritual and national good of his countrymen. He points out in the most forcible language the three great causes of drunkenness in Ireland: the excessive number of public houses; 'the easy tolerance which public opinion extends to the drunkard's offence'; the custom of 'treating.' With pitiless and biting logic he proves the drunkard's crime against faith and fatherland. He states hard facts and quotes relentless figures that should humble us to the dust. He brushes aside as worthless drivel many of the newspaper apologies for our intemperance. He gives us, if not the gift, at least the necessary data, to see ourselves as others see us. He shows us too clearly 'who has made so many women weep, and so many children mourn, who has brought so many families to destitution, and scattered their members in beggary or exile.' As his name is known in every home in the land, as the friend and benefactor of the Irish people, his words must naturally have great weight with them. This penny booklet should be in every home in every parish in Ireland. Let our priests see to it.

*The Father Mathew Union.*—There is another source of temperance literature and influence—one that contains, in my view, the hope and strength of the temperance cause. I refer to the Father Mathew Union of total abstaining priests. This Union has just held its first general meeting in Cork, and at it several most useful papers were read. These are now published in the Report of the Union. I fondly hope that all our priests will read them, for they are written by priests specially for priests. The organisers of this Union founded it, because they remembered that even Father Mathew completely failed to reform the Irish, till he followed the Quaker Martin's advice, and gave up his glass of punch, then so necessary for sociality. It is to be devoutly hoped that all our total abstaining priests will join immediately this Union, and make it—as it might and should be—a great power in the land; make it the centre

and source of temperance reform, which, if it comes at all, must come, not from religious orders, not from Protestant and Catholic laymen, but, to be permanent and universal, it must come from the secular priesthood of Ireland. Those who wish to know about the rules and conditions of membership in this Union should communicate with its able and zealous secretary and organiser, nay its founder, Rev. Walter J. P. O'Brien, C.C., Doneraile, County Cork.

*Refining Amusements the Handmaid of Temperance Reform.*—I think every thoughtful person will admit that we Irish have a rather strong craving for fun, merriment, and laughter. The children of sorrow, we try to escape from sadness and care by recourse to artificial cheerfulness. And it must also be admitted that alcohol does, at least temporarily kill care, and give an anæsthetic to sorrow. Hence, if we really wish to reform our poor people, we must give them some substitute for alcohol to narcotise their grief and numb their aching pains of disappointment. All the reports of the Royal Commissions on the drink question, all successful temperance reformers, lay it down as a first principle that we must give the people a counter attraction to the public-house. There is no use in telling our flocks to stick to the pump and teapot, if we do not supplement their attractiveness by giving them at least occasionally some entertainment that will kill the dread monotony of their dull and cheerless lives. We must have recreation rooms, clubs, dances, and concerts for our people. If you read any treatise on the social problem, you will see that it is laid down 'that man is a social being desiring concourse with his fellows: his constitution demands the alternation of work and play, of strain and relaxation, of expenditure of work and renewal of power—in a word, that continual recreation that is necessary to restore the elasticity of life.'

*The Sordid Environments of the Poor.*—Often when the poor man returns from work, his ears are pained alternately by the Billingsgate of a thriftless wife, and the puling of a neglected child. His weary eyes rest alternately on untidy rooms and ragged children. His instincts urge him to seek solace in his misery by a visit to the whiskey store of the

glaring lights and warm comfort. Unless we priests make life more cheerful, joyous, and attractive for the poor, we cannot wonder that our people fly from our shores as from a leprosy-infected country; we cannot wonder that they seek the public-house as a change and relaxation from the sordidness and irksomeness of their daily lives. At the bottom of the emigration and temperance problems, is the entertainment-for-the-people question.

*John Burns' Views.*—Hear what John Burns, the labour leader and temperance advocate says:—‘Anything that will give working people more pleasure will help in the way of temperance. Let those who want to make the people more temperate provide games, libraries, and opportunities for social enjoyment. Give them pleasure and they will not seek the public-house.’ The Royal Commission for Scotland reports that the spread of education, and the extension of cheap literature adapted to the wants of the people, aided by the establishment of lectures, reading rooms, and schemes for national recreation have done much to withdraw the operatives from the public-house.

*A Practical Suggestion.*—Our National Schools might and should be used, not merely to instil knowledge into the minds of the mere youth, but also to keep the adults on the path of truth and sobriety. Concerts, magic lantern, cinematograph, dancing—all should be employed frequently to amuse, instruct, and edify our flocks. These amusements might be made not only to pay their way, but also to raise the necessary expenditure to convert our school-rooms from their present condition, and make them centres whence our youth may learn cleanliness, order, discipline, and above all a healthy ambition to have their surroundings cheerful and attractive.

The excellent treatise by Messrs. Rowntree and Sherwell, already mentioned, is the best work I know that treats of the social remedies for intemperance.

*The Homes of the Poor.*—Another source of information relating to temperance is had from the book of humanity itself. Visit the houses of the poor. In the drunkard's abode you behold the look of dazed and helpless despair crushing down

the healthy ambition of its inmates. Then turn to the smart and tidy home of the temperate man and woman, and behold how the smiles of joy replace the tears of woe. Look also into the workhouses and hospitals, and see for yourself how the one points the moral, and the other adorns the tale of the temperance reformer.

*General Conclusion.*—Each priest can do something to redeem our poor country from its drunken bondage. All the priests united in aims and actions, can make it truly great, glorious, and free, if only they rise from their dreamy indifference and work in very deed for the glory of God and the honour of Erin.

At the beginning of the last century Norway was the most drunken country in Europe. Now it is the most sober. It was thus transformed principally by the holy zeal of its Protestant clergy. The Sweden of to-day consumes only half as much as the Sweden of the beginning of the nineteenth century. This is the fruit of temperance organisation.

The work of the Catholic priesthood is a ministry of love. Love for our fellow man is the great test of religion according to Christ Himself. By this we are known to be His true followers in that we love our brethren. The aim of every true Catholic, according to St. Francis, should be to leave the world at least a little better than one finds it. It is our bounden duty to see that the web of religion be woven into the entire fabric of our social life. We must change, if needs be, the social customs, and national traditions that make our people intemperate and unthrifty. Ireland may indeed be easily changed by the magic touch of the teetotaler hand. I see in the future the Erin of our youthful dreams and fancies, Erin the fair mother of sober and brave men and of virtuous and holy women. I see the wrinkles of drunken sorrow leave her queenly brow, and the tears of woe disappear, and the shadows of moral obliquity pass away. Her calm, holy, and majestic face is beaming with the beauty of all the virtues, but especially of the great cardinal virtue of temperance. When the petty nothingness of this selfish world is lighted with rays from eternity, we will then see how good and

noble it is to make even small sacrifices to answer our Saviour's and our country's call, and to work and labour for faith and fatherland.

J. FENELON, C.C.

#### PENNY BOOKLETS FOR THE MASSES.

(1) *Our Duties to the Dead and How We Discharge Them*; (2) *Temperance and the Working Man*; (3) *Life of Father Mathew*; (4) *Temperance Catechism*; (5) *The Drunkard*, by Archbishop Ullathorne; (6) *Total Abstinence from Catholic Point of View*; (7) *Temperance and Thrift*, by Canon Murnane.

The foregoing from the Catholic Truth Society, 27 Lower Abbey-street, Dublin.

(8) *Message to Ireland*, by Dr. Ireland; (9) *Doctors and Drinking*; (10) *The Medical Side of the Drink Question*, by Dr. Richardson; (11) *Facts about Alcohol*, by Dr. Ridge; (12) *Drink and Crime*; (13) *Alcoholic Drinks not Necessaries of Life*, by Dr. Carpenter; (14) *Is Alcohol a Necessity?* by Dr. Richardson; (15) *Naked Lights*.

The foregoing from National Temperance Executive, 4 and 5 Eustace-street, Dublin.

(16) *The Drunkard in Ireland*, by Father Finlay.

#### TWOPENCE.

*The Temperance Question*, by Father O'Reilly, Newry.

#### THREEPENCE.

*The Necessities of the Age*, by Father Mulcahy.

#### MORE ADVANCED WORKS.

##### SIXPENCE EACH.

(1) *Abstinence and Hard Work*; (2) *Dialogues on Doctors and Drinking*; (3) *Intemperance and its Bearing on Agriculture*; (4) *Temperance Problem and Social Reform* (Abridged); (5) *Summary of Recommendation of Majority and Minority Reports*; (6) *Summary and Analysis of Evidence of Irish Case before late Royal Commission*.

The foregoing from the National Temperance Office, 4 and 5 Eustace-street, Dublin.

(7) *Intemperance*, by Professor Campbell.

##### ONE SHILLING EACH.

(1) *The Beverages we Drink*; (2) *National Temperance League's Annual*; (3) *The Case for Sunday Closing*; (4) *Abstinence and Hard Work*; (5) *Temperance Lesson Book*, by Dr. Richardson; (6) *Life of Father Mathew*, by Maguire, abridged by Rosa Mulholland,

All the foregoing from the National Temperance Office, 4 and 5 Eustace-street, Dublin.

- (7) *Temperance Lessons*, by Dr. Cruise and Father Cologan ;  
(8) *Temperance Speeches*, by Cardinal Manning.

Those to be had from the Catholic Truth Society, 69 Southwark Bridge-road, London, S.E.

The Ideal Publishing Union, 33 Paternoster-row, London, E.C., is the great Temperance publishing firm. Works also had from National Temperance Executive, 4 and 5 Eustace-street, Dublin.

Since the above paper was written, I see the Catholic Truth Society has published Monsignor Hallinan's booklet, *The Drink Question : its Relation to Church and State*. It is a clear and well-written summary of the Drink Problems. As it is a timid and very temperate appeal to priests to take an active part in the Temperance movement, it is of little use to the laity.

J. F.



## THE IMAGINATION OF A PHILOSOPHER

WERE proof of the extreme difficulty of attaining to abstract truth needed, none more convincing could be advanced than that *à posteriori* argument with which the history of philosophy furnishes us. For, to confine ourselves to one branch of metaphysics, what is the witness of the past with regard to psychological science? We find the greatest thinkers of nearly every age in the world's life devoting themselves to the study of their own mind; they have analysed its activities and synthesised the results of their analysis. They have compared their conclusions with those of the philosophers who preceded them, have met in discussion with their contemporaries and passed on the fruits of their labour to their posterity; and yet more than two thousand years of reflexion and discussion have failed to produce any unanimous explanation, we do not say of *all*, but of a single fundamental fact of psychology. The majesty of mind has so appealed to some philosophers that thought came to be regarded by them as the only reality; for them, all else that seems to be is but the evanescent creation of the mind that thinks it. Nature itself is but a picture projected by the mind, the senses but a delicate cinematograph of illusion. Others, conversely, see in Matter the first and only cause of all that is, and they have degraded mind itself to the level of a throbbing nerve, a vibrating molecule. Mr. Huxley writes: 'Even those manifestations of intelligence and feeling which we rightly name the higher faculties, are not excluded from the classification of *phenomena resolvable into muscular contraction*.' 'The brain,' says Voght, 'secretes thought as the liver does bile.'

The very existence of Idealism, Materialism, Agnosticism, Scepticism, and the other *isms* which dominate the various schools of thought is a proof of the real difficulty of the task a philosopher sets before himself. Where so many contradictory and contrary opinions prevail, evidently much error

must exist. Though all may be more or less wrong in their conclusions, all cannot be right; for true philosophy cannot be at strife with itself. The path of truth has assuredly been cut by many a cross road, and not a few original thinkers have mistaken the way in their journey through the land of abstract thought, turning down some by-lane only to find themselves face to face with the intellectual precipices of Scepticism and Agnosticism or helplessly lost in a confusing labyrinth of mutually destructive conceptions.

It must be admitted by Catholics that the philosophy with which the Church most closely identifies herself and in the terminology of which many of her dogmas have been formulated, has consistently avoided such mishaps. Guided by a faith which guarantees the spirituality and immortality of the soul and its power of knowing God and the world He has made, Scholasticism has been enabled to discover and formulate, in support of these truths, reasons which have escaped the notice of thinkers not so protected from error. The consistency and definiteness of scholastic teaching on the main facts of philosophy is in as striking contrast with the hazy vagueness and conflicting conclusions of many of the systems which oppose, where they do not ignore it, as the clear dogmatic teaching of the Church is with the chaotic disorder and confusion of heresy.

Modern philosophy shuns definition, it abhors syllogism, denies the very existence of first principles, it will not tie itself down to any series of fixed propositions. It is always eluding you; it promises to take shape in the instant next to come; and when you have followed it far and grasped nothing, laughingly it tells you that inquiry is better than results, and bids you be glad that you have had the exercise of the chase after a phantom. I think anyone who has made a study of the 'Absolute' will appreciate what I mean.<sup>1</sup>

Harmonizing better than any other philosophy with the plain truths of the Gospel, Scholasticism deserves at least more consideration than it has received outside the Church during the last three hundred years. A recent lecturer at Trinity College, Dublin, speaks of Idealism as 'the only philosophy which can now be truly called living.' To him

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<sup>1</sup> Rev. Joseph Rickaby, *Month*, Jan., 1901, p. 3.

Scholasticism, if he gave it a thought at all, is dead ; a curiosity interesting as a mediæval relic but without any appeal to modern intelligence. In his *Renaissance Studies* Mr. W. S. Lilly becomes positively tedious in his repeated allusions to 'effete Scholasticism.' The same contemptuous attitude was more explicitly emphasised by Mr. Frederic Harrison some years ago in a philosophical tournament in the pages of the *Nineteenth Century Magazine*, where the only reply he vouchsafed to Mr. Wilfred Ward's able criticism of his *Religion of Humanity* was a footnote in which he stated—

In whatever form Mr. Ward may care to present it, Catholicism is not, in my opinion, within the field of serious religious philosophy. If the thinking world is not yet ready to accept mine, it has so long ago decided to reject his, that the question need hardly be reviewed in the *Nineteenth Century*.

However, interest in Aristotelianism at the English universities is said to be increasing, and the growing dissatisfaction with that modified form of Hegelianism which has for some years contented Oxford thinkers is perhaps a sign of better times.

The results of such a change of front cannot but be beneficial, even though they may not appear as rapidly as we might be tempted to expect. Perhaps for many years to come the only manifestation of a closer consideration of Aristotle's principles will be a more destructive criticism of other systems and a keener application of the rules of logic to the analysis of those great psychological and theological problems which in these days occupy the minds of so many thinkers. Men may become less ready to accept theories whose plausibility partly consists in their unintelligibility and antagonism to the common sense of the plain man. A little of that wholesome rationalism, with which the scholastics have been branded, may be gradually absorbed by those who are tempted to study the commentaries of the schoolmen, and the perusal of these works cannot but prove a healthy antidote to the credulity which has so long accepted assumption for proof and rhetoric for logic.

It is not our purpose in the following pages to prove the truth of Catholic psychology or Ideology. Still less will it

be our endeavour to compile a guide book or map of philosophical truth. We shall be contented with an attempt to raise a danger signal, to erect a sign-post at one of the more puzzling cross roads that meet the student along the way of abstract truth. Having described the path by which we consider the truth is to be reached, we shall follow for a short distance down the lanes of error some of those English philosophers whose ultimate conclusions are destructive of all sane philosophy. We would point to confusion between *sense* and *intellectual* knowledge as the cause of the chief difficulties of abstract thought, and therefore as the most prolific source of philosophical error. We do not contend that this confusion is the sole cause of the divergence of view. Though Descartes, Leibnitz, Kant, and Hegel differ so widely from each other and from the scholastics in their final results, they all agree in considering the distinction between sensile and intellectual perception as the fundamental fact of psychology.

Before turning to those whom we consider to have erred through failing to observe this distinction, we shall briefly summarize those points of contrast between man's higher and lower cognitive faculties which Catholic philosophers rightly believe to be all important. With St. Thomas we hold that the operations of *sense and imagination* differ from those of the *intellect* proper, especially in this that the senses and imagination act through and with dependence on a bodily organ, the brain, whereas the intellect acts without any *intrinsic* dependence on matter. The intellect has no bodily organ of thought. If thought depends largely on the state of the brain, it is not because of any intrinsic dependence of the intellect on the brain but because this latter is the organ of the imagination on which the mind depends *extrinsically* as a condition for its operation. The imaginative picture which ever accompanies and is so closely knit to thought is that which is so often confused with thought itself. The limits of the former are imposed on the latter with disastrous results. To clearly distinguish the idea from the material conditions which necessarily accompany it is the task of every philosopher who would pass securely through that region of truth which is the proper sphere of metaphysical speculation.

From its dependence on matter it follows that the sense can know only material objects and qualities, while the spiritual nature of the intellect and its freedom from this intrinsic dependence on an organ of thought enables it to attain also in some wise to spiritual objects. Again, the sense cannot reflect on the contents of sensation and analyse its action. Its operation is always direct, ever reaching out to the object, never turning back on itself; the intellect, on the contrary, can return in thought upon itself and its operations. The eye cannot see its own sight, but the intellect can think about its own thought. It is conscious of an *ego* which it distinguishes clearly from the objective world into touch with which the senses bring it. Nor can the senses form judgments or deduce reasons. Predication and syllogising are beyond the scope of the lower faculties.

Lastly, and here we come to the most important point of difference, the sense only brings us to the knowledge of singular things, concrete groups of phenomena according to their impression on the bodily organs: the intellect is capable of abstracting from all individuating marks and represents objects under their universal and general aspects. Our *intellect* is incapable of representing to itself that precise difference which distinguishes one of a species from its fellow. We have, properly speaking, no singular ideas—that is, ideas which represent that last determining attribute which constitutes a nature as belonging to A rather than to B. When the mind is said to form an idea of an individual this only signifies that by implicit reflexion on the sense-knowledge whence the idea has been abstracted, the mind recognises the connection of its universal idea with certain particular and individual sense objects and is thereby led to classify those objects as possessing the nature represented by the idea. If we think of an individual man, Peter, the *intellect* represents his humanity, the *senses* picture that particular height, colour, shape, which the man has; we are conscious that our idea originated from this particular group of sensations and so we know the individual. Our knowledge is composite—particular and universal. The particular or individual element is furnished by the sense, the universal or general by the intellect. Hence the possibility of the predication, 'Peter is a man.'

The *phantasm* or imaginative picture into which the interior collecting or grouping faculty (*sensus communis*) gathers the various phenomena reported through the several external senses, always represents some individual concrete thing by means of its accidental qualities. At times the outlines of the phantasm will be vague and indistinct—as when we endeavour to picture a typical specimen of a class which contains many different individuals, and this vagueness may lead us to confound the phantasm with the universal idea. A passage from Mr. Herbert Spencer's *First Principles*, which we shall presently quote, will illustrate the confusion. The indefiniteness of the phantasm, however, is not a true universality; for if the picture imagined is to fit the different individual objects, its shifting outlines must be modified and defined in turn for each to which it is to be applied. We can easily conceive that a cloud with a little shaping from the wind could successively be 'almost in the shape of a camel,' 'like a weasel,' and 'very like a whale'; yet without the required modifications it could never, even to the most diplomatic of courtiers, resemble in profile such varied objects as those suggested by Hamlet.

The universality of an *idea* is not derived from any such vagueness or indistinctness. Its contents can be predicated without alteration of all the individuals which share the common nature it represents. Inadequate though it be, it is true as far as it goes; nor does it contain, even vaguely and indistinctly, those points which differentiate one individual from another. Thus, if we think of *man* our mind represents a nature common to all human beings. This nature does not, within certain limits, involve a definite size, shape, or colour; and in thinking of man as such we mentally abstract from these various accidental qualities. We find no difficulty in grouping under this general notion even a collection of such diverse specimens of the race as showmen gather together on their platforms of 'Human Freaks.' The imagination or fancy is paralysed in the attempt to represent a single type which would stand for each and all; for what material representation could display any common quality possessed by the 'living skeleton' and the 'fat boy,' the giantess and the

dwarf, the 'boneless contortionist' and the 'limbless wonder.' Any attempt to merge all points of difference would result in the failure to retain in the imagination any resemblance to the several monstrosities. This results precisely because the points of difference are accidental objects of sense, while the common nature is substantial and is the proper object of intellectual cognition.

Let us here illustrate the effects of confounding the sense picture with the idea proper. The passage we have selected from Mr. Spencer's works is all the more noticeable as, occurring at the beginning of his chapter on Ultimate Religious Ideas, it affords a premise whence the coryphæus of modern Agnosticism concludes that a state of doubt is the only reasonable attitude of mind with regard to the existence and nature of a First Cause.

The use of the words *thought, imagination, idea, conception, perception*, as synonymous, expressing one simple process of knowledge would be pardonable in other contexts where less accurate use of terminology is needed; in the following passage the indiscriminate use of these words veils a confusion of thought and inaccuracy of analysis which leads to the surrender of the very powers of the mind to know truth.

When, on the seashore, we note how the hulls of distant vessels are hidden below the horizon, and how, of still remoter vessels, only the uppermost sails are visible, we *realize* with tolerable clearness the slight curvature of that portion of the sea's surface which lies before us. But when we seek *in imagination* to follow out this curved surface as it actually exists, slowly bending round till all its meridians meet at a point 8,000 miles below our feet, we find ourselves utterly baffled. We cannot *conceive* in its real form and magnitude even that small segment of our globe which extends a hundred miles on every side of us, much less the globe as a whole. . . . Yet we habitually speak as though we had an *idea* of the earth—as though we could *think* of it in the same way we think of minor objects. What *conception*, then, do we form of it? the reader may ask. That its name calls up in us some state of consciousness is unquestionable: and if this state of consciousness is not a conception properly so-called, what is it? The answer seems to be this: We have learnt by indirect methods that the earth is a sphere; we have formed models approximately representing its shape and the distribution of its parts; generally when the earth is referred to, we either *think*

of an indefinitely extended mass beneath our feet, or else, leaving out the actual earth, we *think* of a body like a terrestrial globe; but when we seek to *imagine* the earth as it really is we join these two *ideas* as well as we can: such *perception* as our eyes give us of the earth's surface we couple with the *conception* of a sphere. And thus we form of the earth not a conception properly so-called, but only a *symbolic conception*. A large proportion of our conceptions, including all those of much generality, are of this order. Great magnitudes, great durations, great numbers, are none of them *actually conceived*, but are all of them conceived more or less symbolically; and so, too, of all those classes of objects of which we predicate some common fact.<sup>2</sup>

He then illustrates by examples the mode of procedure when we wish to think of any class of men—say farmers. 'We are content,' he tells us, 'with *realising in imagination* some few samples of it, nor do we enumerate *in thought* all those individuals contained in the class.' From a study of his examples he concludes that 'as the number of objects grouped together in *thought* increases, the concept formed of a few typical samples joined with the notion of multiplicity, becomes more and more a mere symbol; not only because it gradually ceases to represent the size of the groups but also because, as the group grows more heterogeneous, the typical samples thought of are less like the average objects which the group contains.'

Before continuing to quote the rest of the passage let us stop for a few brief comments on Mr. Spencer's analysis.

It cannot have escaped our readers that at the very second step he passes from the impossibility of realizing in *imagination* to the impossibility of *conceiving* or having an *idea* of the earth; we cannot *imagine*, therefore we cannot *think*. It is quite true that the mind cannot realize the vast bulk of the earth, for we are only said to realize that of which we have a vivid pictorial representation in the sensitive imagination. Though mathematicians fail to realize in this sense the large numbers they may be dealing with, the absence of such realization in no way lessens their certainty of the results of their processes; nor is truth less true because inadequately represented in imagination. Mr. Spencer's

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<sup>2</sup> *First Principles*, chap. ii.



analysis of the 'state of consciousness' is but a description of what the lower part of the mind effects in attempting to accompany thought proper with a sensitive picture. Yet this picture is not the essential part of knowledge. The mind may know the relative positions and sizes of every country, river, mountain, and sea without being able to represent them all in imagination; nor is it necessary to join *ideas* together in order to be able to *imagine*. When Mr. Spencer concludes that 'great magnitudes, great durations, great numbers are none of them actually conceived,' we must join issue with him. The mind knows the meaning of the symbol, 1,000,000, and it finds no greater difficulty in *conceiving* a million men than it does in thinking of five. The only difficulty experienced is that of *imagining* such a vast crowd. Again, it is not necessary to enumerate samples of a class in order to have a universal idea. Having been told that farmers are men who devote themselves to the cultivation of the soil, I can think of the class 'farmer' without enumerating in thought any single individual of that class. Indeed any such enumeration already presupposes the existence of the idea; how else could individuals be recognised as suitable for classification in the same group? The idea does not represent, even indistinctly, individual farmers; it but represents the notion 'cultivator of the soil,' prescinding entirely from the number of individuals who can be truly thus designated: hence the concept proper is *not* 'formed of a few typical samples joined with the notion of multiplicity;' nor is the idea less representative of the average object which the group contains in proportion to the size of the group of farmers. Even though I may get the notion 'cultivator of the soil' from the consideration of a single typical British farmer, the notion is verified no less fully and truly in cultivators of the soil who differ from my British specimen in everything except their common nature and employment.

But let Mr. Spencer proceed. Passing on to consider the validity of this symbolic concept he concludes that

Those concepts of larger magnitudes and more extensive classes which we cannot make adequate, we still find can be

verified by some indirect measurement or enumeration. Even in the case of such an utterly *inconceivable* object as the solar system, we yet, through the fulfilment of predictions founded on symbolic conception of it, gain the conviction that this symbolic conception stands for an actual existence and, in a sense, truly expresses certain of its constituent relations.

Speaking later of conceptions like that of God he continues :

When, however, our symbolic conceptions are such that no cumulative or indirect processes of thought can enable us to ascertain that there are corresponding actualities, nor any predictions be made whose fulfilment can prove this, then they are *altogether vicious and illusive* and in no way distinguishable from pure fictions.

Starting from this psychological principle Mr. Spencer very naturally concludes that we can know absolutely nothing about God.

Self-existence [he tells us] necessarily means existence without a beginning ; and to form a conception of self-existence is to form a conception of existence without a beginning. Now, by no mental effort can we do this. To conceive existence through infinite past time implies the conception of infinite past time which is an impossibility.

Creation is rejected mainly because ' the non-existence of space cannot by any mental effort be *imagined* ; we are unable to *conceive* its absence either in the past or future. And if the non-existence of space is absolutely inconceivable, then, necessarily its creation is absolutely inconceivable.' The notion of eternity is equally impossible : ' As unlimited duration is inconceivable, all those formal ideas into which it enters are inconceivable.'

In reality Mr. Spencer's ultimate criterion of truth at this period of his work is the capacity of sense to test and prove it. Later, even this criterion fails as he comes to treat of the essential relativity of all—even sense-knowledge. His argument is not unlike that of the scientist who denies the existence of the soul because no chemical analysis has ever reached it, no scalpel disclosed its secret hiding-place. The solution of his difficulties lies in the truth we have been emphasising—that inability to *imagine* is not necessarily inability to *conceive or think*, and that knowledge may be true without

comprehensively exhausting all the intelligibility of the object under consideration, and without reaching the pictorial vividness of realisation in the interior sense. If the existence of creatures which have had a beginning requires the existence of One who is without beginning, the mind is forced to the conclusion that an Eternal exists. Even though the limits of finite thought cannot represent in a single positive note the perfection of eternity, it is capable of uniting the negation of the idea of 'beginning' with the idea of 'existence,' and of predicating this new negative-positive concept '*existence without beginning*' of Him who is postulated by the existence of creatures. Similarly the notions of self-existence and of other attributes of God result logically. The negation of those limits which finite nature imposes on created perfections does not take away *all* the notes which constitute them. The mind can abstract from the finitude of some perfections, just as it can consider one perfection apart from the qualities which inseparably accompany it in real existence. We do not pretend that the mind can ever represent in one positive note all that an infinite perfection involves. Its idea is inadequate and analogous, but that does not hinder it from being true. As physicists can confidently affirm that violet light rays oscillate some 699,000,000,000,000 times a second, though their imagination lags behind in its effort to keep pace with the spiritual activity of the mathematical intellect which truly conceives this large number; as the mind can picture to itself a perfect sphere of gold whose radius is a million miles in length, can reason about such an object and accurately gauge its other dimensions and value at the current standard, though the imagination is helpless in dealing with such a vast object; so the intellect is capable of knowing spiritual truths in spite of the total inability of the lower faculty to attain to them. Why, then, seek to *imagine* the non-existence of space? If space be a reality we can as easily deny existence to it in the past as we do to other realities. If it be no reality why speak of its creation? Mr. Spencer would find it just as difficult to *imagine* his own non-existence as that of space, yet he would not thereby conclude either to his own eternity in the past or the inconceivability of the beginning of his own life.

If *duration* is a positive notion, what prevents the mind, when logically forced to do so, from denying limits to the duration of Him who is self-existent? We know what *duration* is; we know what a limit is: cannot we compound the two notions and truly affirm that the duration of a self-existent being must be limitless, or a self-existent being is Eternal?

Again, let us remind our readers that we are not asserting any capacity in the human mind to know God in precisely the same way that it knows creatures. Man must ever remember the inadequacy of his knowledge. The negative element in his thoughts about God keep him from a too anthropomorphic application to the Infinite of predicates which he recognises as essentially finite in their significance; but his power of abstraction enables him to think of some perfections which remain objects of thought after the note of limit and imperfection has been omitted. 'The power to know' is a perfection which may be considered apart from the infinite or finite. Infinite 'power to know' is an attribute of God. Man thus can prescind from all that makes created perfections incompatible with infinity: the positive residue he predicates of God along with the denial of imperfection.

It is not our purpose to follow Mr. Spencer any further. He is an example of a thinker whose imagination has tripped him on the very threshold of metaphysics. His analysis looks plausible enough but it contains errors and false assumptions at nearly every step in the process. His terminology may be defended on the plea that a founder of a philosophical system has a right to invent terms where those already in existence fail to express his ideas, but in Mr. Spencer's case it is the ideas and conclusions we dissent from primarily. Confused terminology in his case has but clothed an equally confused notion of the processes of thought.

Bishop Berkeley, the Idealist, rejects with greater explicitness the faculty of abstraction, which we believe to be so necessary an endowment of the human mind. Where this power is denied the distinction between the testimony of sense and of intellect cannot be preserved. He writes:

Whether others have this wonderful power of abstracting

their ideas they best can tell ; for myself, I find I have a faculty of *imagining* or representing to myself the ideas of those particular things I have perceived, and of variously compounding and dividing them. I can imagine a man with two heads or the upper parts of a man joined to the body of a horse. I can consider the hand, the eye, the nose—each in itself abstracted and separated from the rest of the body. But then whatever hand or eye I imagine, it must have some particular shape and colour. Likewise, the idea of a man that I frame to myself must be either a white or a black or a tawny, a straight or a crooked, a tall, or a low, or a middle-aged man.

We have here again an analysis which is correct as far as it testifies to the processes which accompany thought ; as an attempt to fully describe thought itself, it is incomplete. Surely, Bishop Berkeley ought to have recognised that permanent notion which is present to consciousness and is the principle by which he recognises the common humanity in the white, black, tawny, straight, crooked, tall, low, and middle sized men, whom his imagination pictured successively as he wrote the words. He might vary almost every sensible constituent of those imaginative pictures and yet recognise a common substratum in the individual objects enumerated. But let him chose as examples more abstract notions. Would he not classify Justice, Mercy, Prudence, Fortitude, Temperance and Faith as *virtues*? Yet, what sensible image could he form to represent a type of these six different qualities? What does he *imagine* when he attaches a meaning to the word 'virtue.' If all six are virtues in an equally true sense, the meaning of the word must be no less applicable to one than to the others and must accordingly omit all notes especially characteristic of one to the exclusion of the rest. To the common name corresponds a true universal idea. Without this it would be impossible to apply the term 'virtue' with any discrimination. Speech would lose its whole meaning, and would be less reasonable than the songs of the birds or howling of wild beasts. Not merely would the power of philosophising be lost to man were he deprived of his universal ideas, but all else that distinguishes him from the lower animals would be equally destroyed. Law would never enter his consciousness ; conscience—as distinct from

blind instinct—would have no existence for him ; moral goodness and evil would never come to his knowledge.

We are far from asserting that those who deny the existence of universal ideas plunge themselves into this intellectual and moral chaos. *Expellas furcâ tamen usque recurret!* In the very page which asserts the impossibility of such ideas evidence of their existence occurs in every second word. No amount of argument about the mode of thought can alter the natural action of the mind. Like the spectacles perched safe upon the nose of the absent-minded student who imagines them lost, these ideas ever help in the search for themselves and enable the philosopher to affirm confidently after a careful scrutiny of the contents of the *imagination*: 'Dear me! certainly they are not there!'

This same fallacy leads Hume to affirm that the results of Geometry are only approximations.

When geometry decides anything concerning the proportions of quantity, we ought not to look for the utmost precision and exactness. None of the proofs extend so far. It takes the dimensions and proportions of figures justly, but roughly and with some liberty. Its errors are never very considerable, nor would it err at all did it not aspire to such absolute perfection.

He here evidently confounds the necessarily inaccurate diagram by which the student steadies his imagination, with those ideal lines, triangles, or surfaces to which Euclid's arguments alone refer, and he would make the accuracy of mathematical truth depend on the capacity of the imagination to picture, or of the hand to trace accurate geometrical figures. Hume's sceptical position is in glaring contradiction to the common sense of mankind. He says: 'In all the incidents of life we ought still to preserve our scepticism. If we believe that fire warms or water refreshes *'tis only because it costs us too much pains to think otherwise.'*

Mills' phenomenal Idealism and the denial of all necessary and analytic truth springs from the same radical fallacy. 'General concepts we have, properly speaking, none.' Hence, as necessary truth deals with general concepts we are incapable of arriving at any but contingent objects of knowledge.

It would be possible to multiply illustrations from philosophers of almost every age, from the early Epicureans down to modern Agnostics, to show that the imagination tends to hamper the mind in the pursuit of abstract truth. In some cases the error which we have been combating seems, at first sight, to be only accidental to a system, but a closer inspection usually reveals it as fundamental.

We close this short paper with some words of Principal Caird, which might fitly be addressed to all who devote themselves to the study of philosophy or theology :

In our scientific or speculative enquiries we are seldom completely emancipated from the tendency to substitute illustration for argument, description for definition, pictorial images addressed to the imagination for pure ideas grasped by the reason. We are thus ever in danger of carrying the conditions that are applicable only to the sensuous form in which all language is steeped, into the sphere of purely spiritual things, and so of ascribing to the latter the relations and limitations that pertain only to things of sense and sight.<sup>3</sup>

FRANCIS WOODLOCK, S.J.

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<sup>3</sup> *Fundamental Ideas of Christianity*, ii., p. 173.

## THE MISSIONARY SPIRIT

**I**F the cultivation of the supernatural life is the first necessity in a priest, that of the missionary spirit certainly holds the next place. The missionary spirit is the expression of an apostolic vocation, and implies not merely a love for men to which we are all bound, but something more than this, namely, an active longing desire for their spiritual welfare, a thirst for souls which nothing can satisfy, but direct labour and toil, for their salvation. The missionary spirit is quite distinct from intellectual training. The highest intellectual culture, and the most brilliant accomplishments are no guarantee for its possession. It would, therefore, be a matter of most serious regret, if its cultivation were lost sight of, or not sufficiently appreciated in our seminaries, in the strenuous efforts which are now being made to compete with those who strive for the higher standards of proficiency in natural sciences. Where the missionary spirit is not cultivated, *pari passu*, with intellectual culture, the priest's life on the mission is almost sure to prove a failure. Hence experience has shown that in most instances men of high intellectual power have failed to achieve in the missionary field the striking success of priests whose culture has not been above the average, but who have been blessed with the gift of the missionary spirit. This, our subject, is then one of high importance; but before we touch upon its characteristic features let us cast our eyes on our divine model Jesus Christ, who possessed, as He only could, all the perfections of the priesthood.

Wearied with His journey, He sat down by the well of Jacob. It was about the sixth hour. His disciples had gone into the city of Samaria to buy meats. They had but one thought, and that was to satisfy their natural craving for food, and on their return, judging their divine Master by their own feelings, they prayed Him, saying: 'Rabbi, eat. But He said to them, I have meat to eat which you know not. The disciples, therefore, said to one another: Hath any man brought Him to eat. Jesus said to them: My meat is to do the



will of Him that sent Me, that I may perfect His work' (John iv. 34). Theirs was a natural hunger; His a supernatural one; a divine craving for the fulfilment of the will of His heavenly Father, by the accomplishment of His mission for the salvation of souls. This longing desire, this burning thirst for souls, ever consumed Him from the moment of His birth, and was expressed in the words of the Psalmist: 'Behold I come, in the head of the book it is written of me, that I should do Thy will, O my God I have desired it, and Thy law in the midst of my heart' (Psalm xxxix. 8, 9).

This desire continued with Him all through life, even to His last breath on the cross, when He cried out in His bitter agony: 'I thirst.' His disciples had yet to learn what this thirst was. This hunger for souls they had never felt. This gift was to be imparted to them on the day of Pentecost, when the divine fire would descend upon them, illuminating their intellects, and filling their souls with celestial gifts, together with the missionary spirit. These gifts were not to remain idle and unproductive, but were to be used by them for renewing the face of the earth—the conversion of the world. For the Holy Spirit is active in its operations, and is likened to a river fertilizing with its living waters a barren soil. 'The water that I will give him, shall become in him a fountain of water springing up into life everlasting' (John iv. 14).

Enkindled with this missionary spirit the apostles went forth to undertake this work of the apostolate, becoming fishers of men, as their divine Master called them. 'Come after Me and I will make you to become fishers of men. Venite post me et faciam vos fieri piscatores hominum' (Mark i. 17). Like their divine Master they were to exercise a twofold activity, like fishermen using at one time their nets, at another their hooks to catch their fish. Like Him they were to labour not only for the spiritual welfare of the masses that crowded around them, but also for the salvation of each individual sheep, that had either strayed away from the fold, or had never as yet heard the word of life. In the holy Gospels, our Lord has left recorded for our example many beautiful instances of this latter activity. The centurion had but to ask Him to heal his servant, when He at once offered to go to him. 'I will

come and heal him. *Ego veniam et curabo eum* ' (Matt. viii. 7). The afflicted father pleads for his daughter, without delay Jesus rises up to follow him. 'And rising up he followed him. *Et surgens sequebatur eum* ' (Matt. ix. 19). The paralytic appeals to His loving mercy, when He immediately heals his soul and body, and sends him home with the consoling words: 'Thy sins are forgiven thee. *Remittuntur tibi peccata tua* ' (Matt. ix. 2). He converts the Samaritan woman at the well, and Magdalen at His feet finds a defender against the unkind judgment of Simon. 'Many sins are forgiven her, because she hath loved much' (Luke vii. 47). He is not ashamed to be seen in the company of sinners, and to hear the reproach of the Pharisees. 'And they said, behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners' (Matt. xi. 19). 'And it came to pass as He was sitting at meat in the house, behold many publicans and sinners came and sat down with Jesus and His disciples. And the Pharisees seeing it said to His disciples: Why doth your Master eat with publicans and sinners? But Jesus hearing it, said, They that are in health need not a physician, but they that are ill' (Matt. ix. 10, 11, 12).

Again, the poor blind man Bartimeus, who sat by the roadside begging, has but to raise his voice, and Jesus breaks away from the crowd, to give him the sight of his eyes, together with the light of faith. The woman taken in adultery is forgiven, and He sends her away uncondemned with the words, 'Go and now sin no more' (John viii. 11). He invites Himself to the house of Zacheus to gain his soul. 'Zacheus make haste and come down, for this day I must abide in thy house. This day is salvation come to this house, because he also is a son of Abraham. For the Son of Man is come to seek and to save that which was lost' (Luke xix. 5, 9, 10). It is at night that He receives Nicodemus, and the dying thief on Calvary is absolved in the agony of death. 'Amen, I say to thee, this day thou shalt be with Me in paradise' (Luke xxiv. 43). In Him the distinctive qualities of a good shepherd shine forth, qualities so strikingly described by the prophet Ezechiel. 'For thus saith the Lord God, behold I Myself will seek My sheep and will visit them. As the shepherd visiteth the flock in the day, when

he is in the midst of the sheep that were scattered, so will I visit My sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land, and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountains of Israel, there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed My sheep, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and that which was driven away I will bring again, and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve, and I will feed them in judgment' (Ezekiel xxxiv. 11-16). How beautifully is here portrayed the twofold activity of the Good Shepherd. His tender care, not only for the whole flock, but for each individual sheep of His fold. So far, then, we have considered our divine Master as our model. Let us now see what are the characteristic features of the missionary spirit.

The first is that of self-sacrifice. 'The good shepherd giveth his life for his sheep. Bonus pastor animam suam dat pro ovibus suis' (John x. 11). That is to say, he gives himself entirely to his work for souls. Being large-hearted and generous in the service of his flock, he never seeks to limit his labour for them by the hard and fast rule of doing only what strict duty demands, or by discharging that duty without relish and only to be clear of the obligation. To act thus is to imitate a hireling, who has no care for the sheep. A priest devoid of the virtue of self-sacrifice, who puts his own comfort and ease before the welfare of his flock is a great sorrow. God by His prophet denounces such a one in forcible terms of reproach. 'Woe to the shepherds of Israel that feed themselves: should not the flocks be fed by the shepherds? You eat the milk and you clothed yourselves with the wool and you killed that which was fat; but My flock you did not feed. The weak you have not strengthened, and that which was sick you have not healed, that which was broken you have not bound

up, and that which was driven away you have not brought again, neither have sought that which was lost ; but you ruled over them with rigour and with a high hand ' (Ezekiel xxxiv. 2, 3, 4). It is not so with the priest of self-sacrifice. He lives to spend himself and to be spent in the service of his flock, for he is not unmindful of the words of the beloved disciple : ' In this we have known the charity of God, because He hath laid down His life for us ; and we ought to lay down our lives for the brethren ' (1 John iii. 16).

Father Frassinetti says : ' It would seem that the spirit of divine charity infused into the heart of an apostolic priest, who has been called to the pastoral charge, cannot find a more fitting counterpart than in the love implanted by nature in a mother's breast, which enables her to comply with a mother's duties.' A mother's first thought is for her children : she feeds them, she sacrifices herself for them, she labours and lives for them. Their sufferings and trials are hers ; her happiness is in their happiness ; they are ever the loving objects of her care, and in the hour of danger they naturally fly to her for protection and help. So it is with the true pastor of souls endowed with the missionary spirit. He feels impelled personally to feed his flock, to nourish them with the fruit of the Good Spirit, wherewith he nourishes himself, to excite in them a holy love of a life of grace ; to clothe them with the robes of Christian virtues ; to enrich them with the merits of eternal life ; to wash them from the stains of sin ; to recreate them with the joys and delights of piety, and lastly to provide for their spiritual wants and to defend and to console them in danger and sorrow. Be they rich or poor, rough or gentle, educated or ignorant, it matters not. He looks deeper than the surface, and under the poor raiment of the needy, and the poverty of their surroundings, as well as under the rich attire and refined manners of the wealthy, he sees in all, souls that have been redeemed by the blood of the Lamb ; and all, therefore, are equally dear to him. In his love for souls, he is a man without nationality, of no country, without prejudice ; Jew or Greek, it is the same to him when souls redeemed by Christ are to be saved. As St. Paul the Apostle says so well ' There is no distinction of Jew and

Greek, for the same is Lord over all, rich unto all that call upon Him' (Rom. x. 12).

The second characteristic feature is that of mortification. This is implied in a life of self-sacrifice. The priest blessed with the missionary spirit looks not for ease and comfort in this life. He accommodates himself readily to the circumstances of the place, in which he may be. He is content with humble fare, is not a man of likes and dislikes, and therefore is not fastidious and hard to please in diet. He is temperate in the amount, and modest in the manner of eating and drinking. St. John Chrysostom says, 'That a stomach seething with wine and dainty fare, easily boils over with lust. *Venter mero et cibus exaestuans cito despumat in libidines.*' A priest's life, therefore, should be regulated by the maxim of St. Paul the Apostle: 'All things are lawful for me, but all things are not expedient. All things are lawful for me, but all things do not edify' (1 Cor. x. 22-23).

Hence in the use of legitimate things, whether it be in reading or study, in his recreation and pastimes, on vacation, at home or abroad, he should never lose sight of the maxim of St. Paul, and thus the priestly character would never be in danger of reproach, but would preach with a silent eloquence to all who see him. The spirit of a mortified priest is at once seen on entering his presbytery, which is in harmony with the injunction of the Fourth Provincial Synod of Westminster, which says: 'The beauty of cleanliness with simplicity should shine forth in the houses of priests, and nothing in their furniture or ornaments should savour of luxury or worldliness; no ludicrous and foolish pictures, or such as are unbecoming to a priest should be seen there; but in each of his rooms there should be an image of our Lord crucified, or of the Most Holy Mother of God, or figures of saints, or pictures illustrating the life of our Saviour or sacred history.' It is sad indeed to see the apartments of a priest made gay with over-mantels laden with photos, nicknacks, and pictures of no religious character; his room set out more in the manner of a young lady's boudoir than that of a priest, whereas his room ought to be not the expression of worldliness, but of the piety of the owner. Again, his dress should be regulated by great propriety. The

Fourth Provincial Synod of Westminster says: 'The dress of ecclesiastics ought to distinguish them from laymen; but not confound them with the heterodox ministers. It should be black or of a dark shade, and they should not under pretext of travelling, return to the ignomy of the secular habit, from which they have been freed.' The missionary spirit should at once shrink from aping the ways of people of the world by going as near as possible to their style and manner of dress. St. Bernard says, 'That to lay aside the livery of the priesthood is a sign of mental and moral deformity. *Deformitatis mentis et morum indicium est.*'

The third characteristic of a missionary spirit is a freedom from a hard, strict, and inflexible routine of duty. A priest is a spiritual father, and is addressed as such by his people. Now, the spirit of a father brooks no delay when his children are in danger or call for help. The spiritual wants of his flock are his first thought. Study, meals, recreation, even prayer itself are made subservient to their spiritual interests. No matter when the calls come, whether for a baptism, the confessional, or the sick, even though they come at unseasonable times, they are never met with unkind or hard words on account of the want of consideration on the part of those who bring them: but occasion is used for a kind remonstrance as to their duty in future, and for the exercise of the virtue of patience. People should never be sent away embittered by unkind language. experience has shown that many children have been left without baptism for years because the friends who brought them having come too late, were sent away to come again another day. The inconvenience to the priest of having to repeat the ceremony is not a sufficient reason for so dismissing them, especially in these days, when the spirit of religious indifference is so common even amongst our own people.

The fourth feature of the missionary spirit is detachment from earthly goods, by which a priest is safeguarded from the greed of money. Covetousness is ruinous to a priest, and the cause of great scandal to the people. 'Many have been brought to fall for gold,' says Ecclesiasticus, 'and the beauty thereof hath been their ruin. Blessed is the man that hath not gone after gold, nor put his trust in money nor in treasure'

(Ecclesiasticus xxxi. 6-8). Again in the tenth chapter we read, 'There is not a more wicked thing than to love money ; for such a one setteth even his own soul to sale.' The missionary spirit does not regard the priesthood in the light of a trade, or as a means of comfortable living. The thought of hoarding up money for himself, or of spending it on his own comfort, never enters the mind of a priest of detachment, but with a generous hand, he is kind in giving to the poor, and to the works of God. To such a priest, it matters not where he is, he is equally at home and happy in the city, town, or country, wherever obedience may require him to be. The pecuniary side of things is never made an excuse with superiors for refusing an appointment. His filial confidence in God and in His loving providence is his sustaining grace ; for he knows full well that God will never fail to prosper His own work, and to bless the efforts of those who labour for His glory. The words of his divine Master to His apostles are his encouragement : 'When went you without purse and scrip and shoes did you want anything? But they said nothing' (Luke xxii. 35, 36). This disinterested detachment God sooner or later is sure to bless with success. Father Frassinetti says, 'that in proportion as we grow in detachment, so we shall see the abundance of God's succour increase.'

The fifth feature of the missionary spirit is the cultivation of the habit of prayer. A priest must be a man of prayer if the blessing of God is to rest upon his work, and the whole tenor of his life should tend to this end. Thus we read in the Acts of the Apostles : 'We [the Apostles] will give ourselves continually to prayer and the ministry of the word' (Acts iv. 4). Therefore, a priest's life ought to be a life of prayer. His meditations, his preparation for holy Mass, the great Sacrifice itself, his visits to the Blessed Sacrament, his Rosary, the Divine Office, and the administration of the Sacraments should all combine to constitute within him a life of intimate union with God—a union from which to draw all his strength, grace, and energy to perform faithfully his many sacred duties. In this way his whole life is made to consist of a blending together of the active with the interior life, which is the expression of the missionary life of his divine Master. By this union he is more-

over constituted the graceful model and ornament of his flock, and fulfils the noble end of his vocation. Cardinal Manning in his *Eternal Priesthood* says, 'It is to be always borne in mind that a priest is ordained *ad exercendam perfectionem*, that is, not only to be perfect, but by his own life and by the action and influence of his life, in word and deed, on others, to exhibit and to impress on them the perfection of his divine Lord. 'Ye are the light of the world,' signifies that as light manifests itself by its own radiance, so the priest must shine by the light of a holy life, revealing a holy mind. 'Ye are the salt of the earth' signifies the personal possession of sanctity which resists corruption, and the communicating of the same resistance to others by contact and influence.' It is then only by such a union, which is the fruit of prayer, that a priest can hope to attain the perfection demanded of him by his vocation as a missionary priest.

The sixth characteristic of the missionary spirit is the tone of conversation. The following are the words of the *Imitation of Christ*, speaking of the priest: 'His conversation should not be with the popular and common ways of men, but with the angels in heaven or with the perfect men on earth.' The priest, therefore, who possesses the missionary spirit has much to say about the interests of his divine Master. He is fluent on all that appertains to his priestly office. His church, his schools, the sick, the poor, the confraternities, the *status animarum* of his people, these form the subject matter of his conversation. Questions of politics, unless they affect the Church or Christian education of the people, have little or no interest for him. His habit of thought is not drawn from newspaper reading, the fiction literature of the day, or the latest society novel. He loves truth rather than fiction, and the pabulum on which he nourishes his mind is drawn from Holy Scripture, the lives of the saints, and standard works that bear the impress of sound Catholic literature.

Such are some of the more prominent features of the missionary spirit. The inspired writer of the Book of Ecclesiasticus says, 'What manner of man the ruler of a city is, such also are they that dwell therein' (Ecclesiasticus x. 2). There is also



a saying, *qualis rex talis grex*. The same may be said of a priest who possesses the missionary spirit. His life is reflected in the life of his people. If he be the ornament of his flock, his character will be manifested in them. The good pastor goes before his sheep, they follow him naturally. 'Ante eos vadit et oves illum sequuntur' (John x. 4). He knows them and they know him. This mutual knowledge begets mutual interest, and a love for one another. It is the holy intimacy in the order of grace between an affectionate father and his spiritual children. Such a priest is as a treasure brought from afar. He rises high above ordinary men in the spirit of his vocation, because he has been endowed with the apostolic missionary spirit. And as his divine Master was the unspotted mirror of God's majesty and the image of His goodness, 'speculum sine macula Dei majestatis, et imago bonitatis illius' (Sap. vii. 20), so the good priest in his own poor measure is the *speculum et imago* to the souls committed to his pastoral care.

The training, therefore, of candidates for the priesthood in the missionary spirit is one of great importance, and one which cannot be too highly appreciated and fostered by the superiors of our seminaries and colleges. It cannot be denied that all priests are not called to the missionary life. Some are better suited, by reason of their brilliant accomplishments and more cultivated intellects, for literary work, or for the professorial chair in our colleges, where they will find a wide field for the exercise of their gifts in the training of students for the work of the apostolate. But there is one thing which should never be forgotten, that all students cannot be educated up to the standard of professors. All minds are not equal to the effort or able to bear the strain. When this is lost sight of, experience has shown, that constitutions have been impaired, health permanently injured, vocations sacrificed, and good men lost to the field of missionary enterprise. Brilliant success in studies is no guarantee of the missionary spirit. The Curé d'Ars, though possessed of very moderate abilities, did more for religion and the salvation of souls than all the learned doctors of the Sorbonne. Father Louis Lallemant says, 'That in the time of St. Bernard, how many bishops were there, how many prelates, and doctors distinguished for their knowledge and

prudence, nevertheless God did not cast His eyes upon them. He went and took the Abbot of Clairvaux in his solitude, to employ him in the highest affairs of the Church.'

The Rev. John Talbot Smith, LL.D., treating of this subject says, 'It is not the duty of the seminary to send forth savants or bookworms but cultured men endowed with the missionary spirit. The savant belongs to the university, and the bookworm to the dust of book shelves.'

There is one other matter in connection with this subject which demands our attention. There is nothing that dries up the spirit of devotion so much and kills the missionary spirit so quickly as over-eagerness in study. Father Lallemand, S.J., in his instructions to teachers of young religious urges them 'not to excite their pupils to too great eagerness in study; next to sin and the passions nothing is so injurious to a soul as over eagerness in study. While you think to push forward these poor children in knowledge, you will cramp the spirit of God within them, and force them to leave His ways, to throw themselves into those of nature, and into a state at once profane and opposed to their vocation.' Great care, therefore, must be taken not to give the preponderance of encouragement in favour of advancement in study. But everything should be done by retreats and conferences to cherish and cultivate the missionary spirit amongst the students. The reading of the *Annals of the Propagation of the Faith*, the *Missionary Record*, *Catholic Missions*, *Challoner's Memoirs of Missionary Priests*, and the lives of apostolic men should be encouraged and a habit of mind created among the students which will remain with them in after life, when they enter on their missionary work. The clerical student seldom sees the missionary life but in one light. Everything to him is glowing and bright. A beautiful church, a kind rector or parish priest, grand processions, solemn benedictions, high Mass with rich cope and vestments, crowded congregations, a splendored choir, and if he happen to be musical, himself leading it to the admiration of the congregation and to his own special contentment. These form the vision of the future, which fills the mind of the young priest in the first glow of his ordination. Generally he knows nothing of the trials of missionary life, and is little

prepared to meet its difficulties. It has never occurred to him how great a strain is involved in meeting the liabilities of a poor mission, and how humiliating a task it is to be always begging. It has never occurred to him that he will, perhaps, receive little or no sympathy from his superiors, but plenty of criticism, even from his brother priests, and condemnation without mercy if he does not succeed. To a young priest who has never been trained in the missionary spirit these things act as a great disenchantment, and often lead to despondency, to restlessness, and to discontent.

From what has been said, let us realize how important it is that our clerical students should be brought up with an apostolic missionary spirit, that when they enter on their sphere of labour they may be prepared to cope with the trials and difficulties and disappointments which are sure to beset their path. and as God has been generous to them in the copiousness of grace and in the full knowledge of the mysteries of faith, they in return may give themselves generously to the work of souls; 'Having freely received, they may freely give' (Matt x. 8). Father Lallemand, S.J., says that the words of the beloved disciple, 'He that hath the substance of this world and shall see his brother in need and shall shut up his bowels from him, how doth the charity of Christ abide in him?' (1 John iii. 17), are to be understood also of spiritual goods, and should fill with trembling many religious and ecclesiastics, who having received so large a share of the riches of the science of salvation, and of the knowledge of grace, see millions of souls perishing in ignorance of the truths of faith without being touched by their misery and without imparting to them of their abundance. This consideration affected most powerfully the heart of St. Francis Xavier, as he testified in some of his letters.

Let this consideration quicken within us a new life of zeal, for no matter how prosperous a mission may be, with its church well kept, its schools well attended, with its flourishing confraternities and its crowded confessionals, even so, the missionary spirit is absolutely necessary to a priest who has the cure of souls, and it must never be allowed to die out, unless souls are to be left to perish. Near at hand, even within the

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sound of the church bell, there are scenes of drunkenness and strife, neglect of holy Mass and of Confession and Communion, and children, too, without Christian education, whilst immorality is rampant on every side. To conclude, let us pray the divine Spirit to impart to our candidates for Holy Orders the apostolic missionary spirit, and let us do all in our power to preserve it within ourselves, to the greater glory of God, the salvation of souls, and our own sanctification.

C. J. CANON KEENS.

## SOME QUESTIONS CONCERNING INTENTION

WE need not go beyond the words of our Lord in the Sermon on the Mount (Matt. vi. 22 ; vii. 17), for a proof of the important bearing of our intention on the morality of our actions. In the sight of God the aim, the intention, with which we perform our actions, is of more importance than what we do. This is a commonplace of theology and of asceticism, and it is admitted by all who profess to guide their conduct by the maxims of the Gospel. But though it be admitted on all hands that the intention is the principal part of our deliberate actions, there is considerable difference of opinion among theologians on several points in the general doctrine of intention. Theologians do not usually discuss these points together, but it may be worth while to consider them together as forming a portion of one body of doctrine, every part of which throws light on every other part. I propose, then, to take St. Thomas principally for my guide, and bring together for the purposes of comparison and mutual illustration a few points in the doctrine of intention.

Intention is nothing more than an efficacious wish or desire of an object ; it is a movement of the will towards an end, with reference to the means which must be taken in order to attain that end.

The ends of our intentions are manifold and various as are human nature and human actions, but there is one which is common to all men, and in regard to which we are not free. Man necessarily desires happiness, and if happiness be taken in the abstract, it forms the object of all our endeavours. The will is attracted only by what seems good ; it is moved only by what seems likely to contribute to our well-being ; in every action, then, we seek for happiness, and cannot do otherwise. If we found ourselves in presence of an object which was wholly good, we could not but love and

desire it; and so when the blessed find themselves face to face with God, the infinite source of all goodness and beauty, they are necessarily ravished with love of Him; they cannot but love Him.

However, as no other object but God is wholly good, and as in this world we cannot see Him face to face, and the attainment of the possession of God is accompanied by labour and difficulty, so while we live on earth, though we necessarily seek happiness, yet we do not seek it necessarily in any one object; in other words, we are free to determine the end of our intentions according to our choice.

If we accept the teaching of St. Thomas, we are under a moral obligation to direct all our actions to the honour and glory of God.<sup>1</sup>

In this sense he interprets the words of St. Paul.<sup>2</sup> However, this must not be understood as imposing on us an obligation to form an actual intention of doing our every action for God. This would be requiring more than man's weakness can bear. It will be sufficient if we refer every action to God virtually. St. Thomas explains his mind very fully and clearly on this point in various places of his works. Thus in *De Caritate*, a. 11, ad 2, he says:

Ad secundum dicendum, quod omnia actu referre in Deum non est possibile in hac vita, sicut non est possibile quod semper de Deo cogitetur, hoc enim pertinet ad perfectionem patriae; sed quod omnia virtute referantur in Deum, hoc pertinet ad perfectionem caritatis ad quam omnes tenentur. Ad cuius evidentiam considerandum est, quod sicut in causis efficientibus virtus primae causae manet in omnibus causis sequentibus, ita etiam intentio principalis finis virtute manet in omnibus finibus secundariis: unde quicumque actu intendit aliquem finem secundarium, virtute intendit finem principalem; sicut medicus dum colligit herbas actu, intendit conficere potionem, nihil fortassis de sanitate cogitans; virtualiter tamen intendit sanitatem propter quam potionem dat. Sic igitur cum aliquis se ipsum ordinat in Deum sicut in finem, in omnibus quæ propter se ipsum facit manet virtute intentio ultimi finis, qui Deus est; unde in omnibus mereri potest, si caritatem habeat. Hoc igitur modo Apostolus præcipit quod omnia in Dei gloriam referantur.

<sup>1</sup> St. Thomas, *Sum.* I.-II., q. 100, a. 10 ad 2

<sup>2</sup> 1 Cor. x. 31.

In the next paragraph St. Thomas distinguishes a virtual from an habitual intention of pleasing God :

Ad tertium dicendum, quod aliud est habitualiter referre in Deum, et aliud virtualiter. Habitualiter enim refert in Deum et qui nihil agit, nec aliquid actualiter intendit, ut dormiens ; sed virtualiter aliquid referre in Deum, est agentis propter finem ordinantis in Deum. Unde habitualiter referre in Deum, non cadit sub praecepto ; sed virtualiter referre omnia in Deum cadit sub praecepto caritatis, cum hoc nihil aliud sit quam habere Deum ultimum finem.

It is then necessary and sufficient, according to St. Thomas, to refer all our actions to God virtually. What he means by *virtually* is clear enough from the passages just quoted, but he explains his meaning more fully and more clearly in other places, especially in his commentary on the Second Book of the Sentences, Dist. xl, q. 1, a. 5. There we read the following passages :

Ad sextum dicendum, quod non sufficit omnino habitualis ordinatio actus in Deum : quia ex hoc quod est in habitu nullus meretur, sed ex hoc quod actu operatur. Nec tamen oportet quod intentio actualis ordinans in finem ultimum sit semper conjuncta cuilibet actioni quae dirigitur in aliquem finem proximum ; sed sufficit quod aliquando actualiter omnes illi fines in finem ultimum referantur ; sicut fit quando aliquis cogitat se totum ad Dei dilectionem dirigere : tunc enim quidquid ad seipsum ordinat, in Deum ordinatum erit. Et si quaeratur quando oporteat actum referre in finem ultimum hoc nihil aliud est quam quaerere quando oportet habitum caritatis exire in actum, quia quandocumque habitus caritatis in actum exit, fit ordinatio totius hominis in finem ultimum, et per consequens omnium eorum quae in ipsum ordinantur ut bona sibi.

Ad tertium dicendum, quod non solum actus caritatis est meritorius, sed etiam actus aliarum virtutum, secundum quod gratia informantur ; licet meritorii esse non possint, nisi secundum quod reducuntur in finem caritatis. Non autem oportet quod semper actus in finem illum reducantur ; sed sufficit ad efficaciam merendi quod in fines aliarum virtutum actu reducantur ; qui enim intendit castitatem servare, etiamsi nihil de caritate cogitet, constat quod meretur, si gratiam habet. Omnis autem actus in aliquid bonum tendens, nisi inordinate in illud tendat, habet pro fine bonum alicujus virtutis, eo quod virtutes sufficienter perficiunt circa omnia quae possunt esse bona hominibus.

It is clear, then, that St. Thomas teaches that it is of obligation to refer all our actions to God, our last end. However, this obligation is sufficiently fulfilled by one who acts from any motive that is not bad; for in thus acting he intends something which he sees to be good, as every human act is either good or bad, according to St. Thomas. But in directing his intention to something that is good, he is necessarily, though only virtually, not actually, directing his intention to God, his last end; for the very notion of moral goodness implies conformity to man's last end.

St. Thomas further teaches that in him who is in the grace of God, in him who fulfils all the obligations which bind him under pain of grave sin, every act that is ethically good is also meritorious of life eternal. For among our other obligations there is the positive precept of charity, by which we are bound at times to think of God, and elicit an act of love towards Him. By this act of charity we have referred ourselves and all our actions to God, and so unless it be recalled by one that is contrary to it, or by mortal sin, which destroys the bond of friendship between God and the soul, it continues to exert its influence on our subsequent actions, and informs them with the spirit of charity. It thus makes them supernatural and meritorious of a crown of glory in heaven.

The precept of charity obliges us to love God with all our heart, mind, and strength, but our condition here on earth does not permit us to be always engaged in actually thinking of God and forming acts of love towards Him. The limitations of our nature and the necessities of life, as a rule, only permit us to observe this greatest of all commandments by never doing anything directly contrary to it, and by fulfilling it virtually, that is, by virtually directing our every action towards God in the sense explained by St. Thomas. However we are bound at all events occasionally to think of God explicitly, and to give Him the service of our explicit love and affection. This St. Thomas teaches, as we have already seen, and it is certain doctrine, approved and enforced by the Church. Nevertheless, it seems impossible to say when and how often we are bound under pain of sin to form explicit



acts of the love of God. St. Thomas<sup>3</sup> teaches that at least when a man begins to have the use of reason he then begins to think about his last end, and that he is then bound under pain of mortal sin to refer his whole being and all his actions to God. If he do this, he thereby obtains the sanctifying grace of God if he was still in original sin; if he fail to do it he commits his first sin, so that one who is still in original sin cannot commit venial sin before he has committed mortal sin.

Although this opinion of St. Thomas has always had its supporters, especially among his followers, yet it does not seem ever to have won the common assent of theologians. The opinion seems not sufficiently grounded in revelation, reason, or experience. At some time, indeed, after coming to the use of reason, and after learning his obligations towards God, his Creator and Lord, every man is bound to give himself to the service of God by an act of love; but other theologians think that the particular time when this obligation must be fulfilled under pain of grave sin cannot be so exactly determined as St. Thomas lays down. All are agreed that we must frequently during our lives form explicit acts of the love of God, but it seems impossible to determine more accurately at what intervals this obligation must be fulfilled under pain of sin.

Intimately connected with the obligation of referring our actions to our last end is the question concerning the influence of our intention on the moral quality of our actions. Some early Christian writers misled by a false interpretation of the words of our Lord in the Sermon on the Mount, taught that the intention with which we perform our actions is everything, the actions themselves are of no moral quality. Thus the unknown author of the *Opus imperfectum* on St. Matthew, generally published with the works of St. Chrysostom, says:

Ergo servus Dei non potest facere malum; et si videtur tibi aliquando quod male fecit, considera caute ipsum malum ejus, et invenies eum ab intus esse bonum. Nam ex proposito bono, etiam quod videtur malum, bonum est, quia propositum bonum

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<sup>3</sup> Sum. I.-II., q. 89, a. 6.

malum opus excusat ; malum autem opus bonum propositum non condemnat.<sup>4</sup>

Cassian, too, in his *Collationes* writes :

Non enim Deus verborum tantum actuumque nostrorum discussor et iudex, sed etiam propositi ac destinationis inspector est. Qui si aliquid causa salutis aeternae ac divinae contemplationis intuitu ab unoquoque vel factum viderit vel promissum, tametsi hominibus durum atque iniquum esse videatur, ille tamen intimam cordis inspicens pietatem, non verborum sonum, sed votum dijudicat voluntatis, quia finis operis et affectus considerandus est perpetrantis, quo potuerunt quidam, ut supra dictum est, etiam per mendacium justificari, et alii per veritatis assertionem, peccatum perpetuae mortis incurrere.<sup>5</sup>

Peter Lombard had perhaps these and other authors in mind when he wrote in the Second Book of the Sentences :

Sed quaeritur, utrum omnia opera hominis ex affectu et fine sint bona vel mala. Quibusdam ita videtur esse, qui dicunt, omnes actus esse indifferentes, ut nec boni nec mali per se sint ; sed ex intentione bona bonus, et ex mala malus sit omnis actus.<sup>6</sup>

As it is clear from these extracts, the doctrine that the end justifies the means had its supporters in very early times among Christian writers ; it was indignantly and triumphantly refuted by the great St. Augustine, whom St. Thomas and orthodox teachers in the Church have always followed on this point.

In order to have a clear notion of what influence the intention has on the morality of an action, it may be worth while briefly to summarise St. Thomas's doctrine on the point.

He first of all examines the human act in its totality,<sup>7</sup> and teaches that it derives its moral quality from the object, the end, and the circumstances. The object is that about which the human faculty is engaged when the action is produced, or it is that which the faculty produces or does ; it is the substance of the action considered in the abstract, and apart from its circumstances. Thus, in the act of theft, the object is the taking away of something which belongs to another, and if this be considered in relation to right reason, it is obvious that it is an act which is contrary to it ; or theft is morally wrong because the object of the action is against right reason, which is the rule of human actions.

<sup>4</sup> Hom. xix.

<sup>5</sup> Collat. xvii., c. 17.

<sup>6</sup> Dist. xl.

<sup>7</sup> Sum. I.-II., q. 18.

The end, on which the morality of an action also depends, is the motive of the action, the reason why it is done. It is obvious from what has been said above that the moral quality of an act depends on its motive or on the intention with which it is done ; it is bad to steal, it is worse to steal in order to be able to commit adultery, according to the well-worn illustration.

Finally, the circumstances which accompany an action give it its moral quality, as well as the object and the end. It is wrong to steal, but to steal the Church plate, or the pittance on which a poor man depends for the support of himself and his family is worse. To play in the field at the proper time is right, to play in church is wrong. After laying down these principles about the morality of human acts in general, St. Thomas considers in detail the morality of the two chief component parts of a complete and consummated act, the interior act of the will and the exterior act. When a theft is committed, the thief first of all determines to commit the crime, and then sets about its execution. The crime morally considered is one completed human action, but physically it is composed of many, both interior and exterior acts. The will determines upon the theft, and then sets the external faculties in action to accomplish it. We are chiefly concerned with the interior act of the will.

The will is set in motion by some object or end which it wishes to attain. Thus one may come to know of a case of distress, and natural good feeling prompts the desire to relieve it. The relieving of distress in the case is the object towards which the will tends, and which causes the will to form the intention of giving relief. This object, therefore, is the cause of the action of the will, it is the term from which the action starts, and it is the goal towards which the action is directed. And as all motion is specified by the term to which it is directed, so the motion of the will, which we call intention, receives its moral quality from the object or aim to which it tends. So the intention to relieve distress is an act of virtue, and an intention to do an injury is vicious. In other words, the morality of the intention depends upon the object or end in view.

When the will has formed the intention of relieving the case of distress, the next step is to discover the means. If the means are not at hand, it is necessary to work to obtain them, the work undertaken for so charitable a purpose will be coloured by the object for which it is undertaken, and itself become an act of charity. The means are desired for the sake of the end, they become the object of the will because of their connection with the end, they therefore put on the moral quality of the end. In the same way, if the end be bad, means, though good in themselves, taken with a view to attain such an end, become corrupted and bad. And so to work in order to obtain money to indulge in debauchery is itself wrong and wicked.

And here we touch upon the celebrated question whether a good end justifies wrongful means. In the sphere of politics there is too much reason to suppose that the view that the end does justify the means is largely acted upon by statesmen of all parties and nationalities. Macchiavelli, who has given his name to the theory, lays down the principle with the utmost candour :

A prince, therefore, is not obliged to have all the forementioned good qualities in reality, but it is necessary he have them in appearance ; nay, I will be bold to affirm, that having them actually, and employing them upon all occasions, they are extremely prejudicial, whereas having them only in appearance, they turn to better accompt ; it is honourable to seem mild, and merciful, and courteous, and religious, and sincere, and indeed to be so, provided your mind be so rectified and prepared that you can act quite contrary upon occasion. And this must be premised, that a prince, especially if he come but lately to the throne, cannot observe all those things exactly which make men be esteemed virtuous, being oftentimes necessitated for the preservation of his State to do things inhumane, uncharitable, and irreligious ; and therefore it is convenient his mind be at his command, and flexible to all the puffs and variations of his fortune : Not forbearing to be good, whilst it is in his choice, but knowing how to be evil when there is a necessity. . . . Let a prince therefore do what he can to preserve his life, and continue his supremacy, the means which he uses shall be thought honourable, and be commended by everybody, because the people are always taken with the appearance, and event of things, and the greatest part of the world consists of

the people: those few who are wise, taking place when the multitude has nothing else to rely upon.<sup>8</sup>

More briefly, but perhaps still more to the point, he says in his *Discourses on Livy*:

And this ought to be considered and observed by every man whose office it is to advise for the good of his country; for where the safety of that is in question no other consideration ought to be coincident, as whether the way be just or unjust, merciful or cruel, honourable or dishonourable, but postponing all other respects, you are to do that which shall procure the safety of your country, and preservation of its liberty.<sup>9</sup>

It is by no means an uncommon thing to meet with an almost equally explicit approval of the doctrine that the end justifies the means in the daily Press and in modern periodical literature. Such approvals are specially frequent in more or less appreciative accounts of the careers of such men as Bismarck and Rhodes. But Macchiavellianism is not confined to politicians, nor of course did unscrupulousness first appear in the days of the crafty Florentine. As we have already seen there are traces of the doctrine that the end justifies the means in several writers of the early ages of the Church.

However, with a few obscure exceptions, theologians have constantly rejected the view. They point out with St. Thomas that an action is not morally good merely because the end or intention is good; it must be good in all particulars; *Bonum ex integra causa, malum ex quocumque defectu*, was the axiom applied in the case. And so if a man steals in order to relieve a case of distress, he does wrong though his intention be never so praiseworthy. It is wrong to steal, and it remains wrong though the theft be committed with a good intention, and the otherwise good action of relieving distress is vitiated by the wrongful means employed to do it, for the will to relieve distress by robbery is a vicious will. As the Society of Jesus is constantly being attacked on this point, it may not be out of place to quote the words in which Vasquez, one of its greatest divines, sums up the doctrine which it has always taught:

Ad testimonia auctoris imperfecti in Matthaeum et Cassiani,

<sup>8</sup> *The Prince*, c. 18.

<sup>9</sup> Book iii., c. 41.

dicimus, hos Patres excusari non posse ab errore in quem ignorantione lapsi sunt; existimarunt enim opus alioquin natura sua malum reddi posse bonum ex bono fine; intelligere autem videntur, etiamsi ex bono fine non mutetur natura objecti, et aliarum circumstantiarum, ex quibus malitia alias oriretur: et hac ratione defendit Cassianus licitum esse mentiri ob aliquem honestum finem, et necessitatem: quam sententiam late impugnat Augustinus in lib. contra mendacium ad Consentium, praesertim cap. 7, ubi etiam haereticam appellat. Multa etiam congerit contra illam Gratianus 22 q 2, estque manifeste contra Paulum ad Romanos 3, ubi damnat eos, qui dicebant, faciamus mala, ut veniant bona, quorum damnationem dicit esse justam. Recte igitur docet Augustinus omnia opera, quae constat esse peccata, bene fieri non posse, etiamsi fiant ex recta alias intentione, alia vero opera, quae ex se peccata non sunt, recta effici ex recta intentione.<sup>10</sup>

Although a good intention cannot make a bad action good, yet it may sometimes so change the circumstances that the action is no longer forbidden. Thus, to take away a pistol from a would-be homicide in order to prevent him from committing a crime is a good action, while it would not be justifiable without a good intention. Some authors, with Vasquez, on the same grounds defend the opinion that one may lawfully intend to kill an unjust assailant of life or limb in self-defence. All admit that it is lawful to kill the assailant in such a case, if this be necessary for self-defence; many theologians, however, with St. Thomas, teach that the object of the intention should be self-defence, and not the killing of one's adversary. For directly to take away human life, even the life of a criminal, is only lawful when done by public authority; it is never permitted, they say, to private individuals. It is, however lawful to defend oneself, and if in doing this the aggressor is slain, his death must be imputed to him, it was not directly intended. The point is somewhat fine, and perhaps not very practical, but certainly this view seems to be more in harmony with principles admitted by all theologians.

Another point much controverted among theologians is whether the intention can make an external act formally unjust, which without the intention would not be so. Thus

<sup>10</sup> In I.-II. S. Thomæ, Disp. 68, c. 2.

theologians discuss the question whether a thief would be bound to compensate another who was accused of the theft committed by him, when the thief foresaw and intended that the other should be accused of the crime. All agree that he would be so bound, if in any way he procured the accusation of the other. The question concerns the case in which he did nothing to cause the imputation except commit the crime. Similarly, would a man *in foro conscientiae* and before being condemned to do so by lawful authority, be obliged to make reparation to a neighbour who had been injured by falling into a man-trap, set in a retired corner where no one was likely to go, but with the intention that anyone who did go there should be caught? Here it is conceded that there would be no obligation of making restitution for the injury done, if it had not been intended; the question is whether the intention changes the case, and imposes the obligation.

It must be admitted that the intention to do harm to another is sinful, and that it is an internal sin against justice. For a desire or intention of doing evil is of the same species as the external act intended. But the obligation of making restitution does not arise from a merely internal act of injustice, it is created only by loss being effectively caused by the unjust action of another. That unjust action must have of itself the effect of causing harm; the harm must follow from it as from its efficient cause, not as from a mere occasion, otherwise there will be no obligation of making restitution. But the intention cannot give efficacy to an external act which it has not of itself. I may intend ever so much to do something, but unless I take effective means, the thing will never be done. The intention cannot change the objective nature of the means employed, and so it cannot make that an effective cause of injustice, which is not an effective cause without the intention. And so in both of the examples above, the answer should be in the negative.

Closely connected with this is another question as to whether he is bound to restitution who, in intending to do harm to one, through mistake does harm to another.

Although great names can be quoted for the opinion that there is no obligation of making restitution in such a case

on the ground that no formal injury was caused to the person who suffered loss, that the injustice as regards him was involuntary; still, it would seem that this opinion is wrong; the intention does not change the nature of the external act. That act, as a matter of fact, causes harm; the agent has no right to put it; he foresees the harm that will be done; he is therefore bound in justice to abstain from the action, and if he does not do so, he is bound to repair the harm he has wilfully caused. The fact that he intended the injury for another does not weaken the effectiveness of his action, it does not cause it to be harmless, it does not then release him from the obligation of repairing the loss caused; it was sufficient to impose the burden of making restitution if the harm was foreseen. In such circumstances the injury is formal, although not intended as against this particular person; for whenever a man's property is knowingly and unjustly destroyed, a formal injury is committed against him although the injury was intended for another. The thief rarely has any direct intention of injuring the man whose goods he steals; if he could only get the goods without injuring their owner he would in general be perfectly satisfied; he is very sorry for the inconvenience he causes, he does not desire it, but few would agree that these dispositions prevent the injury which he does the owner by taking his goods from being formal injustice.

T. SLATER, S.J.



# Notes and Queries

## THEOLOGY

### ABSOLUTION FROM PAPAL RESERVED CASES—THE OBLIGATION OF SUBSEQUENTLY WRITING TO ROME

REV. DEAR SIR,—By a decree of the Congregation of the Inquisition, dated November 9th, 1898, we are told that when, in the case contemplated by the well-known decree of June 23rd, 1886, neither the penitent nor the confessor to whom he goes, can communicate with the Sacred Penitentiary by letter, as required by the latter decree, and when the penitent finds it difficult (*durum*) to go to another confessor who could write to Rome, the confessor to whom the penitent goes can absolve him from certain cases reserved to the Holy See, without the obligation of writing to the Sacred Penitentiary. But a difficulty seems to arise if we try to apply the decree of 1898 in practice, inasmuch as it is not easy to imagine the case in which the confessor at least could not write to Rome. Another decree of September 5th, 1900, tells us that when the penitent, who has been absolved and who cannot himself write to Rome, finds that he cannot go to the confessor who has absolved him and that it is difficult (*durum*) to go to another confessor, he can feel free from the obligation of writing, even though the confessor who has absolved him could write to the Sacred Penitentiary, if his penitent could reach him. It would appear that this decree is intended as an interpretation of the decree of 1898, as may be gathered from the context of the query which drew it forth, but yet the words of the decree of 1898 seem to touch the case *before* the giving of absolution, telling when the priest may give it (*licet confessario, etc.*), while the decree of 1900 rather, it seems, bears on the releasing of the penitent from the obligation of writing *after* he has been absolved. What are we to think of the practical application of the decree of 1898, and of its relations to the decree of 1900?

Your opinion will greatly oblige.

DUBITANS.

According to the Rescript of 23rd June, 1886, a penitent,

whose absolution cannot be deferred without grave inconvenience, may be absolved directly by any confessor from cases reserved to the Holy See. Within a month, however, (*ficto nomine*) the penitent must refer his case to the Penitentiary, stating that he has been already absolved, and professing his readiness to accept any penance that may be imposed by the Congregation. Naturally, the confessor who gave the absolution is the proper person to communicate with the Sacred Congregation, and that seems to have been the course directly contemplated by the Decree of 1886. But if that course be inconvenient, the penitent himself may address the Congregation or he may get another confessor to write on his behalf. Whether the application is made to the Sacred Congregation by the penitent or by a confessor, the usual practice of the Penitentiary is to send a Rescript, *in forma commissoria*, which must be *executed or applied to the penitent by a confessor in actu sacramentalis confessionis*. The Congregation might, of course, send a Rescript *in forma gratiosa*, which would not require execution, or it might send a Rescript which could be executed *extra confessionem*. The practice of the Congregation, however, is to send a Rescript *in forma commissoria*; and this it is which, sometimes, gives rise to difficulty.

For it may happen in a particular case that it is, on the one hand, impossible, or, at all events, useless, for the penitent or the confessor who absolved him to write to Rome, and that, on the other hand, the penitent cannot or will not use his right to have the application to the Penitentiary made, or the Rescript of the Congregation executed, by another confessor. Sometimes the penitent himself does not know how to write to the Congregation. The confessor who absolved him, knows, of course, how to write to the Congregation, but then, the circumstances may be such that the confessor would not have an opportunity of executing *in actu confessionis* the Rescript for which he is to apply. It may be, for example, that the absolution is given during a mission or a retreat, and that the confessor will never meet his penitent again. Finally, the penitent, having now confessed his sin to one confessor, may very naturally be reluctant to repeat that confession to another.

These difficulties were raised in the following questions put to the Sacred Congregation in 1898 :—

I. Utrum decretum datum sub die 23 Junii 1886 intelligendum sit tantum de iis, qui *corporaliter* S. Sedem adire nequeunt ; vel etiam de iis, qui ne per litteras quidem per se neque per confessarium, ad S. Sedem recurrere valent ?

II. Et quatenus decretum praedictum extendi debeat etiam ad eos, qui ne per litteras quidem ad S. Sedem recurrere valent, quomodo se gerere debet confessarius.

To these questions, the Congregation, 9th November, 1898, sent the following important reply, to which our correspondent refers :—

Ad I. et II. Quando neque confessarius neque poenitens epistolam ad S. Sedem mittere possunt et durum sit poenitenti adire alium confessarium, in hoc casu liceat confessario poenitentem absolvere etiam a casibus S. Sedi reservatis absque onere mittendi epistolam, facto verbo cum Sanctissimo.

We may observe in passing that the same Congregation declared, 3rd June, 1899, that the reply just quoted, was not to be taken to cover the case in which the penitent absolved was a priest.

From the reply of 9th November, 1898, it appears that if application to Rome be impossible on the part of the penitent and useless on the part of the confessor who absolved, and if the penitent finds it hard to invoke the assistance of another confessor, then absolution may be given without any obligation to write to Rome. It is clearly conveyed, however, that if the penitent consents to have recourse to another confessor, the confessor who absolved him should impose the obligation of writing to Rome.

Our correspondent feels a difficulty in applying this Decree in practice. He urges that 'it is not easy to imagine a case in which the confessor at least could not write to Rome.' Quite true. But his writing to the Congregation will be useless, if he is to get back a Rescript which must be executed *in actu confessionis*, and if the penitent will never confess to him again and refuses to go to another confessor. The examples which we have given above show that cases may frequently arise in which it would be useless for the confessor to write to the Penitentiary.

It might seem, however, that there is still a way out of the difficulty, without liberating the penitent from the obligation of writing to Rome. For, though the penitent himself may be unable to write, and though he cannot return to his present confessor and refuses to call in the aid of another confessor, is it not still possible for his present confessor to write to the Congregation and request that the Rescript in reply be made applicable *extra confessionem*; or it might be sent *in forma gratiosa* to the penitent directly, so that the intervention of any confessor would be unnecessary? When the penitent is a priest, and when, therefore, the reply of 1898 is not available, it is *de facto* necessary to have recourse to one of these expedients in order to comply with the Decree of 23rd June, 1886. Is the same true when the penitent is a layman?

To clear up this doubt, apparently, the following query was put in 1899:—

An ut onus epistolam mittendi cesset, scribendi impedimentum adstringere debeat confessarium simul et poenitentem; vel sufficiat, sicuti aliqui interpretati sunt, quod poenitens scribendi impar, eidem confessario a quo vi decreti 1886 et 1897 absolutus fuerit, se praesentare nequeat, et ipsi durum sit alium confessarium adire; licet confessarius absolvens, pro poenitente epistolam ad S. Sedem mittere possit.

The bishop who formulated this question thought possibly, like our correspondent, that the confessor could always write to the Holy See and that he could ask for—and therefore might be bound to ask for—a Rescript to be sent directly to the penitent *in forma gratiosa*, and therefore not requiring execution, or a Rescript which might be communicated to the penitent *extra confessionem*—through the post, for example, if that were possible.

A reply was given to these questions, 5th September, 1900, in the following terms:—

Negative ad primam partem: affirmative ad secundam.

In other words, where a Rescript of the ordinary form is useless, because the penitent cannot return to the same confessor and finds it inconvenient to go to another confessor, a lay penitent is not bound *aut per se aut per confessarium* to

write for a Rescript *in forma gratiosa* or in any unusual form. A confessor may absolve such a penitent without any obligation whatever to write to Rome.

From what we have said, our correspondent will see that the reply of 9th November, 1898, does not, in practice, present the difficulty that he seemed to discover in it. He will also observe that the reply of 5th September, 1900, clears up at least one point that may have appeared untouched by the reply of 9th November, 1898.

#### CLANDESTINE SPONSALIA—VALID IN IRELAND

A CORRESPONDENT asks:—

1. Whether a written agreement or any special formalities are necessary for valid sponsalia in Ireland; and, 2, whether there has been any recent legislation on this subject.

According to the common law of the Church sponsalia are valid, whether they be solemn or private, *i.e.*, whether they be entered into with or without the intervention of ecclesiastical authority; whether they be public or clandestine, *i.e.*, whether they can be legally proved or not *in foro externo*. No special formalities, no writing, no witnesses are necessary in order that the agreement to enter into a future contract of marriage should be valid; and nothing but such a valid agreement is necessary, in order that the impedient and diriment matrimonial impediments attaching to sponsalia should arise.

At the same time it is evident that clandestine sponsalia are open to the gravest objections. *In foro externo*, the existence of sponsalia must be proved; it will not be assumed. If the existence or validity of the contract be disputed by either party, legal proof by two witnesses or by an authentic document should be forthcoming. No legal proof, however, is available in case of clandestine sponsalia, and the result is that *in foro externo* they will be regarded as null and void. But *in foro interno* the validity of the sponsalia and the existence of the consequent impediments—impedient and diriment—are in no way affected by the absence of legal proof.

To obviate the inconveniences of clandestine sponsalia, it has often been suggested that certain formalities should be

made necessary for valid sponsalia, just as the Council of Trent made various formalities essential for a valid marriage. This matter seems to have been mooted at the Council of Trent; it was one of the questions to come before the Vatican Council; and, from time to time, diocesan synods or individual bishops urged upon the Holy See the desirability of legislating upon the question. But, probably owing to the difficulty of finding a suitable remedy for the evil, the common law remains to-day precisely what it was when the matter came before the Council of Trent. .

No one but the Roman Pontiff has the right to require any conditions for valid sponsalia beyond those required by the natural law. The common law of the Church regards clandestine sponsalia valid and attaches to them the diriment impediment of public propriety ((*publica honestas*). No bishop or local synod has a right to abrogate the common law which attaches a diriment impediment of marriage to clandestine sponsalia.

Examples are not wanting, indeed, where bishops or diocesan synods attempted to prescribe certain conditions not required by the common law for the validity of sponsalia. At one synod it was enacted that sponsalia to be valid should be entered into in presence of the parish priest, or other public official, and witnesses, and that the contract should be in writing and signed by the witnesses and the parish priest or other official before whom the contract was made. But a decision of the bishop of the diocese, based on this synodal decree and confirmed on appeal to the archbishop, was reversed by the Roman authorities, and the bishop was informed that the synodal decree giving the bishop power to annul sponsalia *sine solemnitatibus contracta* was *ultra vires*.<sup>1</sup>

In the diocesan statutes promulgated in 1847, by Dr. Walsh, Bishop of Cloyne and Ross, we find the following:

In posterum nulli sacerdoti liceat sponsalia celebrare sine nostra expressa licentia: et non solum illicita sed etiam nulla declaramus omnia promissa de futuro matrimonio inter viros et mulieres, etiamsi juramento firmentur nisi aut ab utraque parti admittantur aut ab uno saltem teste fide digno confir-

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<sup>1</sup> *Conf. Gasparri, De Matrimonio*, i., p. 25, 1893.

mentur. Praecipimus, ut hanc nostram constitutionem suis Parochianis inter Missarum solemnias, saltem bis in anno promulgari curent.<sup>2</sup>

This statute requires certain conditions most useful for proving the contract *in foro externo*. But, if the intention were, without the express or tacit consent of the Holy See, to annul *in foro interno* sponsalia, contracted without a witness and afterwards disputed by one of the parties, the statute was invalid.

So far we have spoken of the common law. Like other laws, the law of the Church regarding sponsalia may be modified by local custom sanctioned by the requisite authority of the Holy See. In Spain we find that, in virtue of a legitimate custom, sponsalia contracted *sine publica scriptura* are invalid. The custom dates from 1803, when Charles III. made a law annulling sponsalia contracted in his dominions, unless the contract was entered into in writing before a public notary. The law was at first resisted by the bishops as an infringement of ecclesiastical authority. Later on the ecclesiastical authorities seem to have acquiesced in the arrangement made by the civil law. And in 1880 the Sacred Congregation of the Council formally decided that in Spain, by reason of the long-established custom (tacitly approved, no doubt, by the Holy See), sponsalia contracted *sine scriptura publica* are invalid in the eyes of the Church. In a question put to the Congregation the Spanish custom based on the civil law was explained, and the Congregation was asked :—

I. An sponsalia quae in Hispania contrahuntur absque publica scriptura sint valida. Et quatenus negative. II. An publicam scripturam supplere queat instrumentum in curia conflatum pro dispensatione super aliquo impedimento.

The reply was :—

Ad primum et secundum, Negative.

Until quite recent times Spain was the only country, so far as we know, in which the Holy See recognised a departure from the common law affecting the validity of sponsalia. A

<sup>2</sup> Statuta Diocesana a R. D. Davidi Walsh, Eps. Cloynensi et Rossensi, edita et promulgata mense Septembri, A.D. 1847 ut a clero utriusque Dioecesis ad amussim observanda, Corcagiae, 1848.

few years ago, however, the Spanish local law on this matter was extended to Latin America. Among the decrees of the Plenary Council of Latin America, held in 1899, we find the following:—

Cum sponsalia gravem inducant obligationem celebrandi congruo tempore matrimonium, parochi adolescentes commendent, ne inconsiderate, et temere ineant sponsalia; sed lumen a Deo assiduis precibus efflagitent, consilium prudentium virorum exquirant et non sine testibus ea contrahant.<sup>3</sup>

And in a footnote appended to this decree we read:—

Patribus Concilii Plenarii expedire visum fuit a SS. D. N. Leone, Papa XIII. postulare extensionem ad Americam Latinam declarationis S. C. Concilii pro Hispania editae die 31 Jan., 1880, ideoque: *Sponsalia quae contrahuntur in regionibus nostris absque publica scriptura invalida esse et publicam scripturam supplere non posse informationem matrimoniale neque instrumentum in Curia diocesana vel alibi conflatum pro dispensatione super aliquo impedimento, ex quo inferri possit promissio serio facta contrahendi matrimonium. Et Sanctissimus benique annuit et praefatam extensionem concessit.*

In Latin America, therefore, as in Spain, an authentic written contract is now essential to the validity of sponsalia; and, as a consequence, a promise of future marriage, given without that formality, even though it may be binding in conscience, will not give rise to the diriment impediment of public propriety.

We have not come across any evidence to show that, the common law of the Church affecting sponsalia has been similarly modified in Ireland either by custom or by express enactment of the Holy See.

D. MANNIX.

## LITURGY

### METHOD OF ADMINISTERING COMMUNION TO THE SICK

REV. DEAR SIR,—In giving Holy Communion in a private house to a person *in no danger* of death, but for some reason unable to go to the Church or station, should the priest observe the same ceremonies, and say the same prayers as if the Sacrament administered in the church *extra missam*, or should he follow the directions of the Ritual for administering Communion to the sick with the ordinary form, and not *per modum Viatici*?

<sup>3</sup> Vide Acta et Decreta Concilii Plenarii Americae Latinae, p. 592.



O'Kane says in n. 820 that with the exception of the *form*, and perhaps the '*Misereatur Vestri*,' all the prayers and ceremonies prescribed for the administration of the Viaticum remain unchanged when the sick communicate in the ordinary way. Does this rule apply to my case? If so, then it should follow that after Communion the prayer '*Domine Sancte*' should be said, and Benediction given with the Pixis; whereas if the Communion is administered as it is in the Church *extra missam*, the '*O Sacrum Convivium*' should be said, and the blessing given with the hand.

Will you kindly say which method should be followed? I have not been able to make up my mind that the old, the lame, and the blind whom the priest is called upon to attend at their homes after the station, and who remain fasting, should be regarded as 'the sick' to whom O'Kane refers. I am therefore inclined to regard their Communion as simply *extra missam*, though in practice, in deference to the opinion of experienced men, I act differently. As there does not seem to be a uniformity of practice among priests in this matter, I trouble you for your opinion. I may add that some who follow the *Ritus Communicandi Infirmum* give the Benediction with the hand, and not with the Pixis, and they use the plural form 'vos.' Is this correct?

I will thank you for an early reply.

NEO-SACERDOS.

Three well-defined classes of cases are contemplated in these Rubrics of the Ritual that regulate the distribution of Holy Communion *scil.*, where it is given *intra missam*, where it is given *extra missam* and in the church, and where it is given *extra missam* but in the sick room. The section dealing with the last class is entitled *De Communione Infirmorum*, and covers all cases in which the Blessed Eucharist is administered to the sick, whether the infirmity be one likely to prove fatal or a mere indisposition that prevents the person from going to the church. So that, the ceremonies prescribed for communicating those at the point of death and those less seriously indisposed are identical except in so far as they are modified by the Ritual itself. Now, the only changes thus explicitly introduced have regard to the form. It seems but reasonable also that where Communion is not given *per modum Viatici*, the *Misereatur*, etc., and *Indulgentiam*, etc.,

should be said in the plural. For the peculiar reason why the singular should be used for the dying, does not hold in the case of those not in danger of death. With regard to the prayers *Exaudi nos*, etc., and the *Domine Sancte*, etc., the matter is put beyond all doubt by a decree of the Congregation of Rites,<sup>1</sup> which directs them to be said in the case of those 'qui, licet gravi morbo non laborant, ad Ecclesiam tamen accedere nequeunt.' It follows then that the *Ritus Communicandi Infirmum* should be used when giving Communion to all those who are prevented by sickness of any kind from receiving it in the church, and that the blessing at the end of the ceremony should be given with the pixis when there is a consecrated particle remaining.

**ARRANGEMENT OF SANCTUARY LAMP. SPECIAL MASSES IN CONVENTS. ANTIPHON OF THE LITANY OF THE BLESSED VIRGIN AT BENEDICTION OF THE MOST HOLY SACRAMENT. BLESSING OF CANDLES IN PRIVATE ORATORIES. SACRED MINISTERS TO BE EMPLOYED IN CERTAIN PONTIFICAL FUNCTIONS. HOW CELEBRANT SHOULD DESCEND ALTAR STEPS AFTER MASS. COMMUNION ON HOLY THURSDAY.**

REV. DEAR SIR,—Kindly answer the following points in the I. E. RECORD:—

1. Is it lawful to keep the lamp, burning before the Blessed Sacrament, resting on the table of the altar and in front of the tabernacle?
2. May chaplains to nuns, that have some Masses proper to their own order, say these proper Masses?
3. When the Litany of the B.V.M. is sung at Benediction of the Most Holy Sacrament, is it rubrical for the celebrant, immediately before the choir begins the Litany, to sing the antiphon, 'Sub tuum praesidium confugimus,' etc.?
4. Is it lawful on February 2nd to have the blessing of candles in a private oratory?
5. The Forty Hours' Devotion begins with a High Mass, 'coram pontifice parato,' on the First Sunday of Advent. After the High Mass the celebrant retires, and the bishop continues the function. Is it the 'assistant deacons at the throne' who ought to now accompany the bishop? If so, what vestments ought they put on and what colour?

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<sup>1</sup> Dec. Auth. Cong. Rit., 3769 ad ii. (Nov. Ed.).

6. In a Low Mass, is it lawful for the celebrant after the last Gospel to descend the shortest way to the foot of the altar?

7. In a convent where you have no Mass on Holy Thursday, would it be lawful to give Communion *extra missam*, provided you do so before the High Mass in the Cathedral of the diocese?

SACERDOS.

1. There are two recognised methods of arranging the lamp that burns before the Blessed Sacrament. It may be suspended by chains or cords fitted with a pulley contrivance in front of the altar, or it may be supported on a bracket that is fixed to one of the side-walls of the sanctuary.<sup>2</sup> But it is forbidden so to adjust the lamp that it directly overhangs or rests upon the table of the altar. 'Nec lumina,' says the Congregation of Rites, 'nisi cerea, vel supra mensam altaris, vel eidem quomodo, eunque immanentia adhibeantur.'<sup>3</sup> The principal grounds of this prohibition, are, it seems, the danger of soiling the altar linens, and the inconvenience of having to remove the lamp each time Mass is celebrated.

2. Much valuable information in this connection will be found in past issues of the I. E. RECORD, where the recent decrees dealing with the subject are exhaustively explained.<sup>4</sup> Assuming, as the query seems to warrant us in doing, that the nuns in question have no calendar of their own, the Directory of the convent will be that of the diocese in which the institution is situated. And this the chaplain is bound to follow subject to the modifications allowed by the decree of the Congregation of Rites, dated July 9th, 1895, when the office of the local 'Ordo' is of semidouble rite. With these exceptions the chaplain cannot depart from the directions of the Diocesan Calendar, unless the nuns have obtained by Apostolic Indult requisite permission for the celebration of particular Masses on special occasions. If any Masses have been so granted, they may be said by the chaplain.

3. Benediction of the Most Holy Sacrament being a strictly Liturgical function it is required that all the hymns and

<sup>2</sup> Vide Dale, *Sacristan's Manual*, p. 3.; Dec. Auth. Cong. Rit., n. 3576 (Ed. Nova).

<sup>3</sup> Vide I. E. RECORD, April, 1881.

<sup>4</sup> Vide I. E. RECORD, November, 1896; December, 1897.

prayers employed on the occasion should have the episcopal sanction. 'Preces et orationes recitandae,' says Martinucci,<sup>5</sup> 'recognitae et adprobatae ab episcopo, vel ab ejus Vicario Generali esse debent.' Now the antiphon, 'Sub tuum, etc.,' forms no part of the Litany of the B.V.M., and its recitation in the manner mentioned can scarcely be regarded as contrary to the Rubrics especially if we may presume that the custom is known to the Bishop and therefore approved of by him either expressly or tacitly. At the same time, it is much to be desired that a strict uniformity of usage in regard to liturgical functions and ceremonies should prevail, where feasible, in all the churches of the same diocese. And, it is felt, the same is the wish of the Bishop, so that, where it does not exist, the practice ought not be introduced without his permission.

4. Private oratories may be divided into two classes, viz., those which exist in Religious houses and other kindred Institutions, and those which are set up in private houses. The former class is now generally regarded as semi-public, and according to the common law all those functions may be exercised in them which do not prejudice the rights of the parish priest, or interfere with the 'Jura Parochialia.' It has been decided<sup>6</sup> that the blessing of candles is not one of these, and consequently it may be performed in private oratories of the first kind. As to domestic oratories—those that are private in the strict sense—they enjoy a lesser degree of distinction, and it is generally maintained by Canonists and Theologians that the ceremony we contemplate cannot lawfully be enacted in them.<sup>7</sup> For, the Council of Trent reserves to the Holy See the power of permanently erecting oratories in private houses, and the Indult of Concession (in which are set forth the conditions under which the right may be exercised), being against the common law of the Church, must be strictly interpreted. So that no sacred ceremony may be performed that is not expressly sanctioned. There is also another ground

<sup>5</sup> *Manuale Ceremonialium*, lib. iii., p. 74.

<sup>6</sup> Dec. Auth. Cong. Rit., n. 2098 (Nov. Ed.).

<sup>7</sup> Vide Gattici, *De Oratoriis Domesticis*, cap. xxvii: De Bonis *De Oratoriis Privatis*, etc.

for this prohibition. These oratories are never consecrated, and rarely, if ever, blessed, except with the *benedictio loci*. Now, it is foreign to the mind and intention of the Church that in such places sacred ceremonies should be enacted to which no small degree of solemnity is attached. And that a special degree of solemnity attaches to the blessing of candles on the Feast of the Purification is clear, whether we look to the character of the rite employed or to the symbolical meaning of the entire Festival.

5. The Bishop should be assisted by the Deacon and Sub-deacon of the Mass, who will wear the same vestments, *minus* the maniples, that they wore during the Mass, but of a white colour.<sup>8</sup> It is only where the Benediction is regarded as forming one function with the Mass that the use of vestments other than white is permitted, and this unity is not preserved in the circumstances.

6. The celebrant should always go to the centre of the altar, salute the cross and then descend.<sup>9</sup> There is no sanction in the Rubrics for any contrary custom. But when the Blessed Sacrament is exposed on the altar, he is directed so to descend as to avoid turning his back directly on the Sacred Host.

7. Yes. The prohibition as regards the administration of Holy Communion covers the interval between the end of the Cathedral Mass on Holy Thursday and the beginning of the Solemn Mass on Holy Saturday. Outside this period the ordinary rules permitting, *ex rationabile causa*, the distribution of Holy Communion *extra missam*, apply. The clergy alone are now obliged to receive Communion on Holy Thursday morning from the hands of the Bishop, in commemoration of the Apostolic Communion administered by our Divine Lord at the Last Supper.

P. MORRISROE.

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<sup>8</sup> Martinucci, *Manuale Ceremoniarum*, lib. vi., xxxix.

<sup>9</sup> De Herdt, *Sac. Lit. Praxis*, vol. i., p. 395.

## DOCUMENTS

### THE FEAST OF THE HOLY FAMILY IN THE DIOCESE OF DUBLIN

*Beatissime Pater,*

Gulielmus, Archiepiscopus Dublinensis, ad pedes Sanctitatis  
Tuae provolutus, humiliter petit ut a Clero Saeculari suae Dioe-  
cesis Festum S. Familiae Nazarenae Dominica III. post Epi-  
phaniam sub ritu Duplicis Majoris quotannis recoli valeat, cum  
Officio et Missa approbatis : facta potestate idem Festum trans-  
ferendi in primam subsequentem diem liberam juxta rubricam,  
quoties enuntiata Dominica impedita occurrerit.

*Ex Audientia SSmi. habita die 27 Octobris, 1902.*

SSmus. D. N. Leo Div. Prov. PP. XIII., referente infra-  
scripto S. Congnis. de Propag. Fide Secrio., benigne adnuere  
dignatus est pro gratia, juxta preces. Contrariis quibuscunque  
non obstantibus. Datum Romae ex Aed. S. C. de Prop. Fide  
die et anno ut supra.

ALOISIUS VECCIA, *Secrius.*

### PRAYER TO OUR LADY OF LOURDES

CONCEDITUR INDULG. 300 DIERUM RECITANTIBUS INFRASCRIPITAM  
PRECEM IN HONOREM NOSTRAE DOMINAE LAPURDENSIS

LEO PAPA XIII.

*Ad per petuam rei memoriam.*

Oblatis Nobis ab Antistite Tarbiensi precibus benigne  
annuentes, de Omnipotentis Dei misericordia ac BB. Petri et  
Pauli App. eius auctoritate confisi per praesentes, omnibus et  
singulis fidelibus ex utroque sexu qui corde saltem contrito et  
devote orationem quoties recitent quocumque idiomate,  
dummodo versio fidelis sit, exaratam in honorem Nostrae  
Dominae Lapurdensis, cuius exemplar latine inscriptum atque  
legitima auctoritate probatum verbis incipit: ' Sancta Maria  
Mater Dei...' ac desinit in verba ' in hac vita Iesum Christum et  
in aeternitate, amen ' in Tabulario Secretariae Nostrae Brevium

asservari iussimus in forma Ecclesiae consueta, toties tercentos de poenaliū numero dies expungimus ac largimur iisdem liceat si malint partiali hac indulgentia labes poenasque Functorum vitā expiare. Contrariis non obstantibus quibuscumque. Praesentibus perpetuis valituris temporibus. Volumus vero ut praesentium litterarum authenticum exemplar tradatur ad Congregationem Indulgentiis Sacrisque Reliquiis praepositam ut harum transumptis seu exemplis etiam impressis manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate constitutae munitis eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud S. Petrum sub anulo Piscatoris die xxiii. Junii MDCCCII Pontificatus Nostri anno Vigesimo Quinto.

Pro Dno. Card. MACCHI,

N. MARINI, *Sub.*

Praesentium exemplar litterarum delatum fuit die 28 Iunii 1902, ad hanc Secretariam S. Cong. Indulgentiis Sacrisque Reliquiis praepositae. In quorum fidem, etc.

Datum Romae ex eadem Secria. die 28 Iunii 1902.

L. ✠ S.

Ios. M. Can. COSELLI, *Substitutus.*

#### AD DOMINAM NOSTRAM LOURDENSEM

#### ORATIO.

Sancta Maria Mater Dei, quae apud Lourdes oppidum visibilem te ostendere dignata es, ut hominum fidem renovares, eosque adduceres ad divinum Filium tuum Iesum Christum Dominum nostrum ; Tu quae ad secreta misericordiae tuae manifestanda humilem puellam elegisti, quo clarius materna animi tui sensa effulgerent, nostrisque cordibus sperandorum bonorum adderes fiduciam ; Tu quae effata es : *'Immaculata Conceptio ego sum'* ut innocentiae pretium infinitum, idemque divinae amicitiae, pignus ostenderes ; Tu quae, instauratis duodeviginti apparitionibus, actis verbisque orandi et poenitendi necessitatem perpetuo commendasti, quibus praesidiis unice placabilem Deum conciliare possumus, eiusque iusta supplicia detorquere ; Tu cuius suavissimae invitationes, toto orbe personantes, ad tuum Specum prodigiosum turbas innumerabiles filiorum tuorum acciverunt ; ecce o pia Domina nostra Lourdensis, ad pedes tuos procumbimus, et absque dubitatione bona

cuncta et coelestia munera consequi confidimus te intercedente, cuius preces apud Deum nunquam irritae dilabi possunt.

Qui te diligunt, o Iesu Christi Mater et Mater hominum divina, id prae ceteris donis enixe petunt, uti scilicet Deo fideliter in terris serviant, quo mereantur in coelis eum amare in aeternum. Audi nos, quaesumus, supplicantes hac die ;' ab inimicis salutis nostrae defende nos, imo etiam a nostra humana infirmitate ; et una cum venia peccatorum elapsae vitae, nobis impetra usque ad exitum non peccandi propositum perseverans.

Te deprecamur etiam ut in tuam tutelam parentes nostros recipias, coniunctos, amicos, beneficos ; speciali autem cura eos qui a debitis religionis officiis misere desciverunt. Utinam respiciant, et tuis fidelibus servis adnumerentur !

Nostram denique patriam suppliciter tibi commendamus, uti ei bene facias. Multa quiden sunt quorum venia genti nostrae est imploranda. At vero, etsi in plurimus offendimus, numquam tamen optimi quique nostrorum asserere destiterunt Te unam et Matrem et Reginam nostram esse et fore : Tuque patriae nostrae signa praeclara charitatis rependisti ; nec eam, uti confidimus, unquam deseres, postquam illam praecipuo favore tantisque beneficiis cumulasti.

Dum corda nostra, nostrasque preces ante pedes tuos effundimus, o Domina nostra Lourdensis, o Immaculata Virgo, oblivisci nos nullo pacto possumus Sancti Patris nostris summi Pontificis, tum eiusdem ipsius, tum etiam Ecclesiae catholicae, quam Filius tuus divinus ei demandavit regendam in via salutis aeternae. Uti nos, ipse quoque in te spem omnem posuit. Ipsum protege, bona Virgo, fausta ei cuncta concede, in tot aerumnis positum roborare et consolare, viresque adde regno summi Dei amplificando.—O Mater misericordiae esto nobis 'Causa laetitiae,' ostende nobis et dona in hac vita Iesum Christum et in aeternitate. Amen.

#### INDULGENCES OF THE ORDER OF PREACHERS

##### E SACRA CONGREGATIONE INDULGENTIARUM

OMNES INDULGENTIAE, ORDINI PRAEDICATORUM CONCESSAE,  
ANIMABUS DEFUNCTORUM APPLICABILES REDDUNTUR

*Beatissime Pater,*

Fr. Hyacinthus Maria Cormier, Procurator Generalis Ordinis Praedicatorum, ad osculum S. Pedis humiliter provolutus, a Beatitudine Vestra postulat, ut omnes Indulgentiae, quocumque



modo Ordini Praedicatorum decursu temporum a Romanis Pontificibus concessae, animabus etiam defunctorum per modum suffragii applicari valeant.

Et Deus, etc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Leone Papa XIII. sibi specialiter tributis benigne annuit pro gratia iuxta preces. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 17 Februarii 1902.

S. Card. CRETONI, *Praef.*

L. ✠ S.

Pro R. P. D. FRANC., *Archiep. Amid., Secr.*

IOSEPHUS F. Canonicus COSELLI, *Substitutus.*

#### THE DECREE 'PERPENSIS TEMPORIBUS'

DUBIA CIRCA INTERPRETATIONEM DECRETI 'PERPENSIS TEMPORUM ADIUNCTIS,' QUOAD VOTA SIMPLICIA, SOLEMNIBUS PRAEMITTENDA

Cum applicatio Decreti *Perpensis temporum adiunctis* a S. Congregatione Episcoporum et Regularium, opportunissimo consilio, nuper editi, nonnullis dubiis videatur obnoxia, infra-scriptus Cardinalis Archiepiscopus Bononien. pro iis dirimendis, ad Eandem S. Congregationem, maximo cum obsequio, recurrit, et authenticam responsionem exposcit.

#### I. QUAESTIO.

Quaelibet Instituta monialium habent caeremoniale seu rituale, pro admittendis novitiis ad religiosam professionem. Ritus autem praescriptus generatim unicus est, cum unica fere ubique, antehac extiterit professio. Iam quaeritur, utrum ille ritus servandus deinceps erit pro prima aut pro secunda aut pro utraque professione. Quod si duplex ratio sacram functionem celebrandi, deinceps erit inducenda, pro duplici nempe professione votorum Simplicium et votorum Solemnium, spectabitne ad Episcopos (aut ad Superiores Generales quoad monasteria exempta) caeremonias servandas et formulam a profitentibus exprimendam determinare? Quatenus *affirmative*, quaenam in praxi erit norma generatim sequenda? Quatenus *negative*, caeremoniale seu rituale erit ne impetrandum ab ista S. Congregatione aut a Congregatione Sacrorum Rituum?

## II. QUAESTIO.

In numero VIII. Decreti recognoscitur capitulum monialium pro admittendis ad professionem Solemnem illis, quae congruo tempore in professione votorum Simplificum permanserunt. Porro, huiusmodi capitulum eritne necessario faciendum illis in Communitatibus in quibus de acceptatione, de vestitione et de professione alumnarum capitulariter agitur? Quod si fieri absolute debeat, sufficientne pro aliqua a professione excludenda quod moniales capitulares secreto suffragia contraria conferant, aut necesse erit ut quaelibet monialis suffragii contrarii rationem expresse declaret, exponendo nempe *graves causas quae dimissionem suadere seu exigere videantur*, S. Sedis iudicio subiiciendas? Ratio dubitandi ex eo oritur, quod peracta professione simplici, Communitas religiosa non est amplius libera retinendi aut dimittendi alumnam, sed res, pleno iure ad supremam Ecclesiae auctoritatem spectat.

## III. QUAESTIO.

Num. VII. Decreti, declaratur professas votorum Simplificum choro interesse debere; quatenus vero legitime impediantur, quominus choro intersint, ad privatam officii recitationem non obligari. Quid vero si qua a Choro abstineat absque legitimo impedimento? Quae ita se gerat, negligentiae notam coram sororibus, et, quod magis est, culpae maculam coram Deo videtur incurrere. At obligata ne erit Divinum Officium privatim recitare?

## IV. QUAESTIO.

Num. X. Decreti statuitur dotem esse solvendam ante professionem votorum simplicium.—Num. VII. professis votorum simplicium omnes favores spirituales indulgentur quae competunt professis votorum solemnium, nec non omnia suffragia si morte praeveniantur. Num. XII. decernitur ad dimittendas a Monasterio votorum simplicium professas, recurrendum esse in singulis casibus ad S. Sedem. Quae hisce in locis sanciantur nullam difficultatem praeseferunt pro iis Ordinibus aut Institutis, in quibus hucusque unica observata est votorum professio. Ast adsunt Religiosae Familiae quae, iuxta regulas adprobatus a S. Sede, duplici professione, simplici et solempni, utuntur. Quid sane si ad tramites Constitutionum huiusmodi Institutorum, aut dos solvenda esset ante professionem solemnem, aut privilegia

(praesertim pia post mortem suffragia) pro monialibus votorum simplicium essent minora, aut (quod potius videtur) Superiorissa Generalis haberet facultatem dimittendi professam votorum simplicium? Quae in praefatis numeris enunciantur, suntne *praeceptiva* pro omnibus omnino Institutis votorum solemnium, aut exceptionem patiuntur relate ad Ordines seu Instituta quae speciales dispositiones quoad praedicta habent sive in regula sive in Constitutionibus?

Sacra Congregatio Emorum. ac Revmorum. S. R. E. Cardinalium negotiis et consultationibus Episcoporum et Regularium praeposita super praemissis dubiis respondet prout sequitur :

‘Ad I. ritum seu coereemoniale in unoquoque monasterio receptum adhibendum esse in emittenda prima professione, pro qua consuetae formulae, suppressis, si adsint, verbis solemnitate exprimentibus, adiiciatur, novitiam nuncupare vota simplicia iuxta decretum a S. Congregatione EE. et RR. die 3 Maii, 1902 editum : professionem autem secundam emitti posse privatim in Choro sive in Oratorio interiori, coram Communitate, in manibus Superiorissae, praevia approbatione Ordinarii, seu Praelati Regularis, quoad monasteria exempta.

‘Ad II. Capitulum habendum esse etiam in praefatis casibus ; eius tamen votum esse mere consultivum : locum quoque fieri posse discussioni super qualitatibus candidatae ; scrutinium vero per secreta suffragia peragendum esse. Porro si omnia vel pleraque suffragia contraria forent admissioni ad solemnem professionem, ita ut, attento etiam articulo IV. ipsius Decreti, ageretur de dimittenda sorore a monasterio, res subicienda esset iudicio S. Sedis, ad quam proinde Ordinarius vel, pro monasteriis exemptis, Praelatus Regularis, distinctam omnium relationem transmittet.

‘Ad III. professas votorum simplicium ad recitationem divini officii extra Chorum non teneri.

‘Ad IV. recurrendum esse in casibus particularibus.’

Romae 28 Iulii 1902.

Fr. H. M. Card. GOTTI, *Praef.*

PH. GIUSTINI, *Secret.*

**MISSIONARY FRANCISCAN NUNS**

DECRETUM. INSTITUTUM SORORUM TERTIARIARUM FRANCISCALIAM A MISSIONIBUS EIUSQUE CONSTITUTIONES DEFINITIVE APPROBANTUR

Sanctissimus Dominus Noster Leo Divina Providentia PP. XIII, attenta ubertate salutarium fructuum quos iugiter tulit Institutum Sororum Tertiariarum Franciscalum a Missionibus Cordubae in America domum principem habentium attentisque praesertim commendatitiis litteris Antistitum locorum, in quibus enunciatae Sorores commorantur, in audientia habita ab infra-scripto Cardinali S. Congregationis Episcoporum et Regularium Praefecto die 14 Februarii 1902 Institutum ipsum iam amplissime laudatum et commendatum, uti Congregationem votorum simplicium sub regimine Moderatricis generalis, approbare et commendare dignatus est: praeterea eiusdem Instituti Constitutiones prout continentur in hoc exemplari, cuius autographum in archivio praefatae S. Congregationis asservatur, benigne approbavit ac confirmavit, prout praesentis Decreti tenore, tum Institutum, tum Constitutiones des quibus supra approbantur et confirmantur, salva Ordinariorum iurisdictione ad formam sacrorum Canonum, et Apostolicarum Constitutionum.

Datum Romae ex Secretaria S. Congregationis Episcoporum et Regularium, die 12 Martii 1902.

Fr. HIERONYMUS M. Card. GOTTI, *Praef.*

L. BUDINI, *Subsecret.*

**THE CONFESSIONS OF REGULARS**

E SACRA POENITENTIARIA. NONNULLA MAGNI MOMENTI SOLVUNTUR DUBIA CIRCA CONFESSARIOS REGULARIUM

Titio, sacerdoti approbato ad audiendas Confessiones, non raro contigit confessiones excipere regularium variorum Ordinum. Quare, quo prudentiore agat ratione, ab hoc sacro Tribunali enixe postulat solutionem dubiorum quae statim proponuntur hic infra:

I. Caius, sacerdos regularis, sub vesperum accessit ad Titium, facturus exomologesim. Interrogatus de recepta a Superiore facultate, respondit Superiorem domo abesse nec eodem reversurum die, nullum autem alium in Conventu adesse praesentem sacerdotem. Potuit-ne, in hac domestici Confessarii inopia, a Titio valide et licite absolvi?

II. Inter facultates quas S. Poenitentiaria pro foro interno cum confessariis communicare solet legitur, N. VIII, facultas 'absolvendi religiosos cuiuscumque Ordinis, dummodo apud te legitimam habuerint licentiam peragendi Confessionem sacramentalem . . . etiam a casibus et censuris in sua religione reservatis.' Valetne illa facultas ad casus quolibet modo reservatos? Soliti enim sunt in religionibus casus reservari alii Superiori immediato, alii Provinciali, alii Generali. Istas tamen observare distinctiones Confessario extraneo valde fuerit difficile. Suadet igitur expeditus facultatis usus ut omnes comprehendat casus religionis proprios. Prudens ceterum Confessarius non omittet ea imperare quibus Ordinis bono vel iuri satis sit cautum.

III. Utrum Confessario regulari praefata facultate uti licet, cum Confessionem excipit religiosi eiusdem Ordinis ad quem pertinet ipse, ita ut in reservata proprii Ordinis polleat iurisdictione non formaliter a Superiore accepta, an contra coercetur usus ad religiosos extraneos?

IV. Utrum Superior qui Confessionem permittit, addita conditione, v. gr. 'Dummodo pro reservatis serves Ordinis consuetudinem' impedire valeat praefatae facultatis usum; an contra, semel concessa confitendi licentia, electus confessarius habeat vi facultatis Poenitentiariae potestatem in reservata a voluntate Superioris plane independentem?

V. Num dicta n. IV. omnino transferenda sunt in religiosum *itinerantem*, qui ad adeundum Confessarium extraneum expressa Superioris facultate non habuit opus?

Sacra Poenitentiaria, mature perpensis expositis, ad proposita dubia respondet: ad I<sup>um</sup>. Si Superior domus aliique confessarii tamdiu absint saltem per unum diem ut grave sit religioso poenitenti toto eo tempore carere absolutione sacramentali, is licite et valide absolvitur ab extraneo confessario idoneo h. e. approbato.

—Ad II<sup>um</sup>. *Affirmative*—ad III<sup>um</sup>. Dummodo Confessarius regularis approbatus sit ad recipiendam Confessionem religiosi proprii ordinis *affirmative* ad primam partem, *negative* ad secundam.—Ad IV<sup>um</sup>. *Negative* ad primam partem, *affirmative* ad secundam.—Ad V<sup>um</sup>. Si Confessarius extraneus habeat a S. Sede facultatem absolvendi religiosos a casibus reservatis in eorum Ordine, *affirmative*, secus, *negative*.

Datum Romae, in Sacra Poenitentiaria, die 14 Maii 1902.

B. POMPILI, S. P. *Datarius*.

J. PALICA, S. P. *Subst.*

## NOTICES OF BOOKS

### THE IRISH DOMINICANS OF THE SEVENTEENTH CENTURY.

By Father John O'Heyne, O.P. First published at Louvain in 1706. Reprinted with an English Translation and an Appendix, containing Historical Sketches of all the Ancient Dominican Foundations in Ireland. By Rev. Ambrose Coleman, O.P., M.R.I.A. Dundalk. 1902.

It is with sincere pleasure we welcome this new edition of the work of Father John O'Heyne, which gives us a vivid picture of the condition of the Irish Dominicans in the seventeenth century, and incidentally lets in so much light on the religious history of Ireland during the period with which it deals. The Irish sons of St. Dominick, hunted, persecuted, exiled, have a glorious history, and it is pleasant to read the passages of it dealt with by Father O'Heyne in the simple language, so full of humility and unselfishness, of one of the exiles themselves. Every chapter of the little book breathes the indomitable spirit of Catholic faith.

When shall we see all these 'gesta,' those imperishable monuments of the past, these records of great deeds and great ages, brought together in one vast collection, like the 'Monumenta Germania Historica,' where scholars will find within a narrow compass all the documents that are at the foundation of that history? Here is a work worthy of Catholic scholars, worthy of Catholic Ireland. Who will take it in hand? Who will organize it? See what the 'Goërrsesellschaft' and the 'Bonifatius Verein' are doing in Germany. See what a Vigouroux and a Duchesne are doing for France. Look at the huge works of the Jesuits and Benedictines in Belgium and of the Dominicans in Switzerland! Perhaps it is as well that such projects should not be undertaken until a University has been at work amongst us for some time. How many things depend on a University! Meanwhile, Father Coleman has been keeping the torch alive. Besides the text and a free translation of O'Heyne, this volume supplies a very interesting series of historical sketches of the old Dominican foundations in Ireland, as well as those of Louvain, Lisbon and Rome, and the new

foundations in Drogheda, Tallaght, Newry, Trinidad and South Australia. Father Coleman has certainly made a very useful addition to Irish historical literature.

J. F. H.

SUMMA THEOLOGIAE MORALIS. Scholarum usui accommodavit. H. Noldin, S.J. Vol. I. De Principiis Theologiae Moralis. Oeniponte, Typis et Sumptibus Fel. Ranch. M. 3.50.

THIS volume completes a compendious course of moral theology for the use of students.<sup>1</sup> Within the small compass of less than 350 pages, vol. i. treats of human acts, laws, conscience, virtues, and sins. It is elementary and simple, written methodically, and, on the whole, clearly, except where occasional clearness is somewhat sacrificed to brevity. The alterations of large and small type are well regulated, and make for facility in reading the book and grasping the important principles.

The ground covered by these early portions of moral theology does not admit so much of casuistry as philosophical exposition, and the impression left on us from reading the book is that the author is much more at home in the application of received principles than in stating and proving and discussing them. The treatment of such fundamental notions as the *finis ultimus*, *beatitudo hominis*, *essentia moralitatis*, etc., might be a little more explicit and argumentative. Unless these great primary questions and principles receive adequate treatment and due prominence, the science of moral theology becomes a mere collection of mechanical rules and laws—a mere system of casuistry. Of course, if they are satisfactorily discussed in dogmatic theology or—what is more likely—in natural ethics, they may be lightly passed over as *praesupposita* by the student of moral theology. What is essential is that he get a thorough grasp of them *somewhere*, if his work in the confessional is to be sound and intelligent. Such a comprehensive grasp he will scarcely succeed in getting from Father Noldin's presentation of them alone. As far as the latter goes, however, it is good, and will, no doubt, prove serviceable to students.

We notice some instances of ambiguity of language and confusion of thought. Sometimes, too, reasons are given which—

<sup>1</sup> Vol. ii., *De Praeceptis*, 851 pages, and vol. iii., *De Sacramentis*, 564 pages, together with a separate brochure of 90 pages, *De Sexto Praecepto et de Usu Matrimonii*, have been already published.

well, perhaps, they may be dignified with the name of *rationes congruae* in a wide sense ; but, then, that ought to be mentioned instead of stating them as serious arguments, meant to convince. There are seven chief virtues, three theological and four cardinal. We find this alleged as a reason why there are seven gifts of the Holy Ghost also ; though of the former two only reside in the intellect, five in the will, while of the latter four reside in the intellect, three in the will. We had thought, too, by the way, that there is no real foundation for the seven-fold gift, in Isaias xi. 2, 3. Then, too, the author uses some highly technical terms which—to us, at least—convey no meaning, so long as they are left unexplained. In what sense, for example, can one virtue be called a ‘pars subjectiva’ or ‘pars integralis’ of another? Better drop such obscure terminology altogether or make an attempt to explain what it means. The conditions for the liceity of doing a thing from which two effects, a good and a bad, follow, are not satisfactorily set forth nor sufficiently explained. The consequent danger is that they will leave wrong impressions and lead to false results. We are told categorically that the good effect must follow ‘saltem aequae immediate’ with the bad. If I kill an unjust aggressor to save my own life, does not the good effect follow *through* the bad one? It is rather confusing also to tell us without further explanation that we are not allowed to *intend* to do the very thing that we are allowed *to do*. Then the real kernel of this question seems to be scarcely touched upon. What canon is to guide us in estimating what is and what is not a ‘ratio proportionate gravis’? Dr. Walsh, in his *Tractatus de Actibus Humanis*, at least honestly tackles the question and offers a solution when he says, ‘Censetur adesse [ratio proportionate gravis] quum, perpensis utriusque partis commodis et incommodis, perspicitur incommodum oriturum ex imponenda obligatione [abstinendi ab actione] majus esse quam cui aequivaleret bonum seu commodum quod ex eadem proveniret; haec enim est ratio dijudicandi an magis expedit bono humani generis, actionem, de qua agatur a Deo permitti au prohiberi, seu, aliis verbis, dijudicandi an actio illa reipsa a Deo permittatur an prohibeatur.’ That is at least an intelligible and tangible principle. It is something to work upon. But the question remains, is it universally true? Is the ‘bonum humani generis’ the guiding principle in all cases? Will it, to mention only one instance, forbid to tell the slightest lie even to save the whole human race?



It is usually laid down in this connection that 'major ratio excusans requiritur, si agens, omittendo actionem, malum effectum impedire potest, quam si malum nihilominus aliunde secuturum est.' While not finding fault with this principle we are inclined to think that it is not to be over-rated. On the contrary, it should emphatically be pointed out that the present-day familiar excuse, 'If I don't do it others will,' is no justification for half the shadowy conduct that is carried on under its ægis.

Such reservations as these will not, however, substantially detract from the usefulness of Father Noldin's theology. We have no hesitation in recommending it as a handy and commodious and serviceable book for students.

P. C.

DE PULCHRITUDINE DIVINA. Libri tres. Auctore, Henrico Krug, S.T.D. Freiburg im Breisgau: B Herder. Cloth, 4s.; bound, 5s. 10d.

IN the 250 octavo pages of this volume we have a novel and interesting contribution to theological literature. It is an exhaustive and learned enquiry into the traditional teaching of the Church—especially of the early Greek and Latin Fathers—on a divine attribute which receives but scant recognition from modern writers. Our concept of the beautiful is complex and difficult to analyse, much more so than our simpler notions of the good and the true. Yet, surely, its investigation must prove interesting. To the philosopher it will open up many psychological questions about our perception of the beautiful. The theologian will find in the discussion of it much from natural reason and much from revelation to define for him the limits of the creature's knowledge and of the Creator's knowableness. Both alike will learn from a perusal of the present treatise that the exploration of æsthetics as a department of the mind's activity is by no means a modern development, but was pursued with care and diligence by early Catholic writers.

The author's point of view is historical and theological rather than philosophical. Yet the first book—which deals with the nature and divisions of *pulchritudo*, with the two main schools of thought that would approximate the beautiful to the good and to the true respectively—is, of course, also philosophical. The second book deals with the special divine attribute, the third with its appropriation to the Son of God.

The book is a monument of laborious research, displays

great erudition, abounds in exhaustive quotations from the original sources and in the original texts, and will, therefore, prove a real *locus theologicus* to future explorers in the same field.

P. C.

FROM HEARTH TO CLOISTER, IN THE REIGN OF CHARLES II.

By Frances Jackson. London: Burns and Oates, Ltd.

THE story is novel and interesting, and throws a new light on the period of history of which it treats. Nothing will surprise the general reader more than the discovery that the Church of England, in the Second Charles's time, professed belief in the same doctrines that the Catholic Church believed; denying, indeed, Papal supremacy, while it admitted the primacy (*sic*) of the Pope, as Bishop of Rome. Nor is it less worthy of note that staunch and bigot Protestants still cling to so many Catholic practices—fasts and mortifications, meditation and vigils; and these among the nobility. Hence, Lady Warner could appreciate the perfection of conventual life, and Sir John resolved to join that Church in which even the Protestants 'allowed salvation.'

The work is a recast of an old narrative of this famous conversion, by Rev. E. Scarisbrook, S.J. It possesses the merit of retaining much of the simplicity and quaint style of the original, though the author's meaning is not quite on the surface in a few places. It seems an attempt after a popular spiritual biography, and an attempt not altogether unsuccessful. It has this advantage over most spiritual books: it retains the interest till the very last page, so that one puts down the book with a feeling of regret, as for a pleasure past. In the words of Ruskin, quoted in the epilogue: 'The two ignored powers—the Providence of heaven and the virtue of men—have ruled and rule the world, not invisibly.' These two are the theme of the book, nor is the book entirely unworthy of the theme.

D. D.

SERMONS. By Rev. James M'Kernan, of the diocese of Trenton, N.J. New York and Cincinnati: Fr. Pustet and Co.

THIS little volume, intended 'to meet objections of the present day,' touches upon many important points in Catholic theology. Its forty-five sermons deal with some of the chief

questions in faith, morals and discipline, against which opponents have directed their attacks. They range from the great Creator, through the angelic world, down to man and all his concerns. The usual proofs of the existence of God open the book. The Blessed Trinity and the Holy Ghost are separately treated of. Many sermons, as is natural, are about the Author of our religion: He is the Messiah of the Prophets: His holy name must be revered: His Birth, the Adoration of the Magi, the Flight to Egypt, the Lord's Supper, the Ascension, are each separately considered. The Infallibility of the Pope, the Church of Pentecost and the Church of to-day, Confession of Sins, the Mass, are subjects concerned with Christ's Kingdom. Three discourses are given to the angels, seven to the Queen of Angels. All the rest are, roughly speaking, on man, whose 'novissima' deserve and receive a prominent place.

The general plan of the sermons is good, the reasoning clear and forcible, the style simple and suitable. What is perhaps their greatest excellence is the abundance of apt quotations from Sacred Scripture that they contain; the Old and New Testament, tradition, theological reason, are all laid under contribution.

The forty-five sermons cover only 291 pages. Full justice could not be done to subjects so numerous, so various, and so difficult in so short a space. Nevertheless, the author has managed to lay down the general principles on which the doctrine in hand rests, and from which the solution of all difficulties may easily be drawn. A fuller treatment of so important and so practical a subject as the Authority of the Bible would be desirable. It is difficult to draw a convincing proof of Inspiration from the structure, contents, sublimity, etc., of the sacred volume. The only reliable argument for the Divine authorship of all the books of both Testaments and all their parts seems to be the authority of the Infallible Church. It were better more stress had been laid on this proof rather than on intrinsic grounds or on arguments that could only prove the authority of particular portions of the sacred text.

Every Catholic is sure to peruse these sermons with profit. While elevating and instructing, they will enable him to give 'a reason for the faith that is in him.' Preachers, too, might derive advantage from this little work. In it some of the great burning religious questions of the day are concisely dealt with. Most of the sermons are dogmatic, which is much needed at the present time.

F. J. D.

VETERA ET NOVA. By the Rev. N. Walsh, S.J., author of 'Cardinal Franzelin,' 'The Comparative Number of the Saved and Lost.' Dublin: M. H. Gill and Son. 1902.

A WARM welcome will, we are sure, be given by the Irish clergy to this volume. It comes to them from one who has worked amongst them all his life, who in the fullest sense of the word is one of themselves, and whose right and authority to speak to them they will readily acknowledge. There are few Irish priests, we venture to say, who at one time or another have not heard words of wisdom from the lips of Father Nicholas Walsh. They will be glad to learn that a good deal of the substance of what they heard from him has been consigned to these pages, and may now be found in permanent form in this volume. The book, however, is not by any means exclusively intended for priests; but we think it will prove as useful to them as to others. It is a work of enlightened piety and of solid learning. The earnestness and sincerity of the writer are stamped on every page of every one of its chapters.

The principal subjects dealt with by the author are: 'The Causes of Evil,' 'The Remedies,' 'Meditation and its Difficulties,' 'Prayer,' 'The Sufferings of Our Lord,' 'The Blessed Sacrament,' 'Frequent Communion,' 'Grace,' 'Temptations,' 'Devotions,' 'The Young,' 'The Rich.'

In all these papers there is nothing like straining after effect, no pretention to style, no affectation of ornament. It is the plain and direct speaking of one who is convinced of the truth of what he says. It is the result of the experience of a life-time and of the life-time of one who had exceptional experience of the spiritual condition of Ireland. It is evidently the fruit of long reflection, of serious study, of the application to the lives and thoughts of men of principles drawn with care and caution from the highest and surest sources.

Nor does the work offer us any startling theory of spirituality. We have read with care several of these papers. Others we have examined somewhat more rapidly; but we have failed to discover anything that is not based on the authority of the best theologians and of the safest spiritual guides. What is old is the doctrine: what is new is the presentation of it, the directness, the reality, the earnestness of the writer. It is the work of one whose words are well considered, whose judgment is ripe and sound, whose love of the Irish people and clergy is

well known. We are glad that such a work has been placed at the disposal of the public. We could only have wished that Father Walsh had found a different title for his volume. As it stands, his book may be confounded with one written some time ago by a colleague of his in the English province.

J. F. H.

COMMENTARIJ DOGMATICI DE SACRAMENTIS IN SPECIE  
EXCEPTA SS. EUCHARISTIA. Auctore, Joanne  
MacGuinness, C.M., in Collegio Hibernorum, Parisiensi,  
Theologiae Professore. Dublinii: apud M. H. Gill.

WE welcome yet another volume of Father MacGuinness' theological course. Our readers by this time know well and favourably the previous volumes that have come from the same busy pen. We are, consequently, freed from the necessity of describing at length the many excellent qualities of our author. The same clearness which pervades the other volumes is found here. The same conciseness which distinguished them distinguishes this. We need add no further mark of approbation to show our readers the value of the present volume. For schools and for missionary priests it will be found a very useful work.

This being our expressed opinion of Father MacGuinness' work, our readers will not misunderstand us if we point out one or two things which seem to us to be defects. We regret, for instance, that Father MacGuinness has not discussed in his tract on Baptism the question which divided the Scotists and Thomists on the power of the Christian State to order the baptism of the children of its infidel subjects. This is a very interesting question which throws a good deal of light on the general question of the power of the State to interfere in spiritual affairs. Again, we regret that Father MacGuinness has not said a little more about the supernatural nature of contrition in his tract on Penance. He does not mention the opinion of very many theologians who maintain that the motive of contrition need not be known by the assent of faith in order to have a supernatural sorrow for sin.

We welcome very heartily the volume of Father MacGuinness, and hope that our readers will soon become personally acquainted with it.

J. M. H.

PRINCIPIA THEOLOGIAE MORALIS. By Thomas Slater, S.J.  
London: Burns and Oates.

FOR the student of moral theology there is nothing so important as a good grasp of the principles that underlie his science ; it is upon principles, too, that the working priest must generally fall back for the solution of a pressing case. In the volume before us a different or a more fundamental statement of principles might be sometimes called for. At the same time, the author has succeeded in producing a treatise at once brief and clear, likely to impart '*non mediocrem cognitionem sat brevi tempore*,' ; the principles are on the whole well stated, merely dialectical questions are lightly and summarily touched, and the examples or cases selected always strike one as those that are likely to turn up on the mission. We notice, too—and it enhances the value of the volume very considerably—that the author devotes particular attention to the English law and the special circumstances of the country, when dealing with the questions in Justice and in the Particular States.

Many believe that the theological training of the 'average,' as distinct from the 'over-average' or brilliant student, might well be shortened, and at the same time be rendered more effective for the ordinary missionary work. If this be so, it would be attained by a course of specially-prepared lectures, or by the adoption of a text book like this volume of Father Slater's.

J. W. M.

SUNDAYS AND FESTIVALS WITH THE FATHERS OF THE  
CHURCH. By Rev. D. G. Hubert. London: R. and T.  
Washbourne & Co.

It has been said that the last thing a preacher should read is a book of sermons. Whatever truth there may be in this, we have found the present volume readable and instructive. It shows the immortality of Catholic dogma and morality ; the homilies of Chrysostom, Augustine, Ambrose, Gregory, contain the self-same doctrines that constitute the Catholic faith of to-day. It shows, too, that the thought and teaching of the Fathers, their insight into the needs and failings of human nature, was indeed a thought, a teaching, and an insight true and for all time.

The aim of the author was 'to render, in a simple and natural style, the sublime and forcible eloquence of the holy Fathers without weakening their thoughts'; and in our opinion he has been successful. We are not quite sure whether we should agree with him in giving old spiritual works such a decided superiority over modern ones. The Church, be it remembered, has in every age her holy and learned men, whose writings may be specially suited to the conditions of their own time.

J. W. M.

PRACTICAL PREACHING FOR PRIESTS AND PEOPLE. By Father Clement Holland. London: Thomas Baker, Soho Square.

THERE are so many books of sermons coming from the press, and all claiming attention, that after a while one is puzzled to say what exactly is the special excellence of each in style, structure, or treatment. The present volume consists of twenty-five sermons, all on useful subjects, and, like many other books of sermons that we know, it is written throughout clearly and solidly. Some of the subjects are quite up to date; for example, 'The Reunion of Christendom,' 'Indifferentism to Religion,' 'Indifferentism in Religion,' 'Do Catholics read the Bible?' 'The Modern Woman,' 'The Modern Pharisee.' There is also a synopsis prefixed to each sermon, which will present the points that are developed to anyone who has not the time or the inclination to read the whole discourse.

[The list of Irish Martyrs promised in our last number will be ready for the New Year.—ED. I. E. RECORD.]











